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JAN. 2 - DEC. 18, 1919

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ

VOL. XXXIV. BERNE, INDIANA, JANUARY 2, 1919 No. [illegible]

RING, HAPPY BELLS!

Ring, [illegible]
Ring, happy [illegible]
He [illegible]
Ring, [illegible]

Ring, [illegible]
For [illegible]
Ring [illegible]
Ring [illegible]

Ring, [illegible]
He [illegible]
Ring [illegible]
[illegible]
But [illegible]

Ring, [illegible]
Ring, [illegible]
Ring, [illegible]
Ring in the [illegible] and [illegible]

Ring, in the [illegible]
He [illegible] the kindness of God
Ring out the darkness of the [illegible]
Ring in the Christ that is to be.

Tennyson.

TO THE CHURCHES of the Pacific Distr. Conf.

The world epidemic is still raging unabated in South California. Churches are closed and will be closed till January, 1919. Then no one is able to tell when public services will be permitted again. For this reason it was thought best to postpone the session of the Pacific Distr. conference till June, 1919. In due time the program will be published and announcements made. Meanwhile let the officers and workers of the conference, especially our itinerant workers, perform their duties as heretofore. Let the churches uphold these workers by praying and giving, as the Lord has prospered us. May we all so humble ourselves before our God, that He will mercifully heal and stay the plague.

The Officers
of the Pacific Distr. Conference.

IN MENNONITE CIRCLES

The First church, Philadelphia, will participate in a series of community evangelistic services in which five of the neighboring churches will join. These meetings are held annually. This year they begin January 12.

[illegible] Mt. Alto church, Way[illegible] and the whole family [illegible] influenza. The epidemic [illegible] that [illegible] The [illegible] comes lately but [illegible] merely [illegible] death.

The [illegible] Conference [illegible] Recollections [illegible] Kirchhofer report [illegible] will be closed [illegible] the churches on the [illegible] People again [illegible] Conference which the Reed [illegible] church participated [illegible]

The Council [illegible] to report. The order issued [illegible] Month [illegible] the discharge of [illegible] under arrest [illegible] being carried out. It applies only to those men who had been passed upon as sincere by the Board of Inquiry and marked either for furlough or not furlough with the Friends' Reconstruction Unit. They are not being furloughed but given honorable discharge. Some of the men who were court martialed and sentenced for refusal to put on the uniform or obey military orders have been released and transferred to Camp Dodge, where they will be treated like the other C. O.'s. A number of C. O.'s are still at Fort Leavenworth, including a few Mennonites. It is anticipated that a satisfactory solution of their [illegible] will be reached [illegible] while [illegible] announcement [illegible] the prison will [illegible] the Secretary of War [illegible] method [illegible] continuance [illegible] to all military [illegible]

[illegible] Virginia [illegible] protest [illegible] the pastors [illegible] Ohio [illegible] Hall of Fame.

The epidemic [illegible] postponed the closing of Bethel College [illegible] number of days. It is expected that work will be again resumed by the [illegible] of the year.

New Buildings in Our Leper Home in India.

THE NEW YEAR

[illegible]

Whoso trusteth Jehovah, happy is he
Prov. 16:20.

[illegible]
And [illegible]
[illegible]
We [illegible]
But [illegible]
[illegible]

The [illegible] many [illegible] tient, [illegible] considered. [illegible] wisely take [illegible] and material [illegible] discover that [illegible]

that we may be prepared to enter the gates of the Beautiful City when He calls. Beyond earth's fearsome shadows there reigns the perfect day.

"I feel the earth move sunward,
I join the great march onward,
And take, by faith, while living,
My inalienable thanksgiving!"

So, with high hope and courage, we pass the wide-flung portal of the coming year.

San Jose, Cal.

NOTES AND COMMENTS

The Moody Bible Institute of Chicago has announced a great conference on World Evangelism and Vital Christianity after the War to be held February 3-7, 1919. Religious leaders from all parts of the country will attend, and it is expected that a concerted forward movement of world-wide scope will be launched. The emphasis will be on evangelical testimony and service, Bible study, prayer, missions, church efficiency, personal work and the devotional life.

The rural districts and the farming industry will be the last to feel the return of peace conditions.

Labor will remain scarce for some time and the special need of the world for food will continue for a number of years. In order to bring the church into further co-operation with the state and federal societies in charge of the task of increasing food production, rural departments of the Joint Committee on War Production Communities has carried on a nation-wide survey of rural ministers who can be used as speakers at farm institutes. More than fourteen hundred men have been secured. All the states were offered this service, and all have accepted. In several states the men are already giving time to this work, and letters from the State Department of Agriculture and State Councils of Defense are highly appreciative.

The coming of peace brings grave problems. At all the big plants of industry where women have been employed, now workers have been arriving, to find work, and girls who have been receiving thirty dollars a week are reduced to twelve. The Young Women's Christian association, which has recreation centers at these plants, has been requested by the agents of the factories to keep centers open as usual, advising, and caring for the girls, till the last readjustment is made, and the last girl has gone home.

A missionary tells a story of a Chinaman who came one day to the mission rooms. "Have you ever heard the gospel?" asked the missionary. "No," was the reply, "but I have seen it. I know a man who was like a wild beast; he would shout at you when angry, and would curse both day and night. But he learned the religion of Jesus, and now he is kind, gentle, and speaks only good words." The converted heathen had become a preacher of the religion of Jesus without knowing it. The missionary himself could not preach and teach better than this poor man was doing by his changed life. His former companions saw a great change in him. They said: "What has made this man so different?" And when they heard that it was the religion of Jesus, they said in their hearts, "If we believe it is a good religion, let us send it to those who have it not."—Sel.

Along with its report of the splendid progress toward national prohibition, the Commission on Temperance presented to the Annual executive meeting of the Federal Council of Churches looking toward a world-wide campaign for prohibition. Attention was called to the vast international scope of the missionary work of the American churches, and it was urged that the 11,000 missionaries, 50,000 native helpers and 1,200,000 communicants in mission churches would form the nucleus of a magnificent world-wide propaganda for temperance. It was suggested that the International Sunday School association, the United Society of Christian Endeavor and other world-wide organizations should co-operate in this vast undertaking.

"Since conditions in Europe, Latin America and the non-Christian world are such now as to afford exceptional opportunity to prevent the entrenchment of the evils of strong drink and habit-forming drugs, it is our judgment that this work should proceed with the utmost dispatch compatible with constructive plans and available means."

"The Strengthen America Campaign", of which Rev. Charles Stelzle has been the moving spirit, has been the chief contribution of the Federal Council to the bringing about of nation-wide prohibition. Mr. Stelzle has worked tirelessly in promoting this campaign through the press. Some of the striking posters and advertisements published, as well as the editorial material, sent out have been epoch-making in the literature of prohibition. The propaganda among working men has been most helpful and the new motion picture film, put out through the Universal company promises to be a successful feature of the campaign.

Sunday, January 26, will be observed as Child Labor day by the churches of all denominations throughout the United States. The ending of the war has been the signal for a "back-to-school" drive. The pressure of war emergency and the annulment of the Federal Child Labor Law have resulted in the premature employment of multitudes of children, some of whom are doing night work, and many of whom are working 9, 10 and 11 hours a day.

Reports, based upon investigations in various cities show all the way from 46 to 100 per cent. more children leaving school and taking out working papers than in normal times. The school enrolment in Massachusetts this year is 14 per cent. under normal. In Philadelphia, the relaxation of standards and regulations that the war has occasioned has made necessary a city-wide raid to bring back to the schools 2,000 children who were working illegally.

The new child labor bill proposes a 10 per cent. profits tax on the products of child labor. This is frankly a prohibitive measure and should pass. It will pass if the Christian people to whom ministers will have an opportunity on Child Labor Sunday to present this urgent matter, will register an earnest protest through their representatives in congress against the continued desecration of childhood.

CORRESPONDENCE

Pulaski, Iowa, Dec. 13, 1918. Owing to the prevalence of the Spanish influenza there were no church services at this place for six consecutive Sundays beginning with Sunday, October 13. By a state order no public gatherings of any kind were allowed hence our church, as well as all others were affected. Up to the present time very few of our members have been victims of the disease. Services have again been resumed with a marked decrease in the attendance, as the people are rather timid about gathering together, as the influenza is still very prevalent here.

During the war which has just ended, eleven young men from this church were in the service of the government. The absence of these young men is keenly felt especially in the Sunday school work as our former Sunday school superintendent, secretary and teacher are among the ones absent. No casualty has been reported so far, for which we have great reason to be thankful.

During the latter part of August, Rev. Niswander and family made an extended tour through the East, visiting relatives in Ohio and friends in Indiana and Illinois. The journey was made by automobile.

On October 9 Miss Fern Nusbaum of this place and Mr. Milton Wood of South Dakota were married at the home of Rev. Niswander. They will reside in South Dakota on a farm.

On Sunday, September 15, Miss Frances G. W. Widmer and the writer were united in marriage by the pastor of the local church at the bride's home in the presence of about 40 relatives and friends.

On Sunday, Dec. 8, Mrs. Elizabeth Miller celebrated her ninetieth birthday, at the home of her daughter, Mrs. J. J. Miller. A few near relatives were invited to spend the day with Mrs. Miller. At the time of her husband's death in 1913 they had been married 66 years, he being over 85 years of age. A sister, Mrs. Susan Lantz, lived to be nearly 90 years old, also the mother, Mrs. Catherine Swartzendruver, lived to the same age. Mrs. Miller's only living brother, C. B. Swartzendruver and wife have been married 54 years. Another note of interest is the fact that the birthdays of the mother and three sisters of Elizabeth Miller occurred on Christmas day.

As the Christmas season approaches it seems that it should have a special significance because of the great world war which has been brought to a halt. That peace and quiet again reign should bring us to a fuller realization of the countless mercies we receive through the Prince of Peace.

Very sincerely,
J. A. Baughman.

Berne, Ind., December 26, 1918. "Christmas" is passed again, such a Christmas as we never had before. On account of the prevailing influenza epidemic all churches, schools, and places of public gatherings were closed for the second time. Christmas services, Christmas program for Sunday school, and song service for the friends of song and music were missing at this usual merry holiday.

And yet how gloomy the present may seem, we should not lean towards discouragement and despondency but listen to the angel's precious message: "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people . . . a Savior which is Christ, the Lord."

On Thanksgiving day we as-

sembled in our church in large numbers. We heard the message of thankfulness and gratitude of the true Christian. Although the expenses were greater in 1918 than in any other year in this century, the people contributed for the promotion of God's kingdom more liberally than usual. Not only dimes and dollars, but also War Saving stamps and Liberty bonds were offered.

Many of the young people — students, teachers, relatives, and young men from the camps—came to Berne for Christmas, which brought joy in many homes. Some of the men received their honorable discharge from army services, others came on a short furlough.

Before the close of the year three members of our congregation, two pilgrims, ripe in age and one in prime of life, were called to the great beyond. On account of the influenza epidemic all these funeral services were private. At present God is speaking in divers manners. Do we hear His voice?

Wishing all the dear Mennonite readers abiding faith in Jesus, the Savior who brought light and hope at Christmas, and a blessed New-year. **I. A. Sommer.**

P. S.—Dec. 30. The influenza ban was lifted on Sunday, Dec. 29. In the evening Prof. J. F. Balzer of Chicago preached in the Mennonite church.

THE WORK OF REBUILDING BELGIUM AND FRANCE

Frances L. Garside.

What the war has cost, no one will ever know for the reason that physical suffering, mental anguish and grief are actualities that can not be estimated by scales or measuring rods.

Perhaps a very faint idea of what it has cost France alone may be gathered from these figures: 2,500,000 men, a war expense of $24,000,000,000, 350,000 homes, and every village and town through which the Germans passed.

The territories which were under German occupation for four years were the wealthiest part of France. While their area did not exceed 6% of the whole country, they paid 25% of the sum total of the taxes.

The coal mines can not be put back to normal output in less than five years; it will be as long till every factory is restored, the very ground is so over-turned it will be some years before it is fit for production; fruit trees were sawed off at the roots, in the systematic destruction practised by the invader.

The task of rebuilding will be a gigantic one. It comes at a time when the fifteenth part of the male population of France is missing. There is no money and no one to build when the task of building is so tragically imperative.

When the men of France marched to war, their women automatically stepped into their places in workshops and factories. One fifteenth of the men who marched away did not return; others are incapacitated for hard labor. The burden which the women carried in days of war, remains on their shoulders now that peace has come with the less strenuous times.

The men have been keyed up to a high tension for four years. They sacrificed and suffered; they passed through four years of hardships and self-denials. While nothing like idleness and luxury are their portions now, compared with war they are enjoying life again. They are enjoying it in the spirit of a prisoner for whom the doors have opened at last.

The woman will continue at her work bench, with this difference. The man who formerly was on the battlefield will be on the streets. The Young Women's Christian association, with foyers established in many places where large groups of women are employed, safe-guarded her during the war.

This is the Y. W. C. A.'s contribution to the work of reconstruction; safe-guarding the woman to whom peace brings ten-fold more dangers than were brought by war. Where there was one foyer before, there will be two in the future. The programs of evening entertainment have been made more diversified and more interesting. The personal intimacy which means so much to the eager, affectionate French girl, has been pushed; every enticement to be found on the streets has been discounted by a greater attraction in the foyer.

This is not for the safety of the French girl alone; there are hundreds of American girls in France who will be there till the last man comes home. Every thinking mother who has been uneasy because of the susceptibility of girlhood knows that advice and warnings and "Don'ts" have not the influence on the girl that something has which promises her "more fun."

If to go out on the streets means Jim and a shadowy park, she will go unless there is more fun somewhere else. That is what the foyer offers—more fun. Sitting with Jim on a park bench, and hearing the tales of his heroism may often be discounted by the opportunities to play games, sing, laugh and talk with other girls, and other Jims in the well-lighted parlors of the foyer.

The work of rebuilding France and Belgium will be carried to a happy ending. It will not be so many years till the hills are again covered with a network of vineyards where now is a network of barbed wire; humble and happy little homes will stand guard over orchard and garden patch, and children will play and laugh again.

That will be the programme if the women of France are kept happy and healthy and safe. If not, the story of reconstruction will never have a happy ending though one turn the pages for generations to come.

EARL GREY

William C. Allen.

It has been said of this English peer who died not long ago, that "No more beautiful or lovable character has adorned our generation." A short biography by Harold Bigbie (published by Hodder & Stroughton, New York, and London, 1917) tends to confirm this assertion. His name must not be confounded with that of Lord Grey, now living, once minister for Foreign Affairs of England.

When governor-general of Canada, Earl Grey was upon one occasion lost in a strange country. "Coming at last in sight of a forlorn cottage he sent one of his staff to inquire if they could have tea there. When he arrived before the door of this shack he found an old Scots body standing there who had been told that he was the governor-general. She came to his side, raised an old withered hand, and began gently stroking his thigh, looking up at him awesomely as he sat on his horse. 'There, there,' she muttered, 'I could easier talk to the Lord Jesus Christ than I can talk to you.' 'Of course you could,' said Lord Grey, bending down to her; 'you talk to Him every morning and every evening; this is the first time you have talked to me.'"

As a young man Lord Grey was profoundly moved by the writings of Mazzini and would mark passages that particularly impressed him. He pencil-scored the following reference to action: "If your conscience tells you it would be injurious, desist; desist, even though it seem that an immediate advantage to your country or family would be the result." Again he remarked, "The sufferings of the poor are partially known to the wealthier classes; known, but not felt." Here was the beginning in his life of what the world needs more of—Christian statesmanship.

Early in his career he commenced to distrust political parties, he seemed to feel that real democracy could not be reached through fidelity to them. He declared that, "Uniformity produces deadness, and freedom and diversity of relations alone supply the conditions which give birth to intellectual life, activity, originality, and statesmanship." He feared party control of the House of Commons and believed that a strong and resolute House was absolutely essential to the safety of the people. In this connection he wrote, "As soon as men lose faith in one another, Anarchy comes knocking at the door." May it not be well for America to remember this in years to come?

Earl Grey carried his religion into politics. He considered that God was a political necessity. We are told that he "loved the divine Majesty". He braved aristocratic church associations when he declared, "Christianity has been fighting on an impossible ground. It has had to speak of its love principle in a world organized for the advantage of the strong. The system of commercial competition with all its inevitable cruelties, is the very negation of Christianity. And yet our state, which is founded on this principle, professes to be founded also on Christianity! Obviously this is nonsense . . . . It is a state definitely opposed to the conception of a Christian state." He plead that the church "create a real sense of brotherhood," and practice it. His biographer says, "He asked one to contemplate how vastly different now would be the state of mankind if, instead of a chronicle of religious wars and theological divisions, the history of the last thousand years had recorded the effort of mankind to obey the simple and definite commands of Christ. He saw everything his soul could conceive of in religion, in those two commandments, love of God and love of man."

He applied his conception of the Christian religion to private life, and we are all acquainted with the fact that many good men fail to do so. Once a friend of his when speaking to him regarding a certain incident remarked, "I shall never forgive that." With a look of pity he replied, "Then God help you!"

Earl Grey was born to the enjoyment of wealth, beautiful buildings, field amusements, intellectual excitements, social ceremonies, dinner parties, wide influence, political power. He was a handsome man, loving wit and

(Continued on page 5.)

THE MENNONITE

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Rev. S. M. Grubb - - - - Editor
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EDITORIAL

With this issue The Mennonite begins the thirty-fourth year of its existence. Thirty-four years ago our General conference was just in its early youth and was beginning to realize that while it had much to hope for, it still had much to learn. It had undertaken the establishment of a school which seemed to have gone down in miserable failure. Only many years after its close did the church begin to realize the pioneer work done by the school and the results for good that followed. It had commenced in a small way, to do missionary work among the American Indians and hoped for great results. The German paper was only three years old. From that time on our church has grown wonderfully. It had no churches farther west or south than Kansas. Today the conference churches are to be found in the North, South, East and West. Our missionary enterprises have spread out to India and China and to three tribes instead of one among the American Indians. Our publication interests have grown wonderfully and we are exceedingly proud of the educational institutions which we have established and which are sending out their hundreds of young men and women prepared to take up life's serious responsibilities.

We don't get very far when we find our greatest satisfaction in looking back. The big thing for us to do in this year 1919 is to look forward to bigger things. First of all, we want to see big things ahead for The Mennonite. We want it to grow in usefulness and influence. It should get into every family connected with our conference churches. Never was there a time when there was so much need of the kind of literature that keeps people strong in the faith. We propose to continue the policy of having it the Mennonite paper for the Mennonite people and we believe we have a perfect right to expect that every man and woman in our brotherhood give it his or her active and moral support.

What we hope for our paper we also hope for our people, our churches and our interests. They should have the loyal and interested support of all. The Mennonite people are often described as peculiar. Perhaps they are, although we have frequently noted in our humble way that all the peculiar people are not confined to the Mennonite church, or to any one other church for that matter. Peculiarities may simply be senseless follies or they may be real serious devotions to principles for which sacrifices may be worthily made. If we must be peculiar, let it be along lines that make the world a better place in which to live and bring glory to the kingdom of God.

As with other churches, so with us, the epidemic of influenza which has swept the world and is still a serious menace in many places has caused great disarrangement in services. It is a serious thing when churches are closed. It means that just at the time when the gospel message of comfort and cheer is most needed the voice of the messenger is silenced and the comfort of spiritual fellowship is made impossible. When the public authorities, some of whom may be Christians and many may not be, undertake to say when the gospel is to be preached or when the church is to be closed, we have come to a pretty state of affairs. The answer we hear is that the danger of contagion is great. Funny, isn't it, that it should be greater when people go to the church than when they go to the shop to buy or to the mill to work. It is to be presumed that, if sanitation means anything, the freshly bathed and cleanly clothed person is less of a germ carrier than the one who day by day uses the public conveyance going to work and back in his grimy working clothing and stopping on the way to buy in supplies. However, the ways of the public officials and especially the public health officials, are past finding out. In the editor's own town the notice from the Board of Health to exclude the child who was suffering from some of the so-called contagious diseases from Sunday school for years usually came after the child was out and around again—or dead and buried. In the present epidemic much has yet to be learned about the disease. Is it carried about from place to place or does the air bring it with it wherever air can get? We have heard physicians declare that absolutely nothing is known of the disease. If this be so, how can it be shown that shutting down churches checks its spread, especially when department stores are crowded with shoppers drawn together in crowded trolley cars that come from every direction? If a mill or shop employing anything from a hundred to five thousand men and women can keep on running why must a church which seldom has more than three hundred persons in at a few hours a week shut its doors? We are not prepared to answer the questions we have raised and it is too much to hope that officials will possess the almost superhuman intelligence that will enable them to give the answer. Being law-abiding we simply bow and hope for the dawning of a better day when even public health officials will betray the possession of a smattering of common sense.

In the meanwhile let those upon whom the responsibility of supporting the church rests bear in mind that expenses go on and that interest must be kept in the things that have to do with the work. If we cannot go when such times come we can at least keep on giving, remembering that those who continue to give, do not loose interest.

CAN JAPAN'S LEADERSHIP BE MADE WORTH WHILE?

C. J. L. Bates.

Whether we like it or not, the leadership of the Far East for the generation in which you and I live is and is to be in the hands of Japan.

Japan is qualified for the leadership of the Orient because she is the only nation in Asia that has a settled efficient self-government, because she is the only country in Asia that has an army and navy, because she is the only Asiatic country that has a public school system that has even planned to educate all of her people.

Industrially, Japan is trained and equipped to lead the East. During the past four years Japan has been transformed from a debtor into a creditor nation. In the last ten years the number of Japanese factories has increased by 8,000 and the number of operatives by over 300,000.

Educationally, Japan leads the East. Forty-seven years ago the government of Japan promulgated a compulsory school law which requires that every child between six and twelve years of age attended school. Last year the government reported that 98 per cent. of the boys and girls between six and twelve were at school.

Today it is difficult to find a Japanese man or woman below 30 years of age unable to read and write.

The educational system of Japan provides four grades of schools: elementary, middle, high and university.

Japan has failed at the point of her greatest success, namely, her educational system, because of the complete separation of education and religion.

Today 90 per cent. of the graduates of the government colleges in Japan are frankly without religious faith. These are the future prime ministers, cabinet ministers, governors, principals and professors of colleges, doctors, lawyers, and other leaders of Japan.

What kind of Japan can these men be expected to make?

Thousands of Asiatics from China, Korea, the Philippines, and India are studying in Japanese schools and colleges. There are not less than 15,000 Chinese officials who have studied in Japan, and who are thus consciously or unconsciously extending Japanese influence.

The Japanese are spreading their materialism throughout the world. Emigration is not a luxury but a stern necessity with Japan, where there are 54,000,000 people living in territory 10,000 square miles less in area than the State of Montana and only one-third the size of the Province of Ontario.

There are over 900,000,000 Asiatics living in territory less than one-fifth the size the territory occupied by the 600,000,000 whites.

Pressure of population is driving the Japanese abroad. There are 100,000 Japanese in America, 100,000 in Hawaii, 300,000 in Korea, 300,000 in Manchuria, not less, in fact, than 1,000,000 Japanese living outside of Japan.

What message are these outflowing thousands carrying to the world?

The leadership of Japan must be made spiritual as well as material. Japanese leaders invite our co-operation in the moral and religious regeneration of their own people and the people of the Far East generally. They frankly acknowledge that in these lines of activity they are not equipped for leadership.

Is Japan a menace? Only in the sense that America and Europe are a menace in so far as they are not Christian.

There are about 125,000 Protestant Christian church members in Japan. But what are these

among the 54,000,000 people of that land?

America must give strong aid in the evangelization of Japan.

The giving of that aid would be international diplomacy of the highest character. A Christianized Japan would be a mighty force for righteousness and peace in the Far East and throughout the world.—World Outlook.

EARL GREY

(Continued from page 3.)

fun. At one time he was very nearly spoilt by society. But he never forgot God and his obligations to men. He was gallant on behalf of the right. It is to be regretted that such a life could not have been spared to the service of humanity and that he died just at this critical period of the world's history. When on his deathbed he gave to his biographer this final message to men:

"A voice from the grave often gets a hearing. That's what I am after. I want to try to make my voice sound from the grave. I want to say to people that there is a real way out of all this mess materialism has got them into. I have been trying to tell them for thirty years. It's Christ's way. Mazzini saw it. We've got to give up quarreling. We've got to come together. We've got to realize that we're all members of the same family. There's nothing that can help humanity, I'm perfectly sure there isn't—perfectly sure—except love. Love is the way out, and the way up. That's my farewell to the world!"

Are not many of us beginning to realize that this splendid Christian statesman spoke the truth?

San Jose, Cal.

THE C. E. TOPIC

Jan. 5.

Worth While Life Purposes.

Prov. 3:1-8.

There are many things for which we will strive during the coming year, but when it is all over we will be compelled to ask ourselves: Which of these were worth while? Any of them that has not considered God as a factor will certainly not be worth while. We want to live close to God and this means that we will live close to His Word. It should be the chief subject of our thought. It should influence the acts of our lives. It ought to inspire our hopes and make stronger our assurances. It should make us more like Jesus and prepare us for His coming or for a blessed entrance with Him into eternal glory.

We want to find the true peace of mind for the coming days of our lives. How is this to be done? It is to be done by being right with God. No one who disobeys God or is out of sympathy with the cause of His Son is able to enjoy a true peace of mind. Thank God, there is a way open for every sinner to get right with Him! He may repent of his sins, avail himself of the forgiveness that is offered and in faith lay hold on everything that God holds out to him. One who is at peace with God will also be at peace with his neighbor and himself. As God is love, so the child of God will exercise love and in love and doing deeds of love he will find his highest contentment.

Most of us are like little children, we need help in great things of our lives. What, then, will help us to form life purposes? First, we must look to ourselves and see what miserable failures we have made of ourselves. This is not a pleasant task but it is an important one. Then, we must discover what has been useful in the lives of others to make them after God's own heart. "Lives of great men all remind us we can make our lives sublime." But the great thing to inspire a life's purpose comes neither from self or from others, we need to look to God to reveal it. He reveals it (1) in answer to prayer, (2) by giving us abilities that may be consecrated to him, (3) by pointing out tasks for good for which we are especially fitted.

A consecrated life is a good help in having a life's purpose. A consecrateed life is a purpose in itself to do what God wants one to do. It is a life that seeks out the best things to be accomplished and it is a life that determines to get the very best there is out of this life and the life to come.

Jan. 12.

The Practice of Kindliness.

Gen. 45:1-15.

The familiar passage which describes Joseph forgiving his brethren is the Scripture selection for this lesson. Had any man ever greater reason for being unkind to those who were so cruel to him than Joseph? Most of the provocations which exercise us so greatly are insignificant when compared to the wrong done this great and good man. In the New Testament we have another example of forgiveness of even greater import. When Jesus lay upon the cross he did not call down the wrath of God upon His murderers, but prayed for their forgiveness. God shows the world the best of all things when he offers forgiveness to all through Christ. If God can look over our great wrongs and make us the recipients of His favor through His murdered Son, what ground is there for us to be unkind or unfriendly to anyone and yet hope to profit by the goodness of God?

We should be kind to one another because we are one family and the children of one father. A family squabble is one of the abominations in any home, in the household of God it is one of the worst. To follow men we owe a duty of service because we do not know when we will need that service ourselves. The parable of the Good Samaritan is always an inspiration to do good to all men. The parable of the man who was forgiven a great sum of money and then went out and choked a fellow-servant because he could not pay a small debt should ever be a warning to us. We are so apt to expect from others what we are not ready to give to others.

We should be kind to those who seem to have no claim upon our generosity. When we say that we say it with reservation for every one does have a claim upon us. If another is hungry and I have the means of feeding him, no matter who he is or where he is it is my duty to feed that one. The greatest act of kindness consists in supplying a knowledge of the saving Christ to those who do not possess it. Jesus says something about feeding the hungry, clothing the naked and visiting the prisoners. What Jesus would do we should do. He is our ideal in kindliness.

THE S. S. LESSON

Jan. 5.

Pharaoh Oppresses Israel.

Exodus 1:1-14; 2:1-25.

Golden Text.—Psa. 72:4.

In 1879 there was found, near the city of Thebes, the mummy of an ancient king of Egypt. Later investigation proved that this was the body of Rameses II., the Pharaoh of the oppression. One wonders why the ancients had such strange customs, but in the art of enbalming, as practiced by the Egyptians, Providence has provided another proof of the accuracy of the Word, and thus stopped the mouths of unbelievers. A study of the picture of the mummy (in excellent preservation) reveal the face of a thin-lipped determined man — a face which indicates that the owner was cruel and stubborn — one to whom one would not turn to ask a favor. Pharaoh was a great builder of temples, public buildings and canals, indeed one of the greatest monarchs that ever reigned over an empire but it is doubtful if the world would know anything about him were it not for the fact that he came of a line of kings that knew not Joseph.

Israel, since the time of Joseph, grew into a numerous people. They never mixed with the Egyptians. Their occupation as shepherds stood in the way of that as the Egyptians despised shepherds. Compared to the culture of Egypt, the shepherd life was primitive but it was through such primitive folks that the world was to receive its Savior. Being partly independent Israel continued to occupy the land originally given them by Joseph. They were a buffer nation between Asia and Egypt. As they grew numerous their masters came to regard them as dangerous. What if they should make war on Egypt? or, what if they should join the enemies of Egypt? There was also an economic reason for their oppression. Pharao needed slaves to build his cities and do his public work. Egypt always had a way of solving the labor problem. It simply enslaved a nation and worked it to death. The great pyramid is said to have represented the slave labor and the destruction of three nations.

Taskmasters were set over Israel to oppress them, make them work and break their spirit. The plan partly failed. Israel seemed to possess vigor enough to endure the strain. A newer and more cruel effort was then made. The order was given that all male children were to be destroyed at birth. This would soon obliterate the tribe. The plan seemed to promise success, but one power was not reckoned with. God was not taken into consideration. Egypt threatened the lives of babes and Canaan became the land from which the world's great joy was to come just as, centuries later, Herod threatened the life of a single Babe and out of Egypt the world's Redeemer came.

The preservation of the life of Moses, the desperate efforts of his mother to conceal him, the finding of the child by the princess, the presence of the girl Miriam and the opportunity Jochebed had to train her own child in her own way were all so many instruments of Providence used to defeat the will of the all-powerful Pharaoh.

Jan. 12.

Moses the Leader of Israel.

Exodus 3:1-4:17.

Golden Text.—Heb. 3:5.

Moses began his career by making a great failure. He slew the Egyptian oppressor, thinking no doubt that Israel would rally around him and fight Egypt. The plan was impossible. What chance would a handful of slaves have had against the disciplined armies of Egypt? Then, God was not consulted. That which

God does not command is sure to end in failure. He was the haughty young prince then full of ideas that would have unfitted him for leadership. He had to take time to think — and lots of it. God does not hasten his plans and the man, no matter how able, who would hurry God is against a stone wall.

Moses became a fugitive hunted by the Egyptians and unappreciated by his fellow-Israelites. One of the first lessons God teaches the man whom he would use is his nothingness. He has to learn that God and not himself is the wonderworker. However, the years Moses spent in the lonesome desert were more than a discipline. As he learned how to make laws and rule while a youth in the court of Pharaoh he had now to become intimately acquainted with the country through which he was to lead his people for forty years. When he crossed the Red Sea at the head of the new-born nation he was on familiar ground where he could use his knowledge of the country to advantage. The desert was a school in which he could learn to know himself and God and His ways.

We note that Moses was an unwilling messenger. God showed him the wonder of the burning bush but it took a long while before he became on fire with zeal. Moses made excuses. That was a bad beginning but God helped him through so that excuses were no longer possible. He doubted himself. He had made one miserable failure and that satisfied him, but God came with the assurance, "I will be with thee." He could not claim weakness or insignificance then. Then he doubted God. He had to learn that he had the "I am", the mighty existing One, with him. He feared Israel, "They will slay me." Had he continued to fear there would have been no Moses, no Israel, no Christ. He did not think they would believe. He had no right to feel that way, he had not tried them yet. He pleaded lack of eloquence. Anyone with a message from God is eloquent. Besides, there was Aaron. He could not do things well as Moses could, but he could say them better. What one lacks, God supplies in another.

DEATHS

Fretz. — On Nov. 7, 1918, from wounds in hospital in France, Lieut. Earl Russell Fretz, son of H. E. and his wife Amanda Fretz, aged 23 years, 4 months and 5 days. Bro. Fretz distinguished himself in several severe engagements, notable the Marne and Chateau Thierry; at the death of his captain he took the company gallantly through, but later received a shrapnel wound which resulted fatally. Memorial services were held at Deep Run on Dec. 22. Sermon by his pastor from Rom. 14:7, 8.

Schmell. — On November 8, 1918, near Plumsteadville, Pa., Katie, daughter of Henry B. and Lydia Wismer and wife of Harvey S. Schmell, aged 34 years, 1 month and 14 days. Interment and service at Deep Run on Nov. 12. Pastor A. M. Fretz officiated.

Sprunger.—On Dec. 17, 1918, Berne, Ind., Mrs. Elizabeth Sprunger, aged 86 years 7 months and 12 days. She was born at Muensterberg, Switzerland. She was united in matrimony with C. P. Sprunger, November 29, 1851. In 1852 they emigrated to America and settled in Adams Co., Ind., where they lived on a farm for 40 years and in 1892 moved to Berne. Her husband preceded her in death in 1913. This union was blessed with 8 children of whom two died in infancy, a daughter in 1892, and James E. Sprunger in 1918. She is survived by 4 children and one half-brother, Rev. S. F. Sprunger. The deceased was many years a patient and submissive patient trusting God's leading and believing that "all things work together for good to them that love God". On account of the influenza epidemic the funeral services were private. Bro. C. v. d. Smissen spoke in German words of consolation and Bro. P. R. Schroeder in English.

Franz.—On Dec. 20, 1918, Berne, Ind., Anna Franz, oldest child of Dr. and Mrs. E. Franz aged 27 years, 7 months and 22 days. She was a member of the Mennonite church. The deceased had intended to take a nurse's training course, but consented at the recent death of her cousin, Mrs. J. F. Moser, to take care of the baby in the family, where she was stricken with influenza and then became a victim of meningitis. She is survived by her parents, two brothers and 6 sisters. The private funeral service was conducted by Rev. P. R. Schroeder.

Weyman. — On Dec. 4, 1918, at Berne, Ind., John Weyman, aged 86 years, 3 months and 23 days. He was born on Graetceli, Canton Bern, Switzerland, and united in matrimony with Catharine Schnegg on February 15, 1862. This union was blessed with two children who died in infancy, and his wife preceded him in death on October 29, 1899. They came to Wayne county, Ohio, in May 1873 and in November to Berne, Ind. He was not a wealthy man man but remembered liberally in his last will and testament the poor, the mission and his church. Funeral services at his home were conducted by P. R. Schroeder.

CONTRIBUTIONS

HOME MISSION RECEIPTS

General Fund: Wm. Andreas, Beatrice, Nebr., $50; Lizzie C. Ruth, Upland, Calif., $25; offering, Bordeaux, Wyo., G. W. Regier, $6.50; Upland, Calif., congr., A. P. Weber, $51.87; West Zion congr., Moundridge, Kans., P. C. Schowalter, $67; Hoffnungsfeld congr., Moundridge, Kans., P. J. Schrag, $75; Ruff, Wash., S. S., Mrs. John C. Jantz, $5.45; Reedley, Calif., S. S., R. H. Ruth, $50; Zoar congr., Goltry, Okla., J. P. Schmidt, $20; Bethel congr., Great Deer, Sask., J. D. Buller, $20.55; Escondido, Cal., congr. and C. E., H. H. Adrian, $20.54; Matt. 6:3, Berne, Ind., S. F. Sprunger, $25; Sichar congr., Cordell, Okla., J. W. Schmidt $18; offering, Laird, Saskatchewan, C. F. Sawatzky, $60; Deer Creek, Okla., $73.13, S. S. worker, $37.50, J. S. Dester; Sterling, Ohio, congr., Anna Liechty, $5.71; West Zion S. S., Moundridge, Kans., Cornie E. Dyck, $57.42; Edenburg, Man., $15, Gretna, Man., $5, Benj. Ewert; Rosenort congr., Eigenheim, Sask., Jacob J. Epp, $85; Salem congr., Dalton, O., Mrs. A. J. Sommer, $38.05; interest on note, W. C. Voth, Norman, Okla., $1.95; Benj. A. Unruh, Avon, S. Dak., J. F. Lehman, $25; Rosenort congr., Tiefengrund, Can., Peter Regier, $97.73; Rosthern, Can., sewing society, Mrs. John J. Andres, $97.73; Tabor congr., Goessel, Kans., J. S. Schmidt, $63.39; Halstead, Kans., congr., F. W. Schowalter, $157.09; interest from Gen. Conf. trust fund, Newton, Kans., C. F. Claassen, $68; Burrton, Kans., congr., J. A. Richert, $1.10; Alfred Wiebe, Upland, Calif., $3; Christian congr., Moundridge, Kans., A. H. Kaufman, $18.95; Alexanderwohl congr., Goessel, Kans., B. H. Friesen, $50; Deer Creek, Okla., S. S., Hilda Dester, $4.57; Franz Banman, Canton, Kans., J. G. Regier, $5; Summerfield, Ill., mission society, J. P. Boehr, $10; Ladies' Aid society, Wadsworth, O., Mrs. Mary A. Overholt, $20; mission box, Berne, Ind., S. F. Sprunger, $2.21; Simpson, Sask., S. S., P. P. Wedel, $20; John J. Boese, Vona, Colo., $15.05; Bethesda congr., Marion, S. Dak., Derk P. Tieszen, $129.11; Johannestal congr., Hillsboro, Kans., H. H. Schroeder, $13.65; Reedley, Calif., congr., H. J. Krehbiel, $45.90.

Special Gifts.

Chicago Chapel: Hoffnungsau congregation, Buhler, Kans., J. C. Dyck, $8.55; O. C. Rupp, Moundridge, Kansas, $20; R. H. Ruth, Reedley, Cal., $10; Herman Stauffer, $5, Chris Loewenberg, $5, A. D. Krebill, $10, Donnellson, Iowa, P. P. Hilty; A. S. Heidebrecht, Hydro, Okla., $5; J. M. Boese, Springfield, S. Dak., J. G. Regier, $8; J. Eicher, $25, anonymous, $50, Berne, Ind., S. F. Sprunger; Emergency Relief committee, Donnellson, Iowa, P. P. Hilty, $3; Aletta H. Krehbiel, Clarence Center, N. Y., $10; H. G. Baerg, Lustre, Mont., J. F. Lehman, $5; Mountain Lake, Minn., through W .W. Miller: Frank Balzer, $15; J. H. Dickman, $5; John Junghaus, $10; Solomon Balzer, $5; Jacob Toews, $25; D. G. Lohrenz, $1; J. J. Franz, $10; Alvan Janzen, $5; John Toews, $2; a friend, $10; a friend, $5; by mail, $10; David Ewert, $5; Peter Stoesz, $10; J. J. Janzen, $5; I. J. Krahn, $1; John M. Franz, $5; David Hamm, $5; John Hepner, $10; Dietrich Hepner, $10; Jacob Stoesz, $5; David Schultz, $1; Aganetha Friesen, $25; John H. Regier, $5; Helena Penner, $3; H. P. Goertz, $10; John Niesen, $10; Jacob Dick, $5; John Adrian, $5; J. H. Wall, $25; H. J. Fast, $100; P. G. Lohrenz, $20; H. J. Janzen, $5; H. B. Fast, $3; John Fast, $4; Katie Krahn, $2; G. J. Kliewer, $3; Anna and Justina Neufeld, $1; H. G. Neufeld, $5; G. G. Neufeld, $5; J. P. Quiring, $20; D. D. Schultz, $25; D. G. Hubert, $10; a friend, $20; D. Esau, $10; Anna, Liza, Katie and Teddie Esau, $4; J. J. Dick, $10; P. H. Franz, $15; H. M. Kroeke, $10; Jacob Miller, $5; Ed. Rupp, $5; Isaac Enss, $1; Gustav Miller, $5; Daniel Hubin, $5; Tintse and Ewy, $25; J. Koller, $5; Gustav Linscheid, $5; Mrs. Jacob Funk, $2.25; Mrs. Christina Rupp, $1.75; Jacob Linscheid, $5; Mrs. Jacob Linscheid, $2; C. J. Franz, $5; a friend, $10; J. J. Linscheid, $1; Rudolph Linscheid, $25.26; Bethel congr., $100; Bethel Y. P. S., $5; First Menn. congr., $14.09; First Menn., mission society, $10; Salem congr., Butterfield, Minn., W. W. Miller, $9.14.

Hutchinson Chapel: Wm. Andres, Beatrice, Nebr., $50; Medford, Okla., congr., J. P. Reimer, $20; Dan Haury, Halstead, Kans., $25; P. G. Baergen, Korn, Okla., $18.10; Geary, Okla., congr., E. J. Lehman, $10.75; Bethel congr., Hydro, Okla., B. Thiessen, $12.10; A. S. Heidebrecht, Hydro, Okla., $5; Saron congr., Orienta, Oklahoma, D. D. Lohrenz, $43.22; Meno, Okla., B. B. Becker, $59.60; P. R. Voth, Gotebo, Okla., $5; Justina Bergmann, Whitewater, Kans., $50; H. U. Schmidt, Hillsboro, Kans., $3; mission friends, $30, H. T. Unruh; gift through H. T. Unruh, Hutchinson, Kans., $10; F. B. Riesen, Hillsboro, Kans., $100; Ebenezer congr., Mt. View Okla., D. A. Goertz, $18.25; J. S. Dester, Deer Creek, Okla., $50.50; Christian C. E., Moundridge, Kans., Ernest J. Krehbiel, $12; Mrs. Christine Hirschler, Upland, Calif., $5; Friedenstal congr., Gotebo, Okla., J. H. Schmidt, $25.

Jewish Mission: Laird, Sask., sewing society, Mrs. R. A. Georz, $49.25; a friend, Gridley, Ill., $5; Mrs. Jantz, Lehigh, Kans., $2.50; a friend, $1; a friend, $1.50, all through Dorothy Goodman; Abr. Zurflueh, Bluffton, O., W. S. Gottschall, $5; Tabor cong., Goessel, Kans., J. S. Schmidt, $306; Alexanderwohl congr., Goessel, Kansas, B. H. Friesen, $305.10; Halstead, Kans., congr., $223.70; Pretty Prairie, Kans., congr., P. A. Graber, $140; Burrton, Kans., congr., J. A. Richert, $9.50; Summerfield, Ill., mission society, J. P. Boehr, $10; Upper Milford congr., Zionsville, Pa., Harry S. Mohr, $25; Bethel College congr., Newton, Kans., P. J. Wedel, $29.80; Friedenstal congr., Tampa, Kans., Henry H. Schmidt, $31.33; Johannestal congr., Hillsboro, Kans., H. H. Schroeder, $60.16.

Hutchinson Piano: Sichar C. E., Cordell, Okla., J. W Schmidt, $5.88; Hoffnungsau, C. E. $10; Deer Creek, C. E., $12; Alexanderwohl C. E., $8; Herold C. E., Bessie, Okla., $3.61; Buhler, Kans., C. E. $10; Newton, Kans., C. E., $11.90; P. R. Voth, Gotebo, Okla., $1.50, all through H. T. Unruh.

City Mission: Salem congr., Wisner, Nebr., John Boehr, $39.07; Garden Tp. congr., Moundridge, Kans., C. A. Vogt, for Hutchinson, $28.50; Victor B. Boyer, Allentown, Pa., for Altoona mission repairs, $5; D. C. Schmitt, Upland, Calif., A. P. Weber, for Los Angeles, $10; Halstead, Kansas, C. E., Martha Hirschler, for Chicago missionary home, $5; Greenfield congr., Carnegie, Okla., A. W. Froese, $10; Alexanderwohl congr., Goessel, Kans., B. H. Friesen, $95.41; I. A. Sommer, Berne, Ind., S. F. Sprunger, for debt on Los Angeles building, $5; Bethesda congr., Henderson, Nebr., D. A. Janzen, $93.91; Pretty Prairie, Kans., S. S., E. J. Flickinger, for Christmas present for Chicago mission, $45.

Gratefully acknowledged,

J. E. Amstutz, Treasurer.
Halstead, Kans.

NEWS OF THE WEEK

1918 WAR COST AMERICA ABOUT EIGHTEEN BILLION

Washington, Jan. 1. — It cost the American people about $18,160,000,000 to run its expensive war government and make loans to allies in the year ending yesterday, according to computations from treasury reports.

December expenditures, above $2,000,000,000, the record of the nation's history, sent aggregate war costs to date to approximately $24,500,000,000.

Of the $18,160,000,000 paid out of the treasury's coffers in 1918, probably $10,000,000,000 went for the army and the general military establishment, about $2,000,000,000 for the navy, $1,000,000,000 for the ship-building program, $1,000,000,000 for other civil government needs and $4,150,000,000 as loans to America's brothers in arms.

Although hostilities ceased nearly two months ago, the government's outlay each day is mounting on account of the liquidation of tremendous war contracts, and treasury officials said indications are that the demands on the government in the first month of the new year may be even more than for this month.

With estimates of expenses in the last few days not yet actually compiled, officials believe December expenses will run to $2,100,000,000 or nearly $200,000,000 more than last month's high record. This includes nearly $430,000,000 estimated for allied loans, and $1,670,000,000 estimated for the government's actual expenditures.

That the public has paid only about one-third of the war's expenses, excluding foreign loans, in taxes in cash and two-thirds as loans to be repaid in another generation, is indicated by the treasury figures of collections from various sources. With the last four days of the year not yet tabulated it is shown that receipts from taxes, customs and miscellaneous revenue amounted to $4,867,063,000, of which $2,949,032,000 came from income and excess profits taxes alone; $1,124,518,000 from other federal taxes; only $171,000,000 from custom duties on imports and the balance, or about $441,000,000, from miscellaneous revenue sources.

During the year $6,038,000,000 has come into the treasury from the fourth Liberty Loan and $4,171,000,000 from the third Liberty Loan. In addition, $13,802,000,000 worth of certificates of indebtedness have been sold and subsequently largely redeemed from Liberty Loan receipts. War Savings stamps and certificates have brought $953,000,000 into the treasury, which, with the exception of $10,000,000 worth of these small securities sold in December, 1917, represents the entire harvest from War Savings and Thrift stamps in the year they have been on the market.

PHILADELPHIA AROUSED BY TUESDAY'S BOMB OUTRAGES

Philadelphia, Jan. 1. — Homes of three prominent citizens were in ruins today, the result of yesterday's explosions of shrapnel bombs, timed to go off practically simultaneously. One person, Mrs. William Gray Knowles, wife of a city judge, was injured by flying shrapnel. The homes were those of Justice Robert von Moachzisker, state supreme court; Superintendent of Police William B. Mills, and Ernest T. Trigg, president of the Philadelphia Chamber of Commerce. Immediately after the explosions police guards were rushed to the homes of U. S. Senator Penrose, Mayor Smith, District Attorney Rotan and other prominent residents. Yellow cards were found near the scenes of the anarchistic outbreak bearing the text: "The exploiters — the judges, the police, the priests and the soldiers. The handful of parasites robbed millions. The policeman and soldiers preying on brothels are their protectors. We are protected by the darkness of the night and the faith in the highest destiny of ourselves and humanity."

Telephone wires in the vicinity of the homes had been cut before the bombs let go.

The detonation of the bombs was heard throughout the city, and the force of the explosions broke windows within a radius of several squares. Scores of persons socially prominent ran to the streets, clad in night dress. For some time the fashionable districts were bordering on panic.

Police reserves today were still guarding the homes of many prominent citizens and politicians, fearing the bomb throwers would carry their campaign of terror to other districts.

NATIONAL GUARD DIVISION NOT HOME FOR LONG TIME

Washington, D. C., Dec. 30. — Indiana and Kentucky relatives of soldiers in the 38th National Guard division and the 84th National Army division may not have an opportunity to welcome home the boys in khaki for a long time.

The infantry and machine gun units of both of these divisions, it was announced Friday, have been selected as replacement units with which to replace men in the army of occupation who are sent home. This means that they probably will be in Germany as long as American troops are required there.

Other units in the two divisions are to be discharged soon.

68,000 AMERICAN TROOPS AGAIN BACK FROM FRANCE

Washington, December 30. — Sixty-eight thousand American soldiers had been returned from overseas December 21, and slightly more than 500,000 in this country have been mustered out of service, members of the house military committee were told at their weekly conference at the War department.

Officers are being discharged at a rapid rate, Chairman Dent said, explaining that 32,000 had been released since the armistice was signed. The largest number of discharged officers was in the chemical warfare service and the smallest number in the medical section.

Troop movements from abroad on ships now controlled by the United States are limited to 160,000 men a month, but the department hopes to increase this to 200,000 or 300,000. This increase, Mr. Dent said, depends on how many additional ships can be obtained from the allies and how many American cargo ships can be converted into transports.

War department officials also told members of the committee that an investigation by the British of 42,000 German prisoners captured in October in Northern France and Belgium, revealed that their ages ranged from eighteen to sixty-nine years.

SAYS STATES TO RATIFY BY FEB. 1

Ratification of the federal prohibition amendment by the necessary thirty-six states before February 1, 1919, is predicted as certain.

Under provisions of the amendment submitted by a two-thirds vote of congress, this prospective action will mean a bone-dry nation one year from the date of the ratification by the thirty-sixth state, or before Feb. 1, 1920. The prediction was made with the utmost confidence by William H. Anderson, New York state superintendent of the Anti-Saloon league.

"The victory will be overwhelming," he said, "and it is quite possible that from forty-five to forty-seven states will have ratified the amendment before April 1 next."

Supt. Anderson based his chief prediction—that February 1 next would see ratification by thirty-six of the forty-eight states—on these facts:

That fifteen states, including five wet states, have already ratified the amendment.

That twenty-two other states where the amendment has not yet been ratified are dry, and that ratification may be expected by the incoming legislatures.

That five of the remaining states, not dry, have elected legislatures, a majority of the membership of which are favorable to immediate ratification.

Of the remaining six states—Missouri, Pennsylvania, New York, Connecticut, Rhode Island, and New Jersey—Mr. Anderson says that favorable action may be expected in four—namely: Missouri, Pennsylvania, Rhode Island, and New York.

New Jersey is the only state Supt. Anderson would class as hopeless.

"Ratification was a plank of the Republican platform, but the G. O. P. lost," he said.

The five states not already dry, but in which Mr. Anderson declares the newly elected legislatures will not hesitate to ratify the amendment, are California, Vermont, Minnesota, Wisconsin, and Illinois.

Among the fifteen states that have already ratified, five are still in the wet column, and it is largely in the action of the legislatures of these states that Mr. Anderson professes to see the country-wide sentiment on the prohibition question reflected. These states are Kentucky, Maryland, Delaware, Massachusetts and Louisiana.

These are states that have already ratified the federal amendment: Arizona, Delaware, Alabama, Georgia, Kentucky, Louisiana, Maryland, Massachusetts, Mississippi, Montana, North Dakota, South Carolina, South Dakota, Texas, Virginia. Total 15.

The states in which prohibition obtains and which are expected by the anti-liquor forces to ratify the amendment are:

Alabama, Arkansas, Colorado, Idaho, Indiana, Iowa, Kansas, Maine, Michigan, Nebraska, Nevada, North Carolina, New Hampshire, New Mexico, Ohio, Oklahoma, Oregon, Tennessee, Utah, Washington, West Virginia, Wyoming. Total, 22.

The strength of the prohibitionists claim is seen in their won classification of the other eleven states, which is described by their own agents thus:

States now "wet" but where the incoming legislatures are expected to ratify the federal amendment: California, Illinois, Minnesota, Vermont, Wisconsin.

States in which legislative action may be more or less doubtful:- Connecticut, Missouri, New York, Pennsylvania, Rhode Island.

Hopeless: New Jersey.

MIGHTY AMERICAN FLEET AT ANCHOR IN NEW YORK

New York, Dec. 27. — Riding at anchor in the Hudson last night were twenty-one super-dreadnaughts, dreadnaughts and ships of the line, which with cruisers, destroyers and a host of smaller craft, made the mightiest American armada ever assembled. Ten of the floating fortresses steamed into the harbor yesterday after eighteen months' service overseas with Beatty's grand fleet. The others are the flower of the North Atlantic fleet. Grim guardians of a great nation, they symbolized that the United States has become the second naval power of the world.

In the teeth of a northwester, in the chill of a driving snowstorm, millions waited until the ten battleships of the homecoming armada appeared. This was New York's and the nations' tribute to the ships far more eloquent than the greatest din of whistles, bells and human voices. The vocal welcome later when the rugged weather-beaten tars who manned the ships, debarked and with Secretary Daniels and Admiral Mayo at their head marched down Fifth avenue in the country's first great victory parade.

Leading civilians in the cheering were wounded soldiers returned from France. With the memory of their own first anxious voyage still fresh in their minds they paid unstinted tribute to brothers in arms who had guarded them across the Atlantic.

DR. J. WILBUR CHAPMAN DIES AFTER AN OPERATION

New York, Dec. 27. — Dr. J. Wilbur Chapman, noted evangelist and since May, 1917, moderator of the general assembly of the Presbyterian church in the United States, died here Christmas day following an operation.

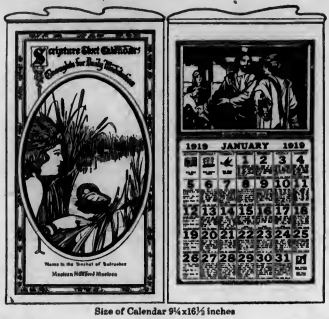
Dr. Chapman's operation, performed Monday, was his third within two years for gall stones. He showed slight improvement on Monday, but Tuesday there was a turn for the worse.

Dr. Chapman was born in Richmond, Ind., on June 17, 1859, and was educated at Lake Forest university and at the Lane Theological seminary.

He was ordained into the Presbyterian ministry in 1882. He occupied pastorates at Albany, Philadelphia and New York and conducted evangelistic work in all parts of the country. Since 1903 he had been executive secretary of the general assembly's committee on evangelistic work for the Presbyterian church and representative-at-large for the Presbyterian evangelistic committee.

When not engaged in evangelistic work he spent much of his time at his home at Winona Lake, Ind. Dr. Chapman was married three times and is survived by a widow, who was Mabel Cornelia Moulton of Providence, R. I.

1919 SCRIPTURE TEXT CALENDAR THOUGHTS FOR DAILY MEDITATION



Size of Calendar 9¼x16½ inches

THE Scripture Text Calendar for 1919 is a marvel of artistic beauty.

The cover design, rich in coloring and embellished with gold, depicts the finding of the child Moses by the princess of the house of Pharaoh.

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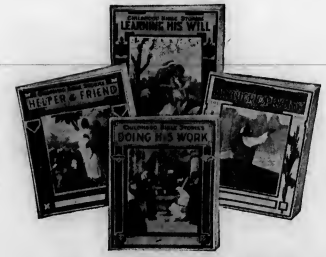

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, JANUARY 9, 1919. No. 1

IN MENNONITE CIRCLES

The appearance of the Mennonite Year-Book with its excellent features has been announced in these pages, but the usual orders from the various churches have not reached the Publication committee. Send in all orders promptly either to Rev. N. B. Grubb, 715 Berks St., Philadelphia, Pa., or to Mr. U. S. Stauffer, Quakertown, Pa.

By the request of the non-resistant brethren in Ft. Leavenworth the following communication has been sent to us for publication:

"To Whom It May Concern:

"Greeting.

"We, the undersigned, representing the members of the various non-resistant churches here, do hereby express our heartfelt appreciation to Bro. and Sister J. D. Mininger and workers at K. C. Mission and all others who so kindly assisted in providing us with a Christmas dinner.

"We further wish to extend to them and to all others Christmas greetings; wish all God's richest blessings and solicit a continuation of their prayers in our behalf.

"Fort Leavenworth, Kans.,
"December 21, 1918.

"Signed:
"Allen B. Christophel.
"Claude C. Culp.
"Noah Leatherman.
"Ben Baltzer.
"Albert C. Voth.
"Lloyd C. Blickenstaff.
"Ulysses DeRosa.
"Jesse Brenneman."

OUR MISSION IN MONTANA

Lame Deer, Montana,
Nov. 20, 1918.

Dear Readers of the Mennonite:

The request, "Write for our church papers", comes from various sources, and as the influenza epidemic has about run its course, we gladly take time to report from here.

In the early summer, the event of special interest was the trip to the Nez Perces' camp-meetings in Idaho. This year I was accompanied by three of our Lame Deer Christian Indians, who were eager to see the Nez Perces' Christians and learn from them. Bro. Kliewer of Birney was also there with two of his church members, thus we were a delegation of seven, whereas last year I had gone alone. We have reason to believe that these visits will, with God's blessing, be fruitful of much good. Those Indians are far more advanced than our Cheyennes, having had the gospel for a much longer period of time, so that very many of the tribe are earnest Christians. They have had their own native ministers and gospel workers for many years, and these, with the counsel and advice of their present missionary, Miss Mazie Crawford, direct all the affairs of the six Presbyterian churches in the tribe. It is a real inspiration to meet Rev. James Hayes, a white-haired Indian, who has preached the gospel faithfully to his own and kindred tribes for more than twenty-five years. One of the visiting white men said the face of this earnest servant of the Lord spoke of gentleness, of goodness, of strength, of endurance, of faithfulness. He has the esteem and confidence of the entire Presbyterian church, which ordained him to the gospel ministry so many years ago. The younger ministers also impress one by their sincerity, and by their ability to direct the affairs of the various churches.

In many respects our summer here at Lame Deer was a delightful one. It was never very hot, except for a few days in the early summer, we had no severe storms, and few high winds, with rain oftener than is customary for these parts. As the physical welfare of missionaries is influenced largely by the kind of food they eat, we give due credit to our splendid little garden, that was a continual delight to us. Even yesterday I picked two fine, ripe strawberries, though we had already had four inches of snow that fell and soon melted.

With the permission and approval of the board, Mr. Petter was again away from the field this fall. As I had steady and reliable help in the home, the care of the station was easier than if I had been alone. Several of our Christian men were always ready to help in any way I chose to suggest, and our Sunday services were encouraging. During fair week we had two special services, when the Christians of Busby met with ours of Lame Deer. We were sorry the Christians of Birney could not be there as had been planned. The meetings were held in the church, the feasts in a large tent erected near the church. Our Lame Deer Christians contributed over $40.00 for these feasts, and a considerable sum was given by the visiting Indians. Bro. Linscheid was in charge of the meetings, and was assisted by Bros. Habegger and Kliewer. It was a time of strengthening for our band of Montana Cheyenne Christians, and they seek more and more to make their influence felt in the tribe. Encouraged and impressed by what the Nez Perces did for the Red Cross at one of their meetings, ours were eager to do something too. Four little girls with improvised Red Cross caps were elected to hold four plates to receive the contributions. In almost less time than it takes to tell it, $34.70 were given. At the second feast $18.50 were collected in the same way, and a few weeks later our Lame Deer Christians, at one of their regular Sunday services, gave $11.49 more. Thus $64.69 was sent by our Indians to the Red Cross chapter of our county. One of our Christians said yesterday, "Since the war has stopped, what shall we help now?"

During fair week we had very rainy weather, which no doubt was a fine breeding place for the "flu" germs. In the course of a week or ten days, the epidemic broke out on the whole reservation, and what havoc it wrought! Our government doctor was incapacitated at the time, our field matron took down with the disease, and there were few white people available to help care for the sick and dying.

Though we lost only one church member here at Lame Deer, there were many deaths. There was scarcely an Indian home where one or more were not sick, and some desperately so. As my friend, Miss Brookover, who is with me for the winter, and I, went from camp to camp, ministering to sick and dying, conducting burial services, etc., perhaps an unworthy thought suggested itself, "Oh, for authority like a Moses, to raise a brazen serpent, that the afflicted might look and live," but only for a moment, as I recalled that ours was even a greater privilege than that of Moses, in that we have the uplifted Christ, the crucified Lord, to point to. Even in the hour of death, some seemed to grasp this wondrous message, so that we have reason to hope that like the thief on the cross, they may have been accepted.

Time forbids giving many incidents. The death that touched us deepest was that of our friend and brother, David Littleoldman. He was our "village blacksmith", honest, faithful, industrious, jovial, beloved by whites and Indians alike. While at school he had belonged to one of Carlisle's famous foot-ball teams, that played all

Deaconesses of the Bethel Mennonite Home and Hospital, Newton, Kans., and Some of Their Wards.

the big university and city teams in the East and Middle West. He was good at his trade, besides he was kind and generous-hearted. All the dames of Lame Deer brought their pots and kettles and wash boilers to Dave to mend, and the men brought their Buicks and Fords. He never turned one down, though it meant work past regular hours almost daily. During Mr. Petter's absence, he felt especially responsible to keep our "Henry" (Ford roadster) in good condition. He was so big and strong. He could back up to the wheels of our little car, and lift it with little effort. But Dave took the influenza. It turned into pneumonia. We visited him often, brought him soups, staid with him during the day, and finally day and night. In his delirium, his mind was continually busy with "machinery". He would call for his overalls and look longingly out towards his blacksmithshop. We were loth to give him up, but we could not keep him. Without a struggle, he breathed his last on the afternoon of October 16, and the next day we laid him to rest. The rude box was covered with black calico, and lined with cheese cloth. We robbed our gardens and house plants for simple wreaths and bouquets. His best suit, cleaned and pressed took the place of his greasy, dirty overalls. His Bible open at the passage, "O death, where is thy sting, O grave, where is thy victory?" lay on his breast.

Having watched beside him four nights in succession, with only about two hours' disturbed sleep during the day, I called Bro. Linscheid to conduct a simple burial service at the grave. Though he had many sick and dying in his own field, he was kind to come and render this service, and also took the opportunity to go on to Birney and visit Bro. Kliewer who was down with the "flu" at the same time. It was indeed a sad company of government employees, Indians und mission workers that gathered about Dave's grave. With garages 65 miles away, we need such as he in our little burg. But more than that, we need his wholesome influence in the church and community. Honest and unpretentious, he was free to confess his failings and shortcomings, and ever gave evidence that he was trying to be good. He had been baptized as a Catholic, and later upon his own request, was received into our church at Birney. Though in the employ of the government here at Lame Deer, he retained his membership in Bro. Kliewer's church.

Another incident was a whole family sick at once, but unwilling to call the medicine men. The father said, "We put our trust in God. We will use white people's medicine only." With sad hearts they had to give up the little grandchild in their home. These have frequented our services since we came in 1916, and though baptized by the Catholics, have repeatedly expressed their desire to join here. After the death of the little baby, the father called me to their home to give final and definite instruction for them to be received as soon as they were all well, and Mr. Petter had returned. It was a glad day for us, when these together with three others joined our church, eight in all. Another sick man was given instruction, and others are asking for it. Oh, our afflicted Indians, when will they as a tribe confess the Christ, and bow in submission and obedience to Him!

Dec. 13. — The above was written in the rough and not copied until now. I am glad to report further, that 13 have joined our church since Mr. Petter returned, and two more have been instructed, who prove that they are sincere, and understand the step they are about to take. They will be baptized very soon.

Christmas is at our door. We are drilling camp and school children for a simple program in connection with the general giving. With sorrow in almost every home, we seek to bring Christmas cheer and gladness. How thankful we are to have the help of the mission societies, who remembered our Indians again this year, and whose useful and well-made gifts speak of love of our heavenly Father toward His red children!

In His blessed service,

Bertha E. Kinsinger Petter.

THE EDITOR'S MAIL BAG or What Our Readers Say.

December 30, 1918.

Editor, Mennonite.

Dear Brother in Christ: For some time I have been wanting to write you concerning your valuable article and address entitled, "What Is the Message of a Mennonite Minister in War Time?" I wish to compliment you upon it, and for the personal benefit that I have derived from it. It is about as fair as anything that I have read or heard spoken upon the subject, yet I find some objections to some of the things you say. Perhaps these objections would not be valid if I were certain in just what spirit you made your criticism in, so I will kindly point out to you what seems, to me at least, to be some of its defects, waiting for you to explain.

Your statement of our (Mennonite) position before the war broke out could not well have been more perfectly stated. That is the truth and whole truth, and most of your article takes up that side of the question, leaving but short space to what our attitude and message ought to be, and even that is well stated. Now, I am not a member of your conference, but still we of Mennonite faith have been more closely united in our sympathies and trials than we have ever been before. My hope is that it may effect even a closer union, although some of your criticisms (although they have been given in a kindly spirit) savor more of censure, then kindly criticism. For instance, your thrust at those brethren whom you hold as the cause of your conference separation from the Federal Council of Churches. I can not regard this as a calamity. Federation, as is now being pursued, is rather Unitarian and away from Christ, than toward Him. The brethren, no doubt, have seen this trend, and are steering clear from it, and in this I can see no mistake. Perhaps you will consider me pessimistic. But any one at present who can foresee danger and calls attention to it, is termed a pessimist. At any rate, your criticism in this respect might have been given with more the impression of friendliness, in which most of your article is given.

Then your attitude about war work. In that portion you make the impression that some of us display too much fastidiousness, and then explain your own position, in which you express considerable liberality, if not compromise. For instance, you would feel perfectly free to join the Red Cross, and do Red Cross work. Also Y. M. C. A. work.

Is not the Red Cross, besides being a society giving all human aid possible in time of distress (all which may be done without the Christ spirit) also expected to be in full harmony with the aims of the government in time of war? In other words, to encourage the boys to do their full duty at the front, and they dare not speak otherwise. Is there not another side to the spirit of the Red Cross aside from the humanitarian one? Am I wrong in this? I think not, or the president could not be its official head. The Red Cross does not pretend to be a religious organization, and does not pretend to do its work in the name of Christ.

This is in no sense meant as a criticism of the work that it is doing. It is at least one of the redeeming features of a great war machine.

There is no doubt in my own mind that the church is lagging in not having organized in all of these years a great organization of charity. But even this work must not supercede the preaching of the Word and evangelizing the world.

Personally I could not join the Red Cross, for the above reasons. I would not be permitted to preach a full gospel in it, as I understand the gospel. The same is true of the Y. M. C. A.

The Y. M. C. A. can not preach a full gospel in the army, as we understand the gospel. We could not preach our peace views in a "Y" at the camps. No doubt the "Y's" are doing a lot of good, and many are finding Christ through them, in spite of their limitations. But it seems that the institution in the main is merely adapting itself to Christian ethics without Christ. Do not understand me to say that these are not a great moral force; they are such. But their limitations prevents them from ringing true to Christ. Therefore, I could not be bound to them.

Then in your further argument about supporting the war, you seem to make no distinction between money given with the sole purpose in view of giving it support, and other money given or paid, in the way of taxes, or grain raised for food. You certainly ought to be able to make a distinction here. I do not raise grain for the express purpose of supporting the war, but as a necessity of life. If others misuse this grain for the purpose of destruction, that can not be properly charged to me. But if I buy a Liberty bond, etc., I am doing it with the impression that it is for the express purpose of supporting the war, because that is the purpose of the aid asked. It seems to me that you ought to be able to see a vast difference between those two motives.

Perhaps I am all too sensitive, but then again, I don't like your thrust at those who are enthusiastic about the second coming, "the hope set before us", although you very much modify that thrust toward the close, by expressing that hope yourself. The devil has deceived the church so long on this great hope, that one need not express surprise at those who grow enthusiastic over its new discovery, and are anxious that others

should know the truth concerning it. Of course, such enthusiasm sometimes runs to the extreme, but it needs rather to be guided than censured. Your remarks about the practical side are well seasoned, and to these I say, "Amen."

Now if you will pardon the above criticism and difference of opinion, all given with the friendliest feeling, I would like to ask you this question, and one which you also hint at in your article: How do you succeed in reconciling non-resistance and citizenship?

Are we not disloyal unless we subscribe to the whole constitution of the U. S. as understood by the majority of its citizens? As you so well hinted, dare the U. S. to discriminate between one class and another, of its citizens? For myself, I am wholly unable to reconcile these two things.

Then, again, is it not possible that as denomination that we have not sufficiently distinguished between our duty as citizens in the defense of the law, as well as that of religion, or Christianity?

This great war was not fought in defense of Christianity expressly, but in defense of the law. Have we no duty in this respect, and is that duty not equal with that of others?

I am heartily agreed with you that the only part that we can consistently take, and still hold to our non-resistant principles, is reconstructive work, not under the military arm of the government.

Now, I have written quite at length, but all in the most friendly and brotherly spirit at my command, and I trust it will be received in the same spirit.

Would be glad for any light or help that you can give on these puzzling questions, which I am not able to satisfactorily solve in my own mind.

The Mennonite is a regular visitor at our house, and I always watch for the editorials and appreciate them. We may differ in our views, yet that in no wise destroys our Christian fellowship. May God bless you with much wisdom and strength for your high calling. I have had some little experience in editorial work, and I know something of the sympathy one needs in so responsible position.

Hope that it may be my privilege to some time meet you personally, and have a personal interview with you.

Yours for a greater Mennonite work, for Christ and His kingdom,

A. A.

Saybrook, Ill.

Note. — The article to which Bro. A. refers was written last February and later published in pamphlet form by direction of the Ministers' Meeting of the Eastern District conference. Now that the war is over the subject would no doubt be differently written, but in the main, the writer feels that his attitude toward the subject under discussion at that time would be very slightly changed. The two following letters are from brethren who have frequently been very cordial in their expressions of appreciation of various articles appearing in the Mennonite. Unfortunately we seem to have failed to strike a responsive chord in the hearts of these two brethren lately. When we recall the attitude of many in our community toward us because of our entire sympathy with the peace doctrines of the Mennonite church, we wonder how our friends can so readily discover the blood-thirstiness in us which those who are not our friends fail to note. The last letter in the collection is a sample of a number recently received to gladden the editor's heart. We welcome criticism when it comes expressed as the writers of all these notes have expressed it and wish to express our gratitude for it.—Editor.

Dear Brother Grubb:

Today I paid my subscription to the Mennonite, but feel constrained to write you a few lines concerning it. It's painful to me and many others that that spirit of hate sweeping our country has crept into your heart and hence into your editorials. As a loyal American who loves his country and who has done more than his share along many lines, I note with sorrow that fearful spirit that has taken hold of our nation. Out of our own paper, at least, it should not be flung at the readers, for it is absolutely incompatible with the spirit of the Master, that is, our claims of non-resistance.

With brotherly love and appreciation for the many good editorials you write, your

M. H.

Dear Brother:

Having often commended you on your editorials in the Mennonite I this time take the liberty to express disapproval of some of your utterances regarding the culpability of some particular nation for the past war. No doubt, you believe what you write. But do you know that you are right? What means have you of knowing the facts or what has really happened, when all the news coming across the ocean is censored. I would like to read just now some editorial written by Bro. van der Smissen, editor of the Mennonitische Blaetter. I would expect him to condemn the enemies of his country just as strongly as you condemn yours, and he will also believe in what he says. I consider you both equally honest and equally competent to form an opinion. But you hold opposite views. What good does it do to me or to anybody else to have you express them? I must conclude, that you both lack sufficient data to form a correct judgment, or that you are biased, or perhaps both. — By all this I mean to say that we are not in a position to judge. Christ forbids us that. This is a prerogative of God. We Mennonites believe that all war is wrong, that no injury received will justify any person to take the life of another person. Let us stick to this text and condemn war waged by our friends as well as war waged by our foes. But while doing that we need not condemn men or whole nations but should rather pity them for being so deluded. They will not apply the principle of conduct laid down by Christ in his Sermon on the Mount, and by this disobedience they bring such terrible punishment upon themselves. To my mind the rejection of Christ's teaching is the cause of all war. There is too much disobedience to the teaching of Christ in this country, and there is too much of that in the countries across the ocean. Where it is the greatest I cannot tell and it is none of my business to find out. We have enough sin and unrighteousness at home. Let us go at that, let us search our hearts, let us look into our churches, let us see the evils in society around us, and if we attack these with the proper weapons we do something practical, something in the interest of the kingdom of God.

I have of late found too much of a reflex of the vituperations of the daily papers in the Mennonite. There have been allusions made to ugly things the Mennonite has no means of verifying. The daily papers had a purpose in reporting, distorting and inventing all imaginable bad things about the enemy. That purpose was to instill hatred into the hearts of its readers; it was to keep the edge of the sword keen. The Mennonite has no such purpose. Its purpose is rather of the opposite nature. Why should it forget itself and also dig into the other fellow?

I hope I have not offended you. I do not mean to. I have perhaps spoken rather plainly, but that is the only way I can speak. If I had felt that I could not write to you in love I would not have written at all.

Yours as ever, H. E.

Dear Bro. Grubb:

Just a line to tell you of our appreciation of the timely articles and especially your editorials in the Mennonite.

Our church paper has a large task to perform and we are glad that the Mennonite under your direction takes its stand and fills its place so splendidly at this time.

Wishing you a happy and blessed New-year, sincerely,

H. W. P.

PRAYER AND PRAISE FOR MISSION

Praise God that the church in Los Angeles has been organized in connection with the rescue mission work.

That Misses Habegger and Lehman reached China safely and are now with Mr. and Mrs. Kaufman and Miss Fast in the Peking language school.

That 29 lepers from Champa, also a Hindu priest and family have been redeemed to God and received baptism.

That there has been an unusual awakening among the unsaved on our field in India.

That there already have been a few wonderful responses to the prayers for support of children on the field in India. Jer. 33:3. It is interesting to watch God work.

Pray that God may open the way for all who hear His call to enter His work on the home and foreign field.

That God may raise up reinforcements for India; they need at least two families, one single lady and a doctor.

That the church in Los Angeles may be a power for God and surely "the Lord will open unto them His good treasure." Deut. 28:12.

That the native Christians on all our mission fields may fully realize that God has called them out of darkness into His marvelous light so that they may honor His name, may know Him better and make Him known to those who still sit in darkness. I Peter 2:9-12.

That many more souls may be born into Christ's church.

A Reader.

The Mennonite and the Christian Herald to one address for $3.25.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Subscription in advance.....$1.50
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All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

The reader will note that considerable of this week's space is devoted to communications received by the editor from subscribers. We have only presented a few letters from representative men in various quarters of the church. We have many others which, no doubt, if space would permit would be extremely interesting. We are always glad for an interchange of ideas, such as the letters we print present, and we do not expect all of our readers to agree with us in every conclusion we reach. This would be a dreary world indeed if everybody agreed with everybody else. Were such the case the need for papers such as this would be limited to an exceedingly small field. As will be noted from the tone of several of the letters, reference to the war situation at any time during the past eighteen months became rather a risky thing in which to indulge in if one did not want to ruffle the feathers of his friends. We all want to be good citizens, but we all want the good old American right to our own ideas as to what constitutes the right way of thinking and acting. We are grateful that the war is ended and that the world is on the eve of a period of reconstruction which may make wars impossible. The sooner that period comes, the better pleased we will be. Our duty now is to contribute "our bit" in influence and effort in a way that it will make this old world of ours a better and a safer place in which to live. Our church has always been strong on the brotherhood of man extending the principle even to our enemies. Our testimony has been one of "live at peace with all men". We have seen the miserable mess that the world has made of its effort to make its kind of peace. The doctrine of "in times of peace prepare for war, is the surest way of keeping peace", has now pretty thoroughly convinced the whole world that that kind of philosophy had a "kink" in it. But we must not think that militarism is dead. It has just had a resurrection. A victorious people must pass through several generations of peace before it ceases to glorify military valor above every other civil virtue. We have a hint of how far this thing may go in the various proposals in the press and the legislative halls for universal military instructions in public schools. In combating these suggestions alone, our church, with the other so-called peace sects, will have its hands full for a long time to come and the task will call for the best efforts of our best men and women and will involve fidelity and sacrifices to an extent that we cannot now estimate.

OUR BRETHREN IN FORT LEAVENWORTH

The Exemption committee of the General conference has received information from the Third Assistant Secretary of War, dated Dec. 28th, that the first steps have already been taken for a review of all court-martial cases of conscientious objectors now in the disciplinary barracks at Ft. Leavenworth. But the proceedings will necessarily take some time, and those directly concerned will have to exercise patience.

J. W. Kliewer,
Chairman of Committee.

PERSONALIZED EVANGELISTIC WORK IN CHINA

The China Sunday School union is cooperating with the Forward Evangelistic Movement Committee of China. Rev. E. G. Tewksbury, field secretary for China of the World's Sunday School association, just wrote about a "Retreat Conference" held at Kaifengfu in the Province of Honan. The plans which have proved so successful in China could be used to great advantage in the home land. At this conference there were present not only Chinese leaders from various parts of the province, but also an almost equal number, twenty-five, of foreign missionary leaders. This gave the conference a unique flavor. Only once, so wrote Mr. Tewksbury, had a retreat conference been held in China which included as many missionaries as Chinese. Of course many "Mission Meetings" include both Chinese and foreigners, but this conference was definitely for the deepening of the spiritual life as well as for the study of Bible teaching and personal work methods. In that so many foreigners were present it was possible to put into operation a plan that had long been considered by Secretary Tewksbury, viz.: the plan of making the conference "personalize" itself. For example in the Bible teaching method section, which was under his special charge, Mr. Tewksbury met the missionaries in a group by themselves, giving them special suggestions with regard to some specific line of Bible teaching method. At the following hour the same subject was taken up in general conference, where each missionary sat beside a Chinese leader. As each section of the subject was dealt with from the desk an opportunity was afforded by which the Chinese and foreigner sitting side by side could personalize each other with regard to the topic under discussion. This is practically carrying out a method of Bible teaching which has been developed by The China Sunday School union, which they are calling technically "Pupil-discussion" method.

This "personalization" was also carried out to a certain extent even outside of the formal meetings. It was the general understanding in the conference that in the short periods between the lecture or practice hours, the delegates should walk about the grounds only in twos, never one man alone or three together. Often definite subjects for discussion during these periods were assigned. These were subjects that not only bore on the topics under discussion in the lecture, but also had special relation to the spiritual life of both missionary and Chinese. Mr. Tewksbury concluded by saying, "I think you can easily see without further discussion how valuable this method can be in bringing about a definite deepening of the spiritual life as well as a more thorough understanding of special methods. Would that there could be opportunity to develop this method in church and Sunday school work in America and England! Possibly opportunity may be given at the Tokyo convention of the World's Sunday School association along these lines."

Sheikh Dewairy, Sunday School Field Worker in Egypt.

To care for the Sunday school work in Egypt was more than one man could attend to. Rev. Stephen Trowbridge is the field secretary for Moslem lands of the World's Sunday School association. Sheikh Metry Dewairy has been recently called to assist Mr. Trowbridge as a field worker. Part of his time is given to the United Presbyterian mission in Egypt. At present Mr. Dewairy is making a personal study of the Coptic Bible classes and Sunday schools in the city of Cairo. From this he will extend his survey to include the beginnings of Sunday school effort in the orthodox Coptic churches throughout Egypt. His father being an ordained Coptic priest in Old Cairo, honored and respected among a wide circle of friends, Sheikh Dewairy has the entree to any of the Orthodox churches. Many of the intelligent young men, educated at Assiut college and other modern centers, gather the children together for lectures and some beginnings of class work. One of his tasks is to educate the priests to a sympathy for systematic Bible study.

Mr. Dewairy is a graduate of Assiut college and is well known in Egypt as a translator and an editor. He has been active in both Student Volunteer work and the Laymen's Missionary movement. At present he is engaged in translating into Arabic, "The Teacher That Teaches", written by Prof. Amos R. Wells of Boston.

THE OLD-FASHIONED FAMILY

There is a great deal to be said for the simple, old-fashioned, God-fearing, church-going, Sunday-observing, grace-saying family life in which many of us were brought up. We might write a long editorial on this subject, for it is worthy of it. But if we did, we might not say it as well and leave as vivid an impression as by simply slipping in the following incident taken from real life as told by Dr. Newell Dwight Hillis:

"But recently I saw with my own eyes, and heard with my own ears, and received a charge. The house was a mansion on an avenue, and the man was approaching threescore years and ten. Beside us was the coffin of his dead daughter. On the other side sat his chum, his closest friend. Suddenly the sorrowing man broke into speech, and this was the substance of his soliloquy: "There is nothing in these things. You and I have been living for a good time and for success. We have gotten everything we could during the week. We have been good poker players on Saturday nights; we have spent our Sundays in the automobile and driving, and in social pleasures. We have put the club and the bank first, and my son has disgraced me with his shameless marriage, and my daughter is dead. I tell you," (addressing

his friend) "there is only one place in which to bring up a family, and that is the Christian church. There is one way to use Sunday for children, und that is to take them to church. What with money and wine and poker and pleasure all day Sunday, and parties all Sunday night, my family has been ruined. People don't know what the result of this kind of living will be until the end comes. But I know." — Evangelical Messenger.

"DID YOU PRAY?"

Mr. Moody once related this incident concerning his own little son:

"My wife came down one evening and said she had had some trouble with one of the children. He was not willing to obey, and he had gone to bed without her forgiveness. I went up and sat down by the side of the little child, and said 'Did you pray tonight?'

"'I said my prayers.'

"'Did you pray?' 'I said my prayers.' 'Did you pray?' 'Well, papa, I told you that I said my prayers.' 'Yes, I heard you; but did you pray?'

"The little fellow was struck; he knew he hadn't prayed. How was he going to pray when there was something wrong in his heart? He could not do it.

"'Well, now,' said I, 'are you going to go off to sleep without praying?'

"After a struggle he said, 'I wish you would call mamma.' She came up and was glad to forgive him, and then he wanted to get out of bed and pray. He had 'said his prayers', but now he wanted to 'pray'. Lots of people say their prayers, just as a salve to their conscience, and go out and do some mean, contemptible thing after they have said their prayers. But they hadn't prayed, and that's the difference."

It may seem a little simple to kneel down and talk thirty minutes or more with the Lord; but those who love to pray and are trying to live a life of prayer find out after awhile that it requires strength from the Holy Spirit to pray effectively. To pray Scripturally and in the Spirit, requires a divine touch upon our wills to give us patient perseverance, and another touch upon our attentiveness to concentrate our perceptions on God and spiritual things, and another touch upon our imagination to form spiritual images or ideals of heavenly things or of states of experience, and another touch upon our affections that we may pray with a proper feeling and intense desire after God's glory. Without divine strength to pray with, our prayers will wither just like flowers without water. So at the beginning of a season of prayer we should ask our heavenly Father to impart to us by the Holy Spirit special strength all through our faculties, that we may pray acceptably and effectively.—Selected.

There is another way in which we can go to the foreign field, that is by our prayers. We can all go in this way. Any hour of the day or night you can reach any corner of the earth by your prayers. I go to Japan, to China, Australia, Tasmania, New Zealand, India, Africa, and to other parts of the earth every day, by my prayers. And prayer really brings things to pass where you thus go.

Do not make prayer an excuse for not going in your own person if God wishes you, and do not make prayer an excuse for small giving. There is no power in that kind of prayer. If you are ready to go yourself if God wishes you, and if you are actually going by your gifts as God gives you ability, then you can go effectually by your prayers also. The greatest need of the work of Jesus Christ today is prayer. The greatest need of foreign missions today is prayer. Foreign missions are a success but they are no such a success as they ought to be, and might be. They are no such a success as they would be if Christians at home, as well as abroad, were living up to the full measure of their opportunity in prayer.—Inland Africa.

Let us yield ourselves to take up the appointment the Savior gives us. Let us study His relation to us as Master. Let us seek no more with each new day to think in the first place of comfort, or joy, or blessing. Let the first thought be: I belong to the Master. Every moment and every moment I must act as His property, as a part of Himself, as one who only seeks to know and do His will. A servant, a slave of Jesus Christ,—let this be the spirit that animates me. If He says, "No longer do I call you servants, but I have called you friends," let us accept the place of friends; "Ye are my friends if you do the things which I command you."—Andrew Murray.

THE C. E. TOPIC

Jan. 19.

Our Relation to God. I. Repenting.

Mark 1:14-20.

Time and again some great messenger from God has appeared in the world calling men to repent. When they have responded, as in the case of the people of Nineveh, they became the recipients of God's mercy. When they refused to respond, as finally in the case of Israel, after many prophets had warned them, God abandoned them to their sins. We cannot ignore repentance as a duty we owe to Christ since the theme of His preaching was, "Repent and believe the gospel." Some seem to think that all that is needed of them is that they lead a clean moral life. Such a life is required, of course, but that is not enough. Added to the morality there must always be repentance and faith. We have heard deluded people say that in their lives there was nothing to repent. Those who feel that way are sinfully vain of a life of which God in no way approves, and besides, they are ignorant of the plan of salvation. There are a number of reasons to be given consideration when we contemplate what is required of the one who is to repent. 1) Men should repent because their lives have not been as God would have them be. There has been sin in every life and God cannot look upon sin, or the bearer of sin, with the least degree of favor. Our sins unfit us for the association with God and if we are to come in a right relation with Him sin must go. Thank God! a way is provided to get rid of sin. It is no human-made way, but was revealed to us through Christ and made possible for us through His vicarious death upon the cross. We come to the full benefit of this way by faith in Him, which means absolute confidence in Him and obedience to Him. 2) We should repent because God is good. We are not good. Our lives should come into harmony with Him. We only fill our highest destiny here upon earth and are sure of a way to the highest eternal good when we become godly. In His Son we have the perfect example by which we may profit and meet God's approval. 3) Repentance is an opportunity because by it God gives us a chance. We do not deserve His mercy. We can do nothing to merit it. The sword hangs over us and we deserve its speedy execution. Yet, God waits that we may amend our lives and give Him proof that we regret our sinful and misspent past. Of all the chances that come to us in life, be it a long or short one, this chance to repent is the great boom. Sad to relate, there are multitudes who know all that God is doing and understand that it is the voice of their Christ pleading at their heart's door, and yet refuse to repent. If we are among that number let us realize that we are throwing away our present and future happiness. 4) Some things may be done well in several ways. Each of us may do acceptable service for our Lord in a variety of ways, but all of our service begins one way. We must first repent. There is no substitution. The rich may give money, the talented may offer ability. Well and good so far as it goes, but the one who brings God offerings and has not first repented is wasting his efforts. With God's gift of salvation comes the getting rid of sin. If we don't learn to hate it and desire to be free from it and oppose it, salvation becomes an absolutely meaningless word to us. 5) too much emphasis cannot be placed upon the fact that to begin by repenting is the only way to get right with God. Many don't want to get right with God. They therefore will not want to repent. It is hard to conceive of any blessing that religion brings with it if the one who is to receive it is not sorry to the depth of his heart for having offended a just, loving and merciful heavenly Father who only wishes His children good. 6) To repent is to have undergone a change of heart, found a new life and been born again. The old man dies and new affections and interests find life that is centered not upon the perishing things, but upon the eternal things of God. Men speak of those who bravely died in some noble cause as worthy of their affection, but to die to self and live to Christ is the noblest of all deaths a man or woman may die. 7) To the natural man the way to God is closed. Man is the bearer of sin, God is absolutely holy. For them to get together the door leading to God must be opened. It is opened when we repent. There are other steps but the beginning is made. 8) People do things when their honor is appealed to that they would do for no other reason. It is honorable to repent. What could be more reasonable and open the way for making things right again than when the one who has been guilty of wrongdoing realizes it and freely and in contrition confesses his wrong? 9) To repent is to follow the Scriptural order. "Repent and believe the gospel." We cannot think of a sinner who will not repent being saved. Scripture gives us no assurance that he will. 10) Repent because the time is short. Today is in our hands. Who knows what the morrow may be?

THE S. S. LESSON

Jan. 19.

The Passover.

Exod. 11:1-11. Read to 12:36.

Golden Text.—1 Cor. 5:7.

"It is interesting to note that the ten plagues were judgments against the gods of Egypt. The

first and second were against the god river Nile. The third against the earth-god Set and the priests who could not officiate with lice on them. The fourth and eighth against Shu, the atmosphere, son of Ra, the sun-god, against whom the ninth was directed. The fifth against the sacred bull Apis. The sixth against Sutech or Syphon, the ashes of whose victims were flung to the winds. The seventh against the sacred beetle; Scarabaeus. The tenth against all the gods at once."—Pierson.

"A sentence of death is hanging over Egypt--over every home in it. But Israel is in Egypt still. Why not then over the homes of Israel too? Were they so much better than the Egyptian? Surely not. Beyond all doubt there would have been found among the Egyptians many whose character was superior to the average Israelite and certainly the children of Israel would have had among them a sufficient number of poor enough specimens of humanity. If the test had been one of character it is certain that the line would not have run so long as to range all Egypt on one side and all Israel to the other. . . . In fact the children of Israel had shared only too deeply in the sins of Egypt and accordingly if they were to be saved it must be some other ground than their own merit. On what ground then? If we read the 12th chapter we shall learn that pains were taken to show them that it must be on the ground of an **atonement** provided by God and accepted by themselves. 'Take every man a lamb . . . without blemish . . . and kill it . . . take the blood and strike it on the two posts of the house . . . when I see the blood I will pass over you.' Here we have the sacrifice appointed by God as the condition of their salvation, the underlying idea being that of redemption as we find by reference to Exodus 13:13. 'Every firstling of an ass thou shalt redeem with a lamb and if thou wilt not redeem it thou shalt break its neck and all the first-born of man among you shalt thou redeem.' . . . When the lamb was offered then it expressed the idea that the offerer deserved himself to die, but that he was redeemed from the death which was his due by the substitution of the lamb. Observe further, that no one could present the prescribed offering sincerely without penitential feelings in his heart. It amounted to a confession of sin and unworthiness, and, besides penitence, faith also was involved together with the obedience which always follows true faith. The children of Israel 'bowed the head and worshipped' and 'went away and did as the Lord commanded.' Vs. 27, 28. It was indeed a searching trial of faith. There was abundant room for skepticism. 'How can it do any good?' one might say, 'to kill a lamb and sprinkle its blood on a door?' . . . The idea of redemption underlies the sacrifice of the lamb and the bringing of it implies penitence, faith and obedience on the part of the offerer. But there was much more—a typical prophecy pointing forward to something far better. In this paschal lamb we have the chief Old Testament type of Christ."—Gibson.

"The passage is a pictorial parable of sin and salvation. Its five features are: 1) Divine judgment; 2) a life for a life; 3) blood on the side and the upper door posts, but none on the threshold, where it would be trodden under foot. Heb. 10:29. 4) God passing over His people when He saw the blood; 5) consecration of all first-born, both of man and beast and first-fruits. Henceforth redemption by blood and peculiar relation to the Redeemer become keys to the whole Word of God."—Pierson.

DEATHS

Moyer. — Mildred Edna, daughter of John F. and Mary R. Moyer, was born in Freeman, S. Dak., July 12, 1917. She died at Pandora, O., Dec. 25, 1918, after an illness of two weeks. An attack of influenza was followed by pneumonia and on Christmas morning her spirit fled. Her age was 1 year, 5 months and 13 days. She leaves behind, her parents, one brother and many other relatives and friends. Rev. J. H. Langenwalter of Bluffton spoke words of comfort to the bereaved at the home, the church being inaccessible for such services at this time.

Souder.—On Dec. 18, 1918, in Souderton, Pa., Hilda M., child of Lewis S. Souder, aged 9 years, 10 months and 1 day. Interment and services at Zion Mennonite on the 22nd. Reed F. Landis and A. M. Fretz officiated, the latter speaking from 1 Peter 1: part of verse 24.

CONTRIBUTIONS

FOR FOREIGN MISSIONS
For December.

Tabor ch., Goessel, Kans., J. S. Schmidt, $227.61; ditto, children's collection, J. S. Schmidt, $79.27; mission friend, Henderson, Nebr., D. A. Janzen, $30; ditto, Indepence, Iowa, P. H. Richert, $5; ditto, Goessel, Kans., B. H. Friesen, $50; children's collection, Alexanderwohl ch., Goessel, Kans., B. H. Friesen, $302.50; Alexanderwohl ch., Goessel, Kans., B. H. Friesen, $2,-182.31; Menn. ch., Deer Creek, Okla., J. S. Dester, $40.75; Menn. ch., Hillsboro, Kans., Aug. J. Kohfeld, $44.46; S. S., Simpson, Sask., P. P. Wedel, $20; S. S., Menn. ch., Escondido, Cal., P. A. Reimer, $13.13; Friedenstal ch., Gotebo, Okla., J. H. Schmidt, $71.20; First ch., Reedley, Cal., H. J. Krehbiel, $48.75; Christian ch., Moundridge, Kansas, A. H. Kaufman, $23.85; Sunday school, Eden ch., Inola, Okla., G. B. Regier, $21; Menn. ch., Greensburg, Kans., A. C. Wedel, $7; D. Kl. Esau, Swawell, Alberta, War S. S., $45; John Siemens, Altona, Man., D. W. Friesen, $25; Mrs. H. Klippenstein, Altona, Man., D. W. Friesen, $5; collection in Altona, Man., D. W. Friesen, $23; collection in Rosenfeld, Man., ditto, $40; mission friend, Altona, Man., $40; Mrs. K. M. Krehbiel, Halstead, Kans., $100; Bethel ch., Fortuna, Mo., D. A. Garber, $48.70; S. S., Brudertal ch., Hillsboro, Kans., P. F. Suderman, $56.56; D. B. Unruh, Meno, Okla., $25; Bethesda ch., Marion, S. Dak., Derk P. Tieszen, $320. Brudertal ch., Hillsboro, Kans., H. Riesen, $416.75; John K. Lichti, Fairmead, Cal., $5; Bethany ch., Quakertown, Pa., M. R. Strunk, $22.21; Friedenstal ch., Tampa, Kans., H. H. Schmidt, $31.32; gift, Fred W. Schowalter, Halstead, Kans., U. S. bonds, $200; San Marcos Menn. ch., Paso Robles, Cal., J. J. Dueck, $52.09; mission friend, Hillsboro, Kans., B. H. Friesen, $100; Eden ch., Inola, Okla., P. J. Rempel, $38.57; Menn. ch., Deer Creek, Okla., J. S. Dester, $47.05; Menn. ch., Colfax, Wash., P. R. Aeschliman, $147; sewing society, Medford, Okla., B. D. Fast, $30; Menn. ch., Hague, Sask., A. D. Schellenberg, $49.10. sewing society, Winkler, Man., Jacob Heppner, $100; First ch., Bluffton, O., A. C. Geiger, $167; First ch., Philadelphia, Pa., N. B. Grubb, $8; mission friend, Elbing, Kans., $100; ditto, Newton, Kans., $75. Hoffnungsau ch., Buhler, Kans., J. C. Dyck, $384.50; Emmaus ch., Whitewater, Kans., Gustav Harder, ($150 in W. S. S.), $1240; J. E. Langenwalter, Wayland, Iowa, money repaid, $200; Menn. ch., Prattum, Ore., Peter Steffen, $27.50; Swiss church, Whitewater, Kans., Peter Zuercher, $250.50; S. S., Friedensberg ch., Avon, S. D., T. A. Schultz, $20; Bethel College Mission Band, J. Thiessen, $20.50; Menn. ch., Hydro, Mont., Peter J. Schroeder, $55.65; Bergtal ch., Korn, Okla., P. G. Baergen, $27.30; Jno. Leuenberger, Edge Hill, Mo., J. F. Lehman, $1.50; sewing society, Bally, Pa., M. K. Goerz, for India, $50; ditto, for China, $40; Thanksgiving collection (children), Berne, Ind., S. F. Sprunger, $396.32; ditto, ch., Berne, Ind., S. F. Sprunger, $2,584.77 ($555 in W. S. S. and $350 in U. S. bonds); church and children's collection, Lehigh, Kans., C. C. Friesen, $42.85; Menn. ch., Arlington, Kans., Ed. Linscheid, $50; Bethel ch., Dolton, S. D., J. S. Ewert, $50. Nebo ch., Meade, Kans., J. B. Ediger, $10; mission friend, Greensburg, Kans., $5; Menn. ch., Westbrook, Minn., Jac. K. Roop, $18.-50; First ch., Mt. Lake, Minn., Dietrich Heppner, $50; S. S., Johannestal ch., Hillsboro, Kans., Adolph Klaassen, $152.95; sewing society, Meno, Okla., Mrs. D. B. Unruh, $45.74; John W. Tschetter, Carpenter, S. D., $25; Menn. ch., Trenton, O., Geo. W. Bender, $42; Chr. Baehr, Wisner, Neb., $85; Sharon ch., Orienta, Okla., D. D. Lohrenz, $16.56; Lisetta H. Kinsinger, Collinsville, O., $20; infant class, Bethel College ch., Newton, Kans., P. J. Wedel, $8.67; Mrs. S. A. Krehbiel, Geary, Okla., $100; Bethel College ch., Newton, Kans., P. J. Wedel, $48.10; Mrs. M. L. Schmidt, Halstead, Kans., P. H. Richert (U. S. bonds), $200; mission friend, Alexanderwohl ch., Goessel, Kans., B. H. Friesen, $200; Bethel church, Inman, Kans., Klaas Kroeker, $192.76.

Special Gifts.

Mission society, Summerfield, Ill., P. J. Boehr, Bible woman in China, $35; J. B. Epp, Meno, Okla., for Xmas in the 3 Hopi stations, $5 to each, $15; mission friend, Meno, Okla., for the starving in China, $25; ditto, in India, $25; Mrs. J. H. Tschantz, Dalton, O., Bible woman in Janjgir, $25; mission society, Moundridge, Kans., Mrs. D. J. Roth, Joseph, Champa, $21; Friedenstal ch., Gotebo, Okla., J. H. Schmidt, Joel, India, $25; H. H. Epp, Henderson, Neb., Abraham, India, $128; ditto, for Christmas, $2; ditto, P. A. Penner, India for Christmas, $5; John Becker, Aberdeen, Ida., Peter Nana, India, $25; sewing society, Altona, Man., D. W. Friesen, Evangelist, India, $40; ditto, Elias, Mauhadei, $25; L. M. and C. W. Ledig, Upland, Calif., Matabaya, India, $30; Menn. ch., Medford, Okla., J. P. Reimer, Brown's house, China, $35.34; sewing society, Upland, Cal., Bible woman, Champa, $30; ditto, Ruben, Champa, M. Detweiler, $30. Peter Epp, Altona, Man., Dergu, Mauhadei, $25; Menn. ch., Colfax, Wash., P. R. Aeschliman, Fabrick, Janjgir, $100; First ch., Philadelphia, Pa., N. B. Grubb, R. Nandy's schooling, Korba, $40; Y. P. society, Bethel college Newton, Kansas, J. K. Dirks, Bessie, $25; sewing society, M. K. Goertz, Mennoville, Okla., outstation, India, $36.15; ditto, Gotebo, Okla., evangelist, India, $54.40; ditto, Newton, Kans., Christmas, $25; ditto, Pawnee Rock, Kans., Christmas, $12.05; ditto, Jr. and Sr., sewing society, Halstead, Kan., X-mas, $10; ditto, Dalton, O., Christmas, $7; ditto, Berne, Ind., Christmas, India, $11; Jno. J. Johnson, Meno, Okla., Evangelist, India, $100; Jacob Hoeppner, Winkler, Man., Daniel, Janjgir, $25; Gerhard Hiebert, Winkler, Man., Bible woman, India, $30; Elsie Wiebe, Whitewater, Kans., H. A. Wiebe, orphans, India, $25; S. S., First ch., Bluffton, O., Albert Winkler, girls' school China, $50; sewing society, Dalton, O., M. K. Goertz, Bible woman, India, $29.15.

Mission Auto.

Alexanderwohl ch., Goessel, Kans., B. H. Friesen, $20; Bethel ch., Fortuna, Mo., D. A. Garber, $16.00; Eden ch., Inola, Okla., P. J. Rempel, $8; mission friend, Meno, Okla., J. C. Ratzlaff, $25.

For Lepers.

Sewing society, Altona, Man., D. W. Friesen, $67.20; ditto, Upland, Cal., M. Detweiler, $15; ditto, Winkler, Man. Jacob Hoeppner, $180.

With sincere gratitude,

Gustav Harder, Treasurer.
Whitewater, Kans.
J. G. Regier, Asst. Treas.
Newton, Kans.

FOR CHICAGO

Elmer Lehman, Battlecreek, Mich., $50; Salem Zion congr., Marion, S. Dak., $111.91; Leaders' class of boys, Salem church, Dalton, O., $8; S. S. class, Mt. Lake, Minn., $14; John Sauer Murdock, Kans., $10; Lena Wedel's S. S. class, presents for children, Hillsboro, Kans.; Sister Magdalene Wiebe, Beatrice, Nebr., $10; B. J. Neff Donnellson, Iowa, $5; Jonas D. Sauer, Hesston, Kans., $7; Y. P. Bible class Summerfield, Ill., $17.20.

Gratefully acknowledged,
1420 W. 71st St. **W. W. Miller.**

NEWS OF THE WEEK

DISTINGUISHED AMERICAN BURIED WITH SIMPLICITY

Oyster Bay, N. Y., Jan. 8. — Col. Theodore Roosevelt, twenty-sixth president of the United States, who died at his home at Sagamore Hill early Monday, was laid to rest without pomp or ceremony in Young's Memorial cemetery in this village this afternoon. He was buried on a knoll overlooking Long Island sound, a plot which he and Mrs. Roosevelt selected soon after he left the White House.

In the words of the clergyman who conducted the funeral service, "America's most typical American" known in every corner of the world, went to his grave as a "quiet, democratic; Christian country gentleman, beloved by his neighbors."

In accordance with the wishes of the ex-president as expressed to Mrs. Roosevelt, the obsequies were of almost Spartan simplicity. First there was a prayer at the house, attended only by relatives. At 12:45 o'clock the Protestant Episcopal service for the dead was read in Christ church by the rector, Rev. George E. Talmage. There was no music, no eulogy and no honorary pall-bearers. Mrs. Roosevelt requested that no flowers be sent. Present and former employees of the Roosevelt estate carried the coffin.

Burial took place in Young's Memorial cemetery—the God's Acre of the old Young farm. Colonel Roosevelt will lie among the fir trees on the crest of a knoll overlooking Oyster Bay cove—a beautiful spot selected soon after he left the White House. The cemetery was established as a family burial place by an old Long Island family nearly two centuries ago. The colonel will be the first of the Roosevelts to be buried in the family plot.

The quaint church where the services were held has seating accommodations for only 350 persons. Admission was by ticket. The church recently celebrated the 200th anniversary.

A bronze tablet bearing the names of the vestrymen, includes that of "Theodore Roosevelt, president of the United States". Two pages of foolscap hung in cases on the walls, carry the names of the young men of the church who entered the war. The names of Colonel Roosevelt's sons head the list.

While the colonel regularly attended services at Christ church when in Oyster Bay, he was at the time of his death a member of the Collegiate Reformed church of St. Nicholas, Fifth avenue and Forty-Eighth street, New York City. At this church he was baptized and later as a young man united in the confession of faith at its altar as his parents had done before him.

Mrs. Roosevelt is an Episcopalian, and as there is no Dutch Reformed church in this town, the colonel attended divine worship at Christ church.

Cable messages and telegrams of condolence, not only from fellow countrymen, of high and low degree, but from distinguished citizens of many nations, were pouring into Oyster Bay by the hundreds. All express heartfelt grief at the passing of a great man and deepest sympathy for Mrs. Roosevelt, always devoted to her distinguished husband and one of his most trusted advisors. The widow is bearing up bravely under the shock of his sudden death, coming so soon after that of their youngest son, Lieutenant Quentin Roosevelt, who lost his life in a battle with a German airman last July.

The death of Colonel Roosevelt is believed by the physicians who attended him to have been hastened by grief over Quentin's death coupled with anxiety over the serious wounds suffered by Captain Archie Roosevelt, while fighting in France.

He was proud of his soldier sons and their heroism but he was a devoted father and he grieved for the one who gave his life for his country as well as for the other who was wounded. He hid his suffering from the world, however, in the hope that he might set an example for other fathers and mothers who had given their sons to the nation.

To the last Colonel Roosevelt had been preaching "Americanism" and few realized that his health had been shattered. It was believed that the rugged constitution which had stood him in such good stead through so many years of "strenuous" life would not fail him and that he would regain his usual health. His messages of late, however, had been delivered through the medium of editorials or public statements instead of as addresses.

It was at 4:15 o'clock Monday morning that the former president died in his sleep, painlessly. His death was due directly to a blood clot lodged in one lung, the result of inflammatory rheumatism.

BREWERS WILL SPEND BILLION DOLLARS

Chicago, Jan. 8. — Three hundred distillers of the United States met here yesterday, pooled their interests, valued at $1,000,000,000, and decided to fight the dry forces in every state in the Union and before the United States Supreme court. Levy Mayer was chosen chief counsel and instructed to go to the limit.

Questions that have not been raised before in the country's history will be put up to the Supreme court.

One is the constitutionality of the constitutional amendment article itself, which aims at a dry nation. The highest court will be asked to pass on the question as to whether thirty-six or any number of states can impose a rule of personal conduct on other states that are not included in the combine.

This attack will be based on article X of the constitution, which provides that powers not delegated to the United States by the constitution nor prohibited by it to the states shall be reserved to the states respectively.

Another point to be raised is whether the federal government can force a state to surrender its inherent right to handle exclusively matters that pertain to the personal liberty right of the individual citizen of a state.

The distillers, who closed a two-day convention at the Congress hotel, got a little ray of hope when it was discovered that cider cannot be manufactured if the prohibition amendment is ratified by the constitutional number of states required. One report from down East, where they still have apple orchards, was that the farmers were up in arms over the possibility of not being permitted to make up the windfalls of the orchards into cider for commercial purposes.

Throughout the convention, however, there seemed to be a general feeling that the prohibition amendment would receive the indorsement of the thirty-six states and that the fight will have to be carried on in the courts.

It is understood that Mr. Mayer was told not to spare any expense as long as the billion dollars held out. In other words, the demon rum forces have decided to fight out in the open, and murmurings from the executive sessions indicate that they contemplate one of the biggest legal fights in the nation's history.

The liquor barons also laid stress on the provision of the pending dry amendment that fixes a time limit of seven years in which the ratification by two-thirds of the states shall take place. This time element, they were advised, constitutes an unconstitutional limitation not contemplated by the amending article of the federal constitution. This was the point raised by Senator Borah at the time the resolution was pending in congress.

The following formal statement was issued by the convention:

"There are 500 distilleries in the United States. Many of these have been established fifty to one hundred years. The distilling industry of this country antedates the adoption of the constitution in 1789. Our business has grown so that today there is invested in plants and their products at least $1,000,000,000.

"Our industry has heretofore been recognized, encouraged and protected by the United States government itself. We have on hand, in and out of government bonded warehouses, about 150,000,000 gallons of whisky and alcohol, the present value of which, including the tax paid and to be paid thereon, is about $750,000,000.

"The whisky and alcohol now in United States bonded warehouses has been distilled with the consent and under the protection of the United States and is in the possession of the government itself, whose official storekeepers and gaugers have control of the bonded warehouses in which the whisky and alcohol are stored. We have paid in taxes, federal and state, at least $5,000,000,000 since the enactment of the internal revenue law in 1862.

McADOO'S FIVE-YEAR PLAN HAS OPPOSITION

Washington, Jan. 8. — A crystalization of sentiment against the recommendation of Director-General McAdoo for a five-year extension in the experiment with government control of railroads was apparent when the interstate commerce commission in a prepared statement took stand against the McAdoo plan.

Eight of the commissioners, headed by Chairman Clark, it was brought out at today's hearing before the interstate commerce committee of the senate, opposed Mr. McAdoo's suggestion. One member, Robert W. Wooley, former head of publicity for the Democratic national committee, favored Mr. McAdoo's suggestions.

Facts in regard to the commission's stand, which seems to be in accord with the sentiments of the commission itself, were brought out clearly by Senator Watson, of Indiana, who questioned Chairman Clark at the conclusion of his reading of a prepared statement on railroad questions.

YANKS WIN BATTLE OVER LENINE FORCES IN SNOW

With the Allied Army of the Dvina, Saturday, Jan. 4. — American troops, fighting desperately near Kadish, have driven back Bolsheviki troops which made an advance there. The Bolshevists also launched attacks on the Onega sector and bombarded the allied front. The Americans came into battle along the Petrograd road and in the frozen swamps that border it. The battle was fought in snow from two to four feet in depth.

American forces captured Kadish last Monday after a display of gallantry that evoked the admiration of the allied commanders. Special care has been taken of the American wounded and the body of an American officer was taken back 100 miles by sledge and then sent to Archangel for burial. There were some casualties on Monday, but they were small in comparison to those inflicted upon the enemy.

On Tuesday the Bolshevists opened a terrific fire from three and six inch guns, and launched a counter attack against the buildings held by Americans in Kadish. So hot was the artillery fire that the Americans were withdrawn temporarily from the village. The line, however, was not taken back far and the new positions were firmly held.

The enemy did not occupy Kadish because the barrage fire from the American guns made the place untenable. Shells falling on the frozen ground spread twice as far as they would under normal conditions.

ANARCHY RULING BERLIN AND CIVIL WAR IS BEGUN

Copenhagen, Jan. 8. — Berlin is in a state of complete anarchy, and civil war has begun there, according to the Munich correspondent of the Politiken. His information, he says, is based on telephonic messages from the German capital.

All the banks are barricaded, and a great number of public buildings are in the hands of the Spartacan, or extreme radical, group.

Thousands of armed workmen of the Spartacus faction, the correspondent reports, are crowding the streets, and at several points firing has begun. The sound of machine gun fire could be heard from all parts of Berlin.

The message reported the intention of the government to make an effort to storm the building of the police guards and take possession of all the machine guns and cannon there.

Dr. Karl Liebknecht, the Spartacan leader, has been seen here and there about the city organizing his troops for the final fight which, the correspondent says, is expected to begin very soon.

Women have joined the fighting, many adhering to each faction. The demonstrators carry banners, one side demanding the downfall of the government, the other calling for the overthrow of the Spartacans, whose activities have included seizure of the telegraph offices. Shops are closed and business has been suspended.

The Independent Socialists, whose leaders were recently dismissed from the governments are reported to have gone over entirely to the Spartacans.

1919 SCRIPTURE TEXT CALENDAR

THOUGHTS FOR DAILY MEDITATION

Size of Calendar 9¼x16½ inches

THE Scripture Text Calendar for 1919 is a marvel of artistic beauty.

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Twelve illustrations chosen from both the Old and New Testaments, are each a work of art.

Each International Sunday School lesson title, golden text and lesson references for the year is also given.

Printed by the same gravure process as last year, but made from much superior copy, the calendar as a whole presents by far the most pleasing effect of any we have heretofore published.

LAST YEAR	
A Sunday School Teacher Sold	55,000
A Minister Sold - - -	50,000
A Y M C A Sold - - -	3,000
SO CAN YOU!	

The calendar makes a welcome and useful gift for Christmas, New Year or birthday. Ideal for teacher's present to their class.

Sunday Schools, Young People's and Missionary Societies, and other religious organizations looking for a way to raise funds, find the Scripture Text Calendar a ready and efficient medium. Agents make good salaries selling the calendars.

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One copy - - -	*25c*
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Both of these volumes are bound in a stiff paper cover cut flush and with a full-page colored frontispiece. Single copy 15c

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This illustration hardly does justice to the artistic merit of this very attractive calendar.

The full size of the calendar back is 7x12½ and the pad or block, 3x4 inches. The exact size of the picture, "Ruth and Naomi", is 5½x5½, and would make an ideal picture to frame or passepartout after the calendar year has expired.

This Calendar has been pronounced very artistic by all who have seen it. The date figures are large, and can be seen from a long distance. The calendar pad is composed of 365 sheets, one for each day of the year. These sheets are torn off or turned back each day just as the user may desire.

An ideal Calendar for Christmas or New-year's gift.

Agents wanted in every community.

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5 copies	$1.60
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This series contains four booklets, 6x7¼ inches in size, each of which has twelve full-page colored illustrations with the Bible story printed in large type on the opposite page. These stories are written in very simple language and will not fail to interest the little ones. Each booklet is bound in a stiff paper cover with colored picture. The titles are:

Book 1—PRAYER AND PRAISE.
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Book 4—LEARNING HIS WILL.

Single Copy, 20c.

MENNONITE BOOK CONCERN. BERNE. IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, JANUARY 16, 1919. No. 3.

IN MENNONITE CIRCLES

Owing to the continued epidemic in California, the Pacific conference will not hold its meeting until July.

The Second church, Philadelphia, Pa., is planning for a series of special meetings. Its pastor, Rev. S. M. Grubb, enters the twentieth year of his pastorate.

It was a matter of regret in the Donnellson, Iowa, church that the annual mission feast could not be held this year owing to the fact that churches and schools were closed on account of the epidemic of influenza.

Missionary Brown of China held a number of interesting services in several Kansas churches last month. Sister Goodman of the Jewish mission also visited several Kansas churches about the same time.

The congregation at Woodlake, Calif., numbering 70 members, was recently encouraged by addition of several families to its number.

Reports from Freeman college, Freeman, S. D., indicate that in spite of having its work twice interrupted by the epidemic neither the professors or directors are losing heart. The work goes bravely on.

Mrs. Martin's unfriendly and decidedly inaccurate book, "The Mennonite Maid", has been "staged"; thus continuing the misrepresentations to which our people have been subjected.

A blotter recently received in one of the communications from our missionaries contains a message which every reader of The Mennonite might well have before him all the time. It reads:

"'There remaineth yet very much land to be possessed.'–Josh. 13:1. 'Thy kingdom cometh.' — Zech. 9:9. 'Let not thine hands be slack.' — Zeph. 3:16. 'Lord, what wilt thou have ME to do?' —Acts 9:6. 'Go ye.'—Mark 16: 15. — 'Pray ye.' — Luke 10:2. 'Give ye.'—Matt. 14:16. Remember the General Conference Mennonite Mission."

WHO IS TO BLAME?

Dear Christians at Home:

Please look at the accompanying picture closely. The little 15-year-old patient is a Hindoo girl. She is only one of many millions like her. See the swollen right leg. The poor creature is in great misery. Four strong men carried her 20 miles to the mission house in Champa. The poor distracted

father walked by the side of the bed on which lay his suffering child. "Don't cry, daughter, the missionaries are good people, — yes they are gods, surely they will help you und in a few weeks, nay a few days, perhaps, you will be well again." Thus the father may have spoken to his suffering child.

Upon the arrival in Champa, Mrs. Penner examined the swelling. It did not need much skill to diagnose the trouble. Sorrowfully, she told the father: "The swelling on your daughter's leg is not an abcess, as you suppose, but is a bad tumor and hence cannot be lanced. A competent doctor must operate this." A shadow crossed the fathers face as he sadly said: "I thought you could help my daughter." Then he continued almost crying: "Can't you lance the swelling and let the pus out?" "No, we cannot do it, the swelling is not caused by pus, and if we lance this, your daughter will bleed to death."

"Then what shall I do?" the father asked. Mrs. Penner told him that in Bilaspur, 33 miles from Champa, a good kind lady doctor would operate on the child and by God's help it would recover. The father was reluctant to go to Bilaspur, "because," he said, "I do not know anyone there and I do not know how and where I am to prepare my and my daughter's food. And maybe my daughter will die in Bilaspur, then what shall I do, I would rather that you help her." After very, very much talking, he was finally persuaded to go to Bislaspur with his daughter.

With a heavy heart the father left our mission station at five o'clock Sunday afternoon. We had given him a letter of introduction to the lady doctor and also asked her to do all she could for these poor people.

A few days later, perhaps a week, I happened to go to Bilaspur. I met the Indian doctor who works under the lady doctor to whom we had sent the patient. "I am sorry," he said, "but the patient you sent to our hospital has gone. The lady doctor is not in, and so I told the father of the girl, that unless he was willing to pay Rs..50.00.0 I could not think of calling the lady doctor and operating on his child. Since he was not willing to pay this, I did not call the doctor and he left." The poor heathen was willing to pay Rs.25.00.0, even this being perhaps more than he could well afford to pay. But no, the Christian (?) native doctor said: "Unless you plank down Rs.50.00.0 your daughter will not be touched." Can you imagine the feelings of this poor man? Can you imagine how great his second disappointment must have been? Here was help in sight to restore his daughter to health and yet this help could not be gotten.

Sad, disappointed, and who can tell, but perhaps disgusted with all missions, missionaries and Christians, he went home, not even stopping in Champa. But now listen to the end of this sad story.

Less than one month later a farmer from the village of our patient came to Champa. Our first question was: "What about the girl with the swollen leg?" — "Dead,—the father not getting help from you nor in Bilaspur called in the native doctors who were unanimous in the dicision that the abcess (?) must be lanced. A barber was called in who cut the supposed abcess and in a few hours the child was dead, — bled to death" Another soul gone over the precipice. Another chance lost to show practical Christianity.

Who is to blame? Are we? Sh Should we have never entered India without a thorough medical training? Perhaps. Is the native Christian doctor to blame? Partly, yes. Was the father to blame? Hardly, he did what he could. Is Jesus to blame? Never, a thousand times, never. He has been calling for a doctor for our General Conference Mennonite Mission for years. Are you to blame, my young doctor friend in America, you that know full well you ought to be here and have simply disobeyed? Let God be the judge. Say, young doctor, who knows he is called to come to India, but won't come, don't sing any more: "I'll go where you want me to go, dear Lord." You don't mean it. Keep your mouth shut, when the hymn is given out: "I surrender all," for you don't. You would rather hang your shingle out in America. God pity you, for one day He will take you to task for not having done what you KNOW you ought to have done.

P. A. Penner.

Champa, C. P., India,
September 18th, 1918.

CHICAGO

On the first of January, 1919, we were reminded that just five years ago we came to Chicago at the call of Him who has never ceased to call, and under the direction of the Mission board, to locate a site somewhere in this city, teeming with souls who know nothing of the riches of God, for

the purpose of establishing a real life-saving station, where men and women might come in touch with the sure and only remedy for sin, thereby producing the only peace worth while, not simply the signing of an earthly armistice, not merely that produced through the league of nations, but the peace of our Lord. My peace I give unto you." Under the direction of Him who overrules in all things, such a work was accomplished. Moving from hall to hall, we were finally prepared to permanently locate. Praise His name for it. We had hoped to see in connection with it a "Worker's Home", by this time, but conditions were against such immediate materialization, but we rejoice to know at the beginning of this new year, that a chapel is built, completed and dedicated, and is now on the "firing line" for God, where many are being made restless and uneasy on acount of sin in their lives. We trust that it may never become anything else than a place where men tremble through the power of conscience and are brought to repentance through the power of the gospel of Christ. At this writing, I am privileged to say that through all the widespread sickness, our church doors were never closed to any of its Sunday or midweek services. Should we have closed, I cannot see that we would have been any better off physically, perhaps not as much so, but am persuaded to believe that we would have lost out spiritually, and this is about the only loss about which we need be especially concerned; and the sad part of it all is that this is just the kind of loss about which the world is not concerned at all. Be it said for once to the credit of the Chicago officials that the schools and churches were kept running all of the time through all of the flu excitement, while the "movies" and theaters were closed for a time. Of course, "we should not rush where angels fear to tread", yet I believe that if all the churches in every city, town and hamlet in the land, would have just gone on lauding the gospel in all of its old-time power, His church would have been built up as it was not, and that God could have taken care, as He evidently did, of the germs and the Germans. Never in the history of our mission work here were there surer signs and evidences of the fact that we are in His way. Every phase of the work seems to be continuously stamped with the approval of Him, in whose name the mission lives, moves, and has its being. Our Christmas program was well rendered by the children, and was well received by those who nearly filled the church, in spite of a severe snow storm. Over two hundred S. S. scholars are now enrolled in the various departments; with an average attendance of 135. The average attendance of our Christian Endeavor was 35. Morning preaching services, from 20 to 40 are present. The average evening attendance at preaching was 55 throughout the quarter. Let us pray for a larger year than ever before. Spiritual conditions certainly demand just this kind of action. Such a "falling away" during the war and now at its very close, from the vitally fundamental things, I have never witnessed in my short lifetime before.

Wishing our readers a happy new year, I am yours in His name,

W. W. Miller.

1420 W. 71 Street.

A REPORT FROM ALTOONA, PENNA.

Altoona, Pa., Jan. 4, 1919.

Greetings to All Mennonite Readers:

There is so much to occupy my time that my correspondence is apt to be neglected. Being alone on this field, I find my hands full of duties, and at that, I am not able to do all I would like to do, and that should be done, and because that I believe that information leads to prayer, that prayer leads to giving, that giving leads to going, I shall make an attempt to write a short article, trusting that some more knowledge regarding the Altoona Mission may be received and that praying, giving, may be the result, and that actual conditions on this field may stir some of our young people to a real sense of their duty. Also that those who have this world's goods and knoweth that his brother is in need, might have an opportunity to prove that he has the love of God in him, by giving to help spread the gospel.

The Lord has wonderfully blessed us at this place during the past months in spiritual things, wherefore we are thankful. Beginning in the evening of December 1 and ending December 20, Bro. W. S. Shelly conducted a series of real revival meetings. He preached with power and did not shun to declare the whole counsel of God. The Lord blessed the work by the fact that twelve souls became willing to renounce sin and accept Christ as their Savior and to live a separate life from the world, nine renewed their covenant with God. Two souls joined with us last Sunday in church fellowship. Next Sunday, if the Lord tarries, we will have baptismal services and four will unite with the church at that time. "The Lord hath done great things for us whereof we are glad." God is answering prayer and sending in the unsaved. God was with us in power last Sunday night, ten souls asked an interest in prayer, some of these had not been inside of a church for four years. One little girl, ten years old, witnessed the joy of sins forgiven. She went home weeping for joy, and put her arms around the parents who are not Christians and told them of the step she had taken. Instead of receiving encouragement she was rebuked; the bright little girl replied, "But mother, I heard Jesus calling me, I am glad I have answered, I am so happy." The parents are reconciled and have promised to come to the mission next Sunday.

We praise God that we are again permitted to assemble in the house of God to worship Him. During the closing order ban of six weeks we realized what it meant to be deprived of that privilege. After the ban was lifted, I am confident many could say with David, "I was glad when they said unto me, let us go into the house of the Lord."

These last few months especially have been very strenuous. I was kept busy nursing, worked practically day and night. Whole families were down with influenza. There are still six or seven of our members suffering from the disease. We were reminded that our "times are in God's hands". Hundreds, yes thousands of souls are drifting into hopeless eternity, souls for whom Christ died, and we are responsible.

We are saved to serve, but we must be earnest in our service. An infidel once said to a believer, "If I believed as you do that souls are eternally lost, I would get a move on me." We need a vision of the doom of sinners and a crucified Savior.

The work at this place is very encouraging and promising. The opportunities as well as responsibilities are increasing. Seven months ago we had sometimes four to six scholars in Sunday school. We are glad to report that through your aid and prayer the enrollment has reached 97 dear boys and girls with very little home training. They come with dirty faces, but nevertheless I love everyone of them and we are glad that through the aid of the sewing societies we can at least clad them warmly.

My class was started with one scholar, but God answered prayer. I have twenty-three bright boys, ages averaging from nine to thirteen. It is a privilege to stand before a class who are so eager to learn of the gospel. A number of my boys have already given their young lives to the Lord. One bright boy, nine years old, who had dropped out of Sunday school for almost a year came back a few weeks ago. His face was beaming with joy when he told me of his experience. The first Sunday he came back to Sunday school he heard a voice so plain say, "My boy, won't you give Me your heart?" That night he asked God to forgive his sins and a clear voice said, "Your prayers are answered," and he has been very happy since and everything seems to go right. I praise God for these dear boys and girls, and I know God is able to keep these poor souls regardless of their environment. His father was a drunkard and also his mother had fallen as low as the lowest. But this little boy pled with his parents, until they came to our mission and both have forsaken sin and started a new life. Then he also brought his grandmother to the mission and she has renewed her covenant with the Lord. "A little child shall lead them."

I met with young converts and candidates this week. They told me of their trials but best of all of their victories. These poor girls have my sympathy, their fathers are drunkards and they are the only one in their family who are saved. But praise God for their courage and the way God is using them.

We had a glorious prayer-meeting at the mission last night, the first one in the new year. It was an inspiration and made my heart rejoice to see these young converts take up their cross, lead in prayer, and they gave such a bright testimony. May your prayers ascend to the throne that they may remain faithful and true regardless of location and environment.

I am sure if the Christian people would get a vision of the need on this field, see the hungry hearts, they would pray as they never prayed before. "Truly the fields are white to harvest, but where are the reapers?" Pray that the Lord may send more laborers to the field. Oh, for a thousand tongues to tell of His love and lives to serve my Master. All the commissions of Christ have "go" in them and if we would fulfill the mission of Christ we must have "go" in us, to go where He wants us to go, in answer to His

call. We can expect trials and difficulties, not a life of ease. This is a hard field, mostly slum work with all its realities, but I can say as Paul said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry, which I received of the Lord Jesus to testify the gospel of the grace of God." The greatest thing in the world is not to be a foreign missionary but rather to be in the will of God, and it is wonderfully precious to realize His presence with us, and to see little by little the working out of His purposes for our lives.

Although several months have passed since I had the privilege of visiting the churches of the Eastern District conference, fond memories still linger and will linger with me. I wish to thank all the dear friends at Bally, Zionsville, Allentown, Quakertown, West Swamp, Perkasie, Souderton and in Philadelphia for their hospitality and making my visit a pleasant one.

We are certainly grateful to the different societies for their interest and generous support in making it possible for the dear boys and girls to attend Sunday school, the only place where they can learn something good, and all others who have assisted in bringing blessing into the homes of the people here.

I certainly rejoice in what interest the young people are taking in mission work. The Intermediate class at Bally gave us money for the purchase of a library table for the mission and the Senior girls of the same place sent us money to purchase sixty song books, and with the money we received from Laird, Sask., we bought three chairs for the platform. We are indeed grateful and it has made a great improvement to the mission. We received $6.00 from the Sunday school at West Swamp and the money which I received from different friends while visiting the different churches, we used to bring Christmas cheer into the homes of the poor. We had our Christmas entertainment at the mission, December 24th, the children all did splendid.

We received one box of cookies from two families of W. Swamp, and four large boxes, containing eighty individual boxes from Ohio. I carried small bundles of clothing and a box of cookies to the different homes. I wish so many times if only the dear friends who prepared those cookies and sent clothing could have witnessed the pathetic scenes. The hearts they cheered and blessing brought into the homes of the poor and needy. Many times I turned away to wipe the tears, my heart was full to overflowing. May God abundantly bless and reward you all for your interest and support, is my prayer.

We crave an interest in your prayers, especially in behalf of these young soldiers of the cross that they may feed and be fed on the eternal Word of God, and grow to be strong Christians.

Happy in His service,

Elizabeth Foth.

2200 Eleventh Avenue,
Altoona, Pa.

AN IDEAL MENNONITE

Rev. S. P. Prieheim.

Are you a Christian Mennonite?
Lovest thou God with all thy might?
Is your motto: Acts four, verse twelve:
Christ your Savior, not you yourself?
Believest the Apostolic Creed;
In all the sacraments we need;
Is God's own Word your only guide?
For thus believes a Mennonite.

Are you a peaceful Mennonite?
Then never will you want to fight.
Are you condemning wars and strife,
Because we must not take man's life?
"Thou shalt not kill—and not shed blood."
All men are one great brotherhood.
And turn both cheeks to them that smite,
Because you are a Mennonite.

Are you a truthful Mennonite?
Hating the false, speaking the right;
Taking no oath: "Thou shalt not swear,
For thou canst not e'en change a hair."
Our speech shall be: Yea, yea, nay, nay,
And who speaks more does evil say.
Do never swear when asked or tried;
How dare a faithful Mennonite?

Are you a holy Mennonite?—
Sins are the only foes to fight.
Yea, every one, the Bible states,
And also those of modern dates,
As secret orders, gambling, dance
And many more of kindred brands.
And shunnest darkness, lovest light?
For thus behooves a Mennonite.

Are you an active Mennonite?
Spreading the gospel far and wide;
Giving to missions and charity;
Going to church and paying the fee;
Helping your neighbor when he needs;
And counting not all your good deeds.
Is the family altar kept up right?
Then you are a splendid Mennonite.

A WORD IN SEASON

Returning from college George Hamilton went to work in his native town. When the superintendent of the Sunday school asked him to teach a class he flatly declined.

A day or so afterward George met the minister, who spoke to him of his refusal. "I am sorry," he said, "that you are not willing to take that class. The Sunday school needs you."

"There is no penalty for refusing, is there?" said George, with resentful flippancy.

"Yes," said the minister, gravely, "there is. There is the penalty of ever knowing the good you have failed to do."

"If I never know it," said George, still in his flippant mood, "I guess I won't miss it."

But the minister, although pained, kept on. "Do you remember," he said, "this incident in the life of Jesus? Once when on His way to Jerusalem, He sent two disciples to ask shelter of a Samaritan village; but as His face was set toward Jerusalem, they would not receive Him. Certain of the disciples wanted to call down fire and brimstone on that village, but Jesus, reproving them, patiently resumed His journey."

"I remember," said George. "We read about it in Sunday school."

"What was the penalty?"

"I don't think there was any. So far as I can remember, nothing happened to the village."

"No," the minister agreed. "nothing happened. People put out their lights and went to bed as usual; the next morning they rose just as they always did. Nothing happened, indeed; no sick were healed, no new parable was spoken, no new disciple found. Had any one of these things happened, the village would have had a place in history to the end of time; as things are, even its name is unknown."

For a moment George was silent; then he said, "I thank you for the reminder; I will teach that class." — Youth's Companion.

CORRESPONDENCE

WAYLAND, IOWA, CHURCH

The Gleaners met at the home of Mrs. Fannie Zehr one evening to pack another Refugee Box for shipment to Des Moines headquarters. The ladies mingled work with play for the evening and enjoyed an old-fashioned taffy-pull. The box was packed and prepared for shipment and contained over one hundred pieces. There were 26 girls' ginghama dresses, 6 misses' dresses, 3 shirt waists, 3 corset covers, 8 boys' suits, 2 suits ladies' underwear, 3 suits children's underwear, 1 vest for child, 2 infants' coats, 10 infant vests, 4 infants' hose, 1 pair infant booties, 4 infants' sweaters, 1 night gown.

The following have made application and have been received into membership of the church: Ben Koebel, Fred S. Miller, Elmer Salzman from the Sugar Creek church, and Mrs. Florence Slonaker Salzman from a Mennonite church in Illinois.

The annual business meeting held on New-year's day was slimly attended. Sometimes we think that there ought to be a much better attendance at these meetings than there is. Perhaps in addition to the election of officers, the most important matter attended to was the resolution to wipe out the remaining debt on the parsonage.

EICHER CHURCH, NOBLE, IOWA

The annual business meeing was held on New-year's day and recorded a small attendance. There were probably reasons why so few were present, and these reasons could be found in the conditions of roads and weather. Among the matters decided on were a more definite plan in regard to the caretaking of the cemtery; the painting of the church, and the laying of a walk along the east side of the building.

The people of the community have always been welcome to use the cemetery to bury their dead, whether they were members of the church or not. There were of course conditions under which one not a member might hold a lot. There are a number of families who have buried their dead here who would like to make sure that these graves are being taken care of.

NO EASY PLACE

A gentleman who employed a large number of men and boys wrote to a lad who had asked him to find him "an easy job" as follows:

"You cannot be an editor; do not try the law; you cannot be a doctor; you must let alone ships, shops and merchandise; you cannot be a mechanic nor a farmer, neither a soldier nor a sailor. Don't work, don't study, don't think. None of these are easy. O my son, you have come into a hard world! I know of only one easy place in it, and that is the grave. Young man, go to work."

There is no place in this world for a lazy boy.—The Friend.

The Mennonite and the Christian Herald to one address for $3.25.

THE MENNONITE

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Rev S M Grubb - - - Editor
2056 N 12th St., Philadelphia, Pa

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EDITORIAL

The appeal and the picture on our front page is but a concrete experience of something our church, and our Mission board in particular, have felt for a long while. It has been the subject of much prayer, publicity has been given to the matter at various times and, when our desire seemed to be within realization in several instances, disappointment followed. Now, much as our India missions need many things, we have it from the board and from the missionaries themselves that a physician is one of their greatest needs. It would be folly for us to try and improve upon Brother Penner's statement. We do not wish to do so. But we do hope that there will soon be found one upon whom the Lord lays the burden of responding.

The Mennonite is always glad to print correspondences coming from the various churches connected with our General conference, particularly if they are prepared with the idea of telling the brotherhood just what is going on. One of the great difficulties the editor has to contend with is the neglect of this opportunity the paper offers to its readers. We hope that the congregations will sufficiently interest themselves in the matter to appoint persons to attend to the correspondence for the church papers. Our paper is their paper and we are just as glad to hear from one church as from another. The Mennonite will mean more to the congregation that keeps it informed concerning its activities. Let the pastors and the church boards see to it that the one appointed to do this work keeps busy and, if circumstances should arise whereby the one appointed cannot or will not do what is expected, let another be appointed.

A glance at page 6 will give the reader an idea of the variety of interests the Emergency Relief commission of our General conference is prepared to look after in the name of our churches. This month's report of the acknowledgments amount to nearly two thousand dollars. Quite a respectable sum when we consider the limits of our people in size and wealth. In a quiet way the commission is doing all in its power to see that the gifts of our people get to places intended for them and to protect them from fraud. We venture the opinion that the sums passing through the commission's hands are but a portion of the benevolences of our people. Other sums are given through other agencies or directly to the persons soliciting them. We have no objections to other benevolent agencies generally, but feel that the best and the most sensible way by which our people can give to worthy causes is through the agency they have created. It does look as though there was no confidence to be placed in the brethren of the commission when we slight them in giving relief. It certainly does not help the church much when our churches ignore the agency through which they will get credit for what they have given and from persons responsible to them in order to give through agencies that owe no responsibility to our church and do not make their receipts a part of our conference record. The man who builds a mill and then takes his grain to someone else's mill to be ground either built a very poor mill or is foolishly wasting his possessions. The churches that give through other agencies are very much like that kind of a miller.

SEVERE FAMINE CONDITIONS IN INDIA

The following cablegram has been received by Worth M. Tippy, associate secretary of the Federal Council of Churches in America, from Robert H. Hume, missionary of the American Board of Commissioners for Foreign Missions at Ahmednagar, India:

"Unfavorable conditions large parts of India increasing nine months—private relief must supplement government measures—government supports appeal—strong Red Cross formed, Bombay American consul chairman—influence Washington Red Cross. "Hume."

The following extract from a letter from Henry Forman, of Gwalior, India, to Dr. Tippy, gives further details of the situation in India and of the urgent need for assistance from America:

"The rainy season, on which depends the life of India, has brought us little rain this summer, and, save in irrigated tracts, the sowings for the fall crops have been lost and there can be no sowings for spring crops (including wheat). As recently as fifteen years ago, when prices rose to one rupee for 18 pounds of wheat, famine was officially declared. Today the rupee purchases only nine pounds. The distress among the people is great, but actual starvation is not yet seen, as work is still to be had and wages are high. But the government of India is putting into motion its machinery for famine relief in north India. It is better to save many from ruin than to save a few out of the rain.

"Cloth is at unprecedented prices, making clothing for the poor almost impossible. And such cloth as they are able to buy is worthless stuff.

"The cold season we are entering is universally dreaded, as it must bring suffering from hunger and cold to the great mass of the people.

"With hunger and cold, disease will assuredly spread. Influenza of a very severe type has spread swiftly over the country. The daily death roll here during the past has been seven times as high as that from plague last spring. We hope this scourge will not last long, but it must add sadly to the unfitness of great numbers of the people, who recover but remain weakened, to meet the strain of cold and hunger."

"HOW LONG HAVE I TO LIVE?"

Rev. F. S. Eitelgeorge, A.M.

David at this time was on his way back to Jerusalem, after suppressing Absalom's rebellion. Barzillai, on old chief of Gilead, came down from the mountain fastness with a body of retainers, to do him homage, and give him his patriotic welcome and blessing, David, remembering the chief's loyalty and generosity, invited him to come and have a home with him in the palace of Jerusalem, and a place and seat at the royal table. Few would have declined this splendid invitation. But Barzillai, remembering that four score years had whitened his head, and at best there would be but a brief time for him in this world, said: "How long have I to live that I should go with the king unto Jerusalem? I am this day four score years old, and can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I hear the voice of singing men and singing women? Wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king; and why should the king recompense it with such a reward? Let thy servant, I pray thee, turn back again that I may die in my own city and be buried by the grave of my father and mother."

"How long have I to live?" This is the question that concerns the youth. Life with its possibilities and promises is before them. They see rainbows of promise everywhere. Shall they think or dream of death? They seize the cup of life and drink it to its dregs. It is true the man of God has said: "Remember now thy Creator in the days of thy youth." But who has time or will take time to consider such a solemn question? They brush it aside for a more convenient season. Their ship is still anchored in fair haven and the sea is calm and the south wind is blowing. They will need the counsel of the man of God to remain in the harbor a little longer. They know not that the storms are hiding out there in the briny deep, ready to leap upon them like hungry wolves, to destroy them. They would do well to ponder the question and put on the life preserver. "He that hath the Son hath life."

"How long have I to live?" This is also a question that concerns the man busy with the affairs of life. He sees new openings in trade. Opportunities for investments, for larger revenue, come to him, but at the same time these new cares involve him in new entanglements, put new responsibilities upon him which endanger and threaten his spiritual life and peace. Has he also taken on new grace and spiritual power to bear these new responsibilities and resist the new and the greater temptation? If not he is likely to be carried away by the greater temptations and will find himself so entangled in the affairs of this life that it will be impossible to extricate himself. Will it pay him to undertake these new enterprises? What is his object in so doing? Does he need the money to make a living? Or does he intend to hoard it, or lay it on the altar of God? Remember, there will come a day when you must close your accounts and books, and God will open His Book which is the Book of Life.

"How long have I to live?" It would be well for the society belle and the spendthrift to ponder this question. They spend their days as a tale that is told, in gossip

and idle talk. Life to them must be one round of pleasure and excitement, the cup of pleasure must not leave their hands. They have nothing in common with Him who put on an apron and gave His disciples and all the world an example of service. They always take, but never give. As the flowers wither and decay on the new made grave, so soon will they be forgotten. They have lived for self, why should they be remembered? But the mother in yonder humble home, who had sacrificed her strength for her family and prays in her parting breath, "God bless and keep my children," she will be remembered in this and the coming world.

"How long have I to live?" This is also the question of fathers and mothers who have reached their four score years. They are marching with halting step toward the sunset. It cannot be long until they will reach the river. Ought they to spend their remaining days in pleasure and feasting, or should they, as did Barzillai, decline these invitations, that they may set their house in order? Are they able to take on new burdens and responsibilties and reach heaven safely? We are told that many bees are lost every year in the Mississippi river. They gather honey in the fields beyond the river and returning with a load they are not able to get across, and lose their lives in the river. Pleasure says, "Come over with me and sit at my table with me and feast." Mammon clinks its bags of gold and says, "Come over with me and you shall not want." But the soul that has had the better and higher vision will not be lured aside by these temptations. It has a nobler temple to build; it has gold tried by fire; it has joys everlasting and full of glory. Take God for your portion and you will be independent of all the world can give or take. "So teach us to number our days that we may apply our hearts unto wisdom." — Christian Advocate.

WHAT NEXT, AND HOW?

On November 21, 1918, President Wilson signed the Emergency Agricultural Appropriation bill, which carried with it the provision for national prohibition, from July 1, 1919, until the demobilization of the American army is accomplished. This marks a step in advance; an immense stride forward in temperance legislation. In itself it affects only the manufacture of wine, for under a previous order of the president all brewing of beer ceased on December 1st, and the manufacture of whisky was stopped soon after we entered the war.

Thus we have a dry nation, for a time at least, provided demobilization is not completed before or soon after the date when the prohibitory measure becomes effective. To have achieved even this much is the Lord's doing and it is marvelous in our eyes. Nevertheless, let us not be high-minded, but fear. Never forget that all these restrictions are by very terms and nature transient. These orders suspending the manufacture and sale of alcoholic intoxicants may be revoked by the same power that issued them. The law taking effect next July is to last only until demobilization is effected and may be very short-lived. The great value of these war-time measures is the giving to the country a "sample" of what we could be under the country-wide abolition of liquor. Many will rejoice in the added national vigor and prosperity that will result. Many others, let us remember, will watch for every opportunity to avoid or evade the law or to accomplish the restoration of the old order at the earliest possible moment. The only real safety is found in constitutional prohibition, written into the organic law of every State and of the nation. Nothing less will be permanent or of any real avail. This then is the answer to the question, "What next?"

Nor is the answer to the question—How?—less important and urgent. But to this the answer is also clear. We must obtain the unequivocal ratification of the national prohibition amendment by at least thirty-six states. Up to the November elections just past fourteen states had voted this ratification. At those elections four more joined the ranks. Since then, more states have voted, so that at the present time thirty-one states have ratified the national prohibition amendment. The battle is still on to win the day for national prohibition. Surely there is no lack here of opportunity for earnest, hard work. Education, science, religion, business, social influences and clean politics must all join their forces in this final battle. It can be won, it must be won. America can not afford to pose as the leader of the world's forces of righteousness, and still retain the demoralizing and disrupting power of alcoholism, as a factor in her national life. "No nation," said Lincoln, "can exist half slave and half free." "No nation," we may echo, "can exist half sober and half drunken." We must absolutely cut out of our national body this corrupting cancer if we expect to remain a healthy and prosperous nationality. Now of all times is the propitious time. The conscience and the conviction of the country are aroused. As we conquered the Huns to make the world safe for democracy, we must make democracy safe for the world. With faith in the right as God gives us to see the right, with unswerving courage and unabated energy let us press forward upon the already desperate foe and the battle will be ours — and the Lord's.—National Advocate.

WHOM TO CONSULT

If you are a policy man, read Daniel.

If you are getting lazy, watch James.

If your faith is below par, read Paul.

If there is no song in your heart, listen to David.

If you are getting sordid, spend a while with Isaiah.

If you are getting weak-kneed, take a look at Elijah.

If you are just a little bit strong-headed, go to see Moses.

If you are impatient, sit down quietly and have a talk with Job.

If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.—Sel.

An imitation diamond, no matter how perfect, will not shine in the dark. Neither will any but genuine Christians.—Sel.

THE S. S. LESSON

Jan. 26.

Israel Crossing the Red Sea.

Ex. 14:21-15:2.

Golden Text: "Jehovah saved Israel that day out of the hand of the Egyptians." Ex. 14:30.

One could hardly imagine a more desperate situation than that in which Israel seemed to be, with the sea before them and the mighty army of Egypt behind, threatening their entire destruction. From a human point of view the run-away slaves were at the absolute mercy of the disciplined and well-armed troops of Egypt. There was nothing that man might have done to save them. It is in just such periods of hopelessness and helplessness that God sees the opportunity for demonstrating His might in a way that men must realize that He and He alone was the helper.

Israel had followed Moses to the Red Sea. They had seen how through God he had commanded wonders to be done in Egypt and therefore trusted his lead so far, but here was a test, the severest of all. It looked as though they had only been led out for slaughter. We have our Red Seas. We remember the great things that God has done in times past, but suddenly there appear trials in our way more severe than anything gone before. What are we to do? The answer is easy enough. Be encouraged by the great things God has done in the past and look for Him to do greater things for you in the days to come. Nothing pleases God more than to see that His people have confidence in Him. Like one of old, their attitude should always be: "Though He slay me, yet will I trust Him."

The miracle by the Red Sea is one of the wonders of history. A sea divided to let a nation pass is an event that history can never ignore. There are those who would explain the miracle on natural grounds. The sea is shallow, they tell us, at least in places, and a high wind has frequently driven the waters back for a considerable distance. Moreover, they tell us, that the same thing has often happened with other bodies of waters. But such an explanation does not explain a miracle if the thing should have happened as it is recorded. The fact that God made it to happen at this time and that Israel was saved through it makes it a great miracle. Miracles are often performed through common-place forces which God uses to serve some special purpose.

When Israel stepped from the shore to the bed of the sea, an act of great faith was performed. Here was a circumstance so unusual that they never before heard of it, but they placed their trust in God. Faith always calls for acts of absolute trust and obedience in the face of the adverse things of life. In a way, all that was left for Israel was to step into the sea. Our acts of faith are frequently a last resort. If God does so much for us then, how much more would He have done for us had we come to Him before troubles beset us. Indeed, Israel had to learn to exercise faith by realizing that nothing but faith would save them. All sinners must begin there, they must learn that without God's mercy and help they are hopelessly and helplessly lost. When once they do that and then throw themselves upon His goodness the miracle happens—they are saved.

The daring of the Egyptians seemed great. They were ready to take their chances with the sea if they only could wreak their vengeance upon Israel. There is a proverb that says something about fools venturing where angels fear to tread. In their foolish madness the Egyptians, who

had seen something of God's power, were tempting Him to further wreak His vengeance One of the things about the godless is that they seldom realize that their recknessness is but a way by which they invite their doom. In the end the Egyptians were not taking chances with the sea, but were taking chances with God. All defiant sin amounts to taking chances with God. The wonders of His grace is that He so often spares us from the doom we deserve.

Note that (1) God looked and saw the Egyptians. He is never blind to the powers of evil. (2) That He discomfitted them. Too often we feel that God does nothing to stay the progress of evil. He is always throwing difficulties in the way of the evil-doers. (3) He destroyed them. Evil is always doomed. In His own way God knows how to dispose of it. In the case of Israel note: (1) Moses did as God commanded. Obeying Him is the only way we may benefit by His goodness. (2) God overthrew Egypt. All the force of that mighty host became as nothing in a moment of time. Compared to the might that men know God's might is infinite. (3) Israel was saved. God stands ready to save all who call upon Him. (4) Israel rejoiced in the triumph. In our salvation there is always the greatest joy.

THE C. E. TOPIC.

January 26.

Books That Have Helped Me.

Prov. 2:1-9.

When the wise man said that "Of the making of books there is no end," he saw limitless possibilities in the art of writing, but his outlook could not comprehend the vastness of the possibilities we accept as a matter of course in our day. One may safely say that books are turned out by the millions today and we know that the separate titles number hundreds of thousands. Not only can the printing press multiply the message of the printed page indefinitely, the modern means of transportation carries the product of the press to the most obscure corners of the globe, while the ability to read and write, now almost universal, makes it possible for men and women everywhere to come under the influence of the printed book. There are great libraries in every civilized nation where miles upon miles of literature are not only preserved, but made available to any who are interested in reading them. In our country few homes are without books. In many of them there are hundreds of them. These are prepared for the study of all kinds and conditions of people. What makes the fact that there are so many books all the more significant is that no one ever reads a book that does not in some way influence his or her life and definitely change it. The change may mean a destiny for good or bad. It may involve a career of usefulness and happiness or a career that injures and spoils. It is therefore all the more important that the serious-minded person, and particularly the Christian, give special attention to the right kind of books.

Anciently men used to write books upon skins of animals because that was the best kind of material for preserving the matter they contained. In another sense books have not only been written upon valuable materials, they have been written upon the heart. Remember what the Apostle says about being "living epistles, known and read of all men"? Every one of us is a book in which impressions are preserved.

In regarding the books that have helped us we should feel that the "Book of Books" has been the most helpful of all. When Sir Walter Scott, the writer of many books, lay upon his death bed, he asked his son-in-law for "The Book". "Which book?" was the reply. "There is but one book, give me that," was the answer. It is the wise man or woman who plans to make associations that will be helpful. If we have not been helped by the Book of Books or any other good book, it is because we have not gone to it with the idea of being helped. In the Bible we have the story of our redemption, the greatest history, the best poetry, the safest philosophy and the truest ethics as well as law, science, biography and style of the highest order. No one can afford to ignore such things.

Too often we forget the things that have had a very important part in the development of our Christian character because they are such common-place things. Might this not be so about other books besides the Bible? Who ever thinks about the catechism as having had a very helpful influence on his or her life? We venture to say that a little thought will bring us to recognize that the little volume with its concise statement of the Christian's faith and Christian duties has been mighty helpful to us. It does not take the place of the Bible and to have mastered its contents is not the only thing required of one who would identify himself with God's people, but without it we feel we would have missed one of the most helpful things in our Christian development. Does it occur to any one that the tattered old hymn book, rich in association and full of the devout sentiments that the pious of all ages set to music, is a helpful volume of the highest order? If it were not, where would have come the hymns that mother used to sing and where would we find the beautiful compositions that cheered us in sorrow, turned our thoughts to God, directed our lives and made religion a thing of everyday joy to us?

There is nothing that cements our affections to a friend as much as the knowledge that he has done us a good turn. We like to be with that friend often. So it is with books that have helped us. We want them with us again and again to re-read the sentences that helped make our lives what they are. A good book is worth more than just to be read. It should become a part of our lives. Its precious sentiments should be reflected in our speech and acts. We should make more friends for it by introducing it to others. Give and lend all the good reading matter you own. A closet full of unread books is a waste.

DEATHS

Bixler.—David D. Bixler, on Jan. 7, 1919, in Base hospital at Camp Taylor, Ky., after a severe operation for empyema, aged 22 years, 3 months and 28 days. His mother preceded him in death on December 29, 1904, and then he found a good Christian home in C. A. Neuenschwander's family. The deceased was a member of the Berne Mennonite church, a consistant and active worker in the Lord's vineyard. On Sept. 5, 1918, he was called to Camp Taylor, where he spent as patient 97 days in Base hospital. He is survived by father, a half-sister, 4 brothers and a host of friends to mourn his early departure. Impressive services were held at the Mennonite church, Berne, Ind., where the Brethren P. R. Schroeder and S. F. Sprunger spoke words of consolation based on Ex. 34:6 and Ps. 90:12.

CONTRIBUTIONS

FOR ARIZONA

The following gifts have been received to be used for both stations, Hotevilla and Oraibi:

When at home in Kansas last spring I received from different parties the amount of $62.16 to be used for general and special needs among the Hopis or on the Hopi field. Of this amount $21.32 have been used for a Bible and $9.80 for glasses for one of the native Christians with poor eyesight. $11.92 have been used for lamps in our church. After a little more has accumulated to the remainder of the $62.16 which is now $19.12 we should like to have a big bell to announce the services at our church to the two villages, of which one is three-fourth of a mile away.

Gifts Received Later for the Work for Native Christians:

John J. Duerksen, Hillsboro, Kan., $36.46.

For Poor Hopi Children:

Edward Duerksen from camp, $5; two sons and two daughters of Henry J. Duerksen, Hillsboro, Kan., $21.

To Pay for Land and R. R. Freight on Christmas Goods Sent and Remainder Where Needed.

Sewing society through Mrs. Jacob Epp, Henderson, Nebr., $20; sewing society, through Lydia Sprunger, Dalton, Ohio, $5.

For General Use at the Mission for Hopis at Hotvela Only:

Hoffnungsfeld Eden church, Moundridge, Kan., through J. G. Regier, Newton, Kan., $16.66; Rev. J. B. Epp, Meno, Okla., $5.

Thankfully received, but desiring your prayers that the gifts may be used at the right time and place,

J. R. and Susanna Duerksen.

FOR RELIEF COMMISSION

November and December 1918.

Nebo Congr., Meade, Kan., for widows and orphans in Belgium and France, per J. E. Amstutz, $26.46; Leisy Orphan society, Halstead, Kan., for war orphans, per C. E. Krehbiel, $100.; Salem Congr. Freeman, S. D., for Syria and Armenia, per C. B. Lehman, $175; Alfred Wiebe, Upland, Calif., for where needed, $3; ditto, for Bronx mission hall, $2.50; Franz Banmann, Canton, Kan., for Ummel's orphanage, per J. G. Regier, $5; Peter Liechty, Berne, Ind., for Syria and Armenia, per S. F. Sprunger, $10; Hoffnungsfeld Eden Congr., for Syria and Armenia, per C. B. Goering, $650; Zion Menn. Congr., Dallas, Oreg., for Mennonites in Siberia, per S. S. Baumgartner, $480; anonymous from Meno, Okla., for the hungry, per J. B. Epp, $25; ditto for the hungry in Russia, per J. B. E., $25; Union Thanksgiving service, Freeman, S. D., for war sufferers in Europe, per C. B. Lehman, $280; Chr. Wirkler, Los Angeles, Calif., for where needed, $10; Albert Bachmann, Woodlake, Calif., for war sufferers, $10; Herm. Wiebe, Whitewater, Kan., for the needy in Chicago, $10; Jacob W. Tschetter, Freeman, S. D., for Syria and Armenia, per J. F. Lehman, $5; Salem Zion Congr., Marion Junc., S. D., for war sufferers in Europe, per A. A. Graber, $100; D. W. Friesen, Altona, Man., for where needed, $100; Zion Menn. Congr., Elbing, Kan., for Syria and Armenia, per J. L. Regier, $125.25; Bethany, S. S., Freeman, S. D., for Syria and Armenia, per Elmer Basinger, $78.55; S. S., Bethel college, Newton, Kan., for Syria and Armenia, per P. J. Wedel, $11.70.

Gratefully acknowledged,

P. P. Hilty, Treas.

Donnellson, Ia.

For Tubercular Sanitarium at Alta Loma, Calif.

E. D. Kohli, Pandora, Ohio, $10; a friend, $20; a friend and children, $50; a friend, $25; a friend, $25; Anna Stahl, Dinuba, Calif., $30; Lisette Kinsinger, Collinsville, Ohio, $10; R. H. Ruth, Reedley, Calif., $10; Wm. Andreas, Beatrice, Neb., $10; John Hirstein, Summerfield, Ill., $25; Lizzie Krehbiel, Reedley, Calif., $25.

For Endowment Fund:

J. A. Ruth, Reedley, Calif., $100. Total, $840.

Gratefully acknowledged,

D. C. Krehbiel, Treas.

NEWS OF THE WEEK

URGES CONGRESS TO MAKE HASTE

Washington, Jan. 15. — President Wilson has sent an urgent message to Senator Martin and Representative Sherley, chairman of the congressional appropriation committee, asking them to present with all force and urgency to congress the need for immediate favorable action on his request for an appropriation of $100,000,000 for food relief in Europe.

The president stated Europe urged concerted action as a means of stemming the tide of famine and unrest and that food relief was the key to the whole European situation and to the solution of peace.

A message from Henry White, member of the American peace delegation to the State department said the "startling west-ward advance of bolshevism" dominated the entire European situation above all else and that it was of the utmost importance that the president's request be granted at once.

"Bolshevism", Mr. White said, "now completely controls Russia and Poland and is spreading through Germany and apparently the only effective barrier is food relief."

He added that it was impossible to inaugurate the peace conference under proper auspices without previous adequate provisions to cope with this situation.

The president's message addressed to Senator Martin, of Virginia, and Representative Sherley of Kentucky, chairman of the congressional appropriations committee, and that of Mr. White were read on the floor of the house by Mr. Sherley during debate on a special rule to give immediate consideration to the appropriation tion.

CAN'T CARRY IN BOOZE FOR SELF

Washington, D. C., Jan. 15.—Statutes of dry states permitting persons to import or personally bring in limited amounts of intoxicants for their own use were in effect nullified by the so-called Reed "bone-dry" amendment enacted by congress, the supreme court held Monday in an opinion reversing the federal court for the southern district of West Virginia.

Justice McReynolds, in a dissenting opinion, in which Justice Clarke concurred, held that the Reed amendment was not an interstate commerce regulatory measure, but a direct meddling with state affairs, and as such purely beyond the power of the federal government.

The case came up on an appeal of the government from the lower court decision dismissing . proceedings brought against Dan Hill for carrying a quart of liquor into West Virginia for his personal use, as permitted by the state law. The trial court held that such transportation did not come within the meaning of the Reed amendment, which, it held, was intended to apply only to actual shipments of liquor. The supreme court remands the case for retrial, thus uling in effect that the Reed "bone-dry" amendment prohibits interstate transportation into "dry" states of intoxicating liquor for beverage purposes, even when intended for personal use.

INDIANA TWENTY-FIFTH STATE TO RATIFY LAW

Indiana was added to the list of states for the dry amendment to the constitution of the United States when the house Tuesday, by 87 to 11, voted in the affirmative. The senate took the same action Monday afternoon, by a vote of 41 to 6. In both branches the rules were suspended in order to ratify the amendment at once. Dry forces in the lobbies rejoiced over the prompt action.

Indiana was the twenty-fifth state to ratify the amendment. Arkansas, Illinois, North Carolina, Alabama, California and Kansas also completed action on ratifying the amendment Tuesday, thus bringing the total to thirty-one states, with votes of only five more states necessary to adopt the amendment. Word from Washington was that favorable action was expected this week to carry the amendment.

Washington, January 15. — A race is on among state legislatures to get in on the ratification of the prohibition constitution amendment. With California, Indiana, Kansas, Washington, Illinois, North Carolina and Arkansas voting favorably Monday and Tuesday, the total has reached thirty-one. Only five more votes are needed to place the amendment in the constitution.

There was some expectation at the dry headquarters today that these five votes would be obtained before the end of the week.

State legislatures will continue to act on the amendment after the necessary thirty-six votes have been cast, but in those states where the dry sentiment is pronounced the people are insisting that their legislatures shall act at once, so as to place the states in the list of thirty-six.

With ratification by five more states, the whole country becomes bone-dry, unless the distillers are successful in proving in court that the laws of fifteen of these states require a vote of the people for ratification.

Sacramento, Cal., Jan. 15. — Reconsideration of its action completing the California legislature's ratification of the proposed national prohibition amendment was refused by the assembly yesterday by a vote of 46 to 22. The senate had previously completed its ratification.

A temporary order restraining Gov. Stephens from certifying the ratification to the Secretary of State was issued here yesterday. Hearing was set for January 20. The order was issued upon petition of the Grape Growers' association, which based arguments in court on the ground that acts of the California legislature must be submitted to a referendum and that the federal constitutional amendment was not originally proposed by thirty-two votes of each house of congress as the constitution provides.

A bill to prohibit the manufacture, sale, or transportation of intoxicants in California after June 30, 1919, was introduced in the assembly of the legislature today. Frank F. Merriam, its author, said that the bill's purpose was to make the state bone-dry, if for any reason national war time prohibition did not become effective June 30.

TWENTY-ONE WERE KILLED IN REAR-END COLLISION

Batavia, N. Y., Jan. 13. — Twenty-one persons were killed and several injured, three seriously, in a rear-end collision on the New York Central railroad near South Byron yesterday morning at 4:40. The Southwestern limited, west-bound, crashed into the Wolverine, limited, also west-bound, which had stopped to take on an extra engine. Every person in the rear Pullman coach of the Wolverine was killed. Only a few of the dead have been identified thus far, most of the bodies being mangled beyond recognition.

The New York Central issued two statements dealing with the wreck near South Byron. The first, made public by P. E. Crowley, federal manager, follows:

"Train No. 17, the Wolverine, was enroute from New York to Chicago and No. 11, the Southwestern limited, enroute from New York to St. Louis. Both trains involved were made up of all steel cars of most modern type. At the place of the accident the track line is equipped with automatic signals of the latest and most approved kind.

"As soon as the accident was reported, a relief train with every available doctor was sent from Batavia to the scene and the injured passengers removed to hospitals near Batavia. The automatic signals were working properly after the accident and the flagman of train No. 17 states a red fuse which he had placed on the track was burning when No. 11 passed over it and ran into No. 17. A rigid investigation is being made."

CONGRESS WILL UNDERTAKE TO RESTRICT IMMIGRATION

Washington, January 10.—An effort to tighten immigration restrictions will be made at this session of congress, despite shortness of time before final adjournment.

Chairman Burnett of the house immigration committee called his committee together on some measures that will halt a rush to American shores, expected as soon as there is shipping space.

There are two measures before Burnett's committee.

One, by Burnett himself, would halt immigration for four years from the date of passage.

The other, by Representative Lufkin, would stop immigration for two years.

The exceptions made in the two bills are government officials, skilled laborers, refugees from religious persecutions and returning soldiers who are aliens. All those would be allowed admission on proof of status.

COST NEARLY $95,000, AND BRING ONLY $4,000 AT SALE

Lafayette, Ind., January 15.—An illustration of financial loss in disposing of army camp buildings, after their period of usefulness for military purposes is ended, is found at Purdue university here. Structures that cost nearly $95,000, when equipped and furnished a few months ago, have just been sold for salvage purposes for $4,000.

Purdue authorities erected the buildings, but being under contract with the government, the university will share none of the loss. It will be borne by the government and will be merged into the nation's war debt.

The buildings include five barracks buildings for the student army training corps, as well as mess halls, latrines and cook houses.

Leslie Colvin, an Indianapolis contractor, who erected the buildings, bought them for the $4,000, being the highest bidder. More lumber is contained in the structures than all the lumber yards in this part of the state generally carry on hand. Hundreds f windows, a vast amount of electric wire and plumbing, many stoves and extensive lavatory equipment are included in the buildings.

THE BOLSHEVIKI THREATEN SWISS

Geneva, Jan. 15. — The Bolshevik government in Petrograd has telegraphed an ultimatum to the Swiss federal authorities, saying that unless thirty Bolshevists, who were arrested and imprisoned in the fortress of Savantan, in the canton of Valais, are released before February 1, thirty Swiss citizens in Petrograd will be shot without trial. There is great indignation over the situation.

The bolshevist movement seems to be spreading in the Rhine towns and in northern Switzerland, where Madame Balena, a Russian, who recently was expelled, has returned secretly with several million rubles for the carrying on of bolshevist propaganda. The police are seeking for her.

Geneva, Jan. 15. — Two thousand persons have been killed at Przemysl, Galicia, by the Ukrainians, according to a dispatch to the Neuen Freie Presse of Vienna, a copy of which has been received here.

The Ukrainians have been bombarding Przemysl for several days past by land and by air and conditions in the town are described as terrible.

The gas and electric plants have been destroyed and there is no light in the town. Water and food are also lacking.

Madrid, Jan. 15. — Serious disturbances have occurred recently in Portugal, especially at Oporto, according to travelers who have arrived here from Portugal. Opporto was occupied by "Democrats" and guerilla bands. Many were killed and wounded when troops were sent to the town to restore order. The situation is reported to be considered most serious.

Warsaw, Monday, January 13.—A program is reported to have taken place at Breditschew, popularly known as the Jewish capital of the Ukraine, the place deriving its title because of its all-Jewish population. The trouble is reported to have occurred as a result of an attempt by peasants to disarm militia which the Jews were organizing for their protection in all centers which they anticipated would be necessary when the Moscow government breaks up.

Reports received here give the number of persons killed as several hundred, while other hundreds are declared to have been wounded. There may be some exaggeration as to the extent of the casualties, however.

1919 SCRIPTURE TEXT CALENDAR

THOUGHTS FOR DAILY MEDITATION

Size of Calendar 9¼x16½ inches

THE Scripture Text Calendar for 1919 is a marvel of artistic beauty.

The cover design, rich in coloring and embellished with gold, depicts the finding of the child Moses by the princess of the house of Pharaoh.

Twelve illustrations chosen from both the Old and New Testaments, are each a work of art.

Each International Sunday School lesson title, golden text and lesson references for the year is also given.

Printed by the same gravure process as last year, but made from much superior copy, the calendar as a whole presents by far the most pleasing effect of any we have heretofore published.

LAST YEAR

A Sunday School Teacher Sold	55,000
A Minister Sold	50,000
A Y M C A Sold	3,000

SO CAN YOU!

The calendar makes a welcome and useful gift for Christmas, New Year or birthday. Ideal for teacher's present to their class.

Sunday Schools, Young People's and Missionary Societies, and other religious organizations looking for a way to raise funds, find the Scripture Text Calendar a ready and efficient medium. Agents make good salaries selling the calendars.

Prices Remain the Same

One copy	*25c*
Five copies	*$1.00*
Twelve copies	*2.25*
Twenty-five copies	*4.25*
Fifty copies	*8.25*
100 copies	*15.00*

Some Ministers Fail

through no fault of their own.

They are Handicapped

Sometimes by

Themselves The Church
The Choir The Church Officers
The Church Building

The

Minister's Handicap

by

J. Wilbur Chapman, D. D.

Gives the Secret of Freedom

FROM MINISTERS:

"I thank God for this book. I wish I might have read it earlier in my ministry. I hope ministers everywhere will read it. It has helped me amazingly."

FROM BUSINESS MEN:

"This is a great message. I hope it may have a wide circulation. I can think of no greater help for a minister."

PRICE, CLOTH BINDING, 75 CENTS NET

Daily Thought Calendar

This illustration hardly does justice to the artistic merit of this very attractive calendar.

The full size of the calendar back is 7x12½ and the pad or block, 3x4 inches. The exact size of the picture, "Ruth and Naomi", is 5½x5½, and would make an ideal picture to frame or passepartout after the calendar year has expired.

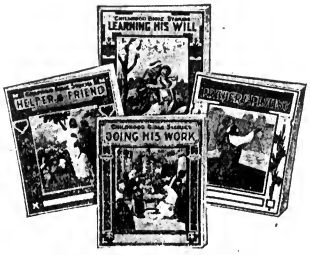
This Calendar has been pronounced very artistic by all who have seen it. The date figures are large, and can be seen from a long distance. The calendar pad is composed of 365 sheets, one for each day of the year. These sheets are torn off or turned back each day just as the user may desire.

An ideal Calendar for Christmas or New-year's gift.

Agents wanted in every community.

Price:

Single copies, each	$0.35
5 copies	$1.60
12 copies	$3.60



Childhood Bible Stories, Series 4.

This series contains four booklets, 6x7¼ inches in size, each of which has twelve full-page colored illustrations with the Bible story printed in large type on the opposite page. These stories are written in very simple language and will not fail to interest the little ones. Each booklet is bound in a stiff paper cover with colored picture. The titles are:

Book 1—PRAYER AND PRAISE.
Book 2—HELPER AND FRIEND.
Book 3—DOING HIS WORK
Book 4—LEARNING HIS WILL.

Single Copy, 20c.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, JANUARY 23, 1919. No. 4.

APPEAL

The conditions existing among the brethren of our own faith in Europe call for spiritual and material help. Since the next conference session does not convene for many months, the conference officers are occupied with the thought of getting this urgently necessary work started under the supervision of one of our existing boards, possibly the Relief Commission. It may be that a united work with other Mennonite conferences can be organized. In the meantime the congregations are requested to forward all offerings that may come in, to the Emergency Relief Commission. Besides this we would request letters of information from all our congregations regarding their attitude to such an undertaking.

Fraternally yours,

The Conference Officers,

A. S. Shelly, President,
Bluffton, Ohio.
P. R. Schroeder, Sec.
Berne, Indiana.

IN MENNONITE CIRCLES

The Old Mennonite brethren suffered a severe loss in the destruction of their splendid Old Folks' Home at Marshallville, O., by fire. There were no fatalities. The home is a total loss, there having been no insurance.

The Central Illinois brethren held a very interesting and helpful Christian Workers' conference in the Carlock, Ill., church, Jan. 6-10. The conference was prefaced by the observance of the Week of Prayer in the homes and churches.

Bluffton college will hold a Christian Workers' conference during the last week of this month, Jan. 27-31. A very strong program has been arranged. A day will be devoted to each of the following subjects: Missions, Sunday School and Young People, Education, Pastoral Work and Denominational Interests. The Bluffton College Historical society will also meet during the conference. The following speakers have consented to appear: Rev. Jacob Snyder, Rearing Spring, Pa.; Miss Sylvia Tschantz, Columbus, O.; Rev. Lloyd Blauch, Chicago, Ill.; Mr. Elmer Rupp, Archbold, O.; Mr. Maxwell H. Kratz, Philadelphia, Pa.; Rev. S. M. Musselman, Wayland, Iowa; Rev. I. E. Moore, Elkhart, Ind.; Rev. F. Troyer, Carlock, Ill.; Rev. C. H. van der Smissen, Berne, Ind. During the week of the conference there will be two additional Bible addresses given daily by Dr. Chas. Goodell of N. Y.

NOTES AND COMMENTS

This week marks the ratification of the National Prohibition amendment to our constitution by a majority of the legislatures of the states. This will mean that the United States will go "bone dry". Our country will then be the first great power to take the stand for absolute prohibition.

"Dismissal from the army of Major Gustav C. Taussig and Capt. Frank S. White for negligence in connection with unduly severe disciplinary measures against army conscientious objectors in a detention section at Camp Funston, Kans., was announced today by Secretary Baker. Major Taussig was convicted of undue severity before the prisoners had been formally convicted. Capt. White, as judge advocate, was charged with having made only a superficial investigation of the case when it was brought to his attention." - Public Ledger, Philadelphia.

"Twenty years ago the Swami Vivikenanda began missionary work in America. Now his followers in this country claim 100,000 converts and seventy-four meeting places. The sun-god, Buddha and other heathen deities have temples in New York City, Boston, Pittsburgh, Washington, Denver, St. Louis, Chicago, San Francisco, Los Angeles and Seattle. Los Angeles has the well known temple to the worship of Krishna, where the rites, of pure East Indian type, are carried on by Americans.

"In the beautiful $100,000 Magdazzin temple in Chicago is a young woman, daughter of a former Presbyterian elder, though now she worships the sun-god, and is its priestess. Theosophy, ancient Buddhism, the Persian faith of Abbas Effendi and a horde of other non-American and non-Christian religions are found in the United States." -The Continent.

The Commission on Faith and Order (Protestant Episcopal) has circulated a number of prayers having in view the unity of Christians everywhere. The following is one of the suggested forms of prayer:

"O God of Peace, who through Thy Son Jesus Christ didst set forth one faith for the salvation of mankind, send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy holy name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy church. Give us boldness to seek only Thy glory and the advancement of Thy kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art one God, world without end. Amen."

It is the problem of caring for the woman who must work, and both fitting her for the job, and fitting the job for her, that is the special work of the Young Women's Christian association.

The Ford Motor company, at Detroit recently undertook to ascertain how much of that plant's work could be handled by cripples. It was found that 670 jobs could be filled by legless men, and 715 by one-armed men, while ten jobs could be performed by men who were totally blind. The figures are interesting not only as they concern the men, but what they mean to the women. With positions held open for men who are disabled by the war, other positions will open for women. It naturally follows that work must be done, and that women will remain in industry; not to replace the men, but to augment them.

It is estimated that about 4,000,000 Armenian, Syrian, Greek and other war sufferers in the Near East will require outside help to sustain them through the winter. Many of them are now hundreds of miles from their homeland. The vast majority of them are helpless women and children, including 100,000 orphans.

"When you get through with this hand I wish that you would let me use your table for a pulpit," said a missionary to a crowd of gambling lumberjacks. The hand was finished, the service was held, every man remaining to it, and after the benediction the game was resumed.

"After such a service Fred Day is entered into conversation with a man who said, "I'm making a little money working days, but I'm making more at the card game at night, and I'm not going to quit till I have my pile. I know I ought to be a Christian, but not just yet. After a while I will." Later this lumberjack shot a man at the card table. One day Day preached in a California prison and the warden told him that one of the prisoners wanted to speak to him. At the cell an arm was thrust through the bars and the man in the shadowed space said, "I'm the lumberjack you pleaded with to change my life and become a Christian. I would n't because I was making money by gambling. Now look at me! Help me to get right with God." With the bars between them they knelt and while they prayed together Christ fulfilled His promise and gave liberty to the captive." -Missionary Review of the World.

The Mennonite and the Christian Herald to one address for $3.25.

CORRESPONDENCE

Geary, Okla., January 13, 1919. Dear Readers of The Mennonite: As we review the record of the year 1918, we find many things which, had we the year to live over again, we would have done differently. Though past, the lessons of 1918 are still fresh in the memory. We know that the new year came to our door without a blot or stain and it should be full of opportunities. Will the record for 1919 be an improvement? Many have not been permitted to complete the year 1918 because the Lord called them into eternity. Owing to the war, the flu and other sickness, there have been more deaths than any year on record, we believe.

Owing to the great snow storm and its accompanying snow drifts, we were compelled to postpone our Christmas program from the 24th until the following night. In many places east and west the roads were impassable because of the drifts. It is estimated that from 7 to 8 inches of snow fell — a thing very unusual for Oklahoma. The meeting was fairly well attended and the program was well rendered by all who were able to be present. As usual, at the close of the meeting, presents were distributed among the children. Their many happy faces were to us a joyful treat. The Sunday school elected new officers on Sunday, Jan. 5. E. J. Lehman was re-elected superintendent; assistant superintendent, H. Bose; secretary, Frank Hemper; organist, Martha Logan bill; assistant organist, Mary D. Lehman. E. J. Lehman was elected church organist. Bro. Milo Amstutz, who was taking radio training at Varman, Okla., was the first of our Mennonite soldiers to get his discharge. We are glad to have him home again and hope to have the rest with us soon. We are grateful to have received a very helpful message from the missionaries, Bro. and Sister P. A. Penner of Champa, India, recently. It is a letter dated Sept. 19, 1918. They very much regret that Bro. and Sister P. W. Penner have not been able to return to India at the present time. Bro. Penner says: "First of all, we are very glad that P. W. Penner's could visit Geary. We can imagine Sister Penner crying herself to sleep many a night because they are not permitted to return to their beloved Hindoos. If any one loves India and its people it is P. W. and his good Mrs. I sometimes think that if she had dared, Mrs. would have kissed every Indian woman and that with genuine affection. We are very sorry that they cannot return, but it seems that this is out of question, so we expect you to send out other workers, and that right soon. Please remember this. Preach it from the house-tops. Tell our good friend Riesen to send reinforcements or the work will suffer very much. Yes, it is suffering already."

It seems to me we so often forget where money is needed the most until we are personally reminded of the fact. Jesus said quite plainly in one place, "Go into all the world", etc. There is no ambiguity in this command, but by many of us the command is scarcely heeded. We are all personally acquainted with Mr. and Mrs. Penner for the past 25 years. They, without a doubt, are in need of more mission workers and the Mennonites everywhere should not forget to finance them. When we note the cry for help for foreign missions, here and there for many years past, and the few who offer themselves for the foreign work, we wonder what became of the Volunteer Student movement. Where there is either a home or foreign mission established we believe it to be our duty to finance it and keep it up. It seems to me a very sad thing when a mission station dies out. May God bless and keep our dear missionaries and make them useful in bringing the Hindoos into the fold of Jesus Christ.

Gideon A. Lehman.

Upland, Calif., January 6, 1919. Yesterday we had a blessed day, baptism and reception of members. Five were baptized and four were received by the right hand of fellowship. We are sincerely glad for the fine spirit of cooperation and forbearance established by our people.

We were closed up for ten long Sundays because of influenza. Now we hope we will not be bothered any more. Next week we begin a series of meetings. Rev. Albrecht from Inman, Kansas, Bro. and Sister P. W. Penner from Los Angeles, will assist in the meetings. We close with a communion service on Sunday. On Christmas we had a service at the sanitarium. Elsie Haury and the choir sang a number of selections on the lawn and were followed by the reading of the Christmas story and an address. The patients who were able to enjoy it were gathered on the upper screened porch.

Holiness and helpfulness always go hand in hand, are boon companions. — Sel.

WHY JOIN THE CHURCH?

By Rev. Howard W. Pope.

Why does a soldier enlist in the army? Because there he can render the most effective service; there his influence will help, and not hinder; there he can have the sympathy and cooperation of other soldiers.

In every war, however, there are some soldiers who refuse to join the army. They prefer to fight independently. They are called guerillas. But guerilla warfare, as a rule, is ineffective, demoralizing, and disreputable. It damages the very cause it tries to help.

In like manner there are some people who claim to be Christians, but who refuse to join the church. Like guerillas, they unconsciously damage the very cause they ought to help. They cannot give a single good reason for their position, but here are many reasons why every Christian should join some church.

In the first place it is there that he can render the most effective service. He is one of many who are all working under one commander and for the same end, and who, collectively, can accomplish what could not be done separately. If it is a good thing to have churches in a community, then Christians should support them. If all Christians were guerillas, Jesus Christ would not have a church on the face of the earth, or even a single acknowledged follower.

Remove the church from a town, and property would depreciate, business would decline and all good people would move away. Sunday would become a mere secular holiday, life and property would be unsafe, and the town would have such a bad reputation that no decent person would move into it. For this reason every Christian owes it to himself, his family, to society, and to his God, to join and support some church.

In the second place it is the only consistent position for a Christian. In the church his influence will help and not hinder; an outsider, who ought to be in the church, damages the cause of Christ just as much as an insider who ought to be out. A Christian who refuses to join the church practically says to the world that the commands of Jesus are not binding or important, which is not true. The Master distinctly commands His disciples, saying, "Believe and be baptized," and, "Do this in remembrance of Me", referring to the sacrament of the Lord's Supper. What right have we to disobey these commands? Furthermore He says: "Ye are My friends, if ye do whatsoever I command you," and, "Why call ye Me Lord, Lord, and do not the things which I say?"

These plain passages show that Jesus does not reckon as His commands and does not wish to have them call Him Lord, unless they do the things which He says. Besides, the world refuses to count one as a Christian unless he joins the church. In the matter of loyalty to Christ there is no neutral ground. We are either for Him or against Him. We either count or discount.

A Christian who does not join the church will soon lose his joy, and perhaps his hope. If, knowing his Master's wish, he refuses to comply with it, he cannot be a happy person. He may be a saved man, but he will lose the joy of his salvation. And if he loses his joy he will also lose his power, for "the joy of the Lord is your strength." His words will have no weight with others, because he has not come out from the world himself. Furthermore he is in danger of losing all interest in the matter of salvation, because the habit of disobeying those commands which are irksome to him, will soon lead him to disregard all Christ's commands, and drop back into Christless life entirely.

To be a member of Christ's church is the highest honor this world affords. Its sacraments are the most sacred, its literature the most sublime, and its fellowship the most sweet and enduring. All lodges and other organizations are man-made affairs, but the church is a divine institution, founded by Jesus Christ, guided and guarded by the Holy Spirit, having for its mission the evangelization of the world, and for its destiny eternal fellowship with God in heaven.

The purest and noblest people in all ages have belonged to the church, and it will ever gather to itself those who love righteousness and hate iniquity. Pass a magnet through a pile of dust and it will draw to itself every bit of iron and steel. Why does it not attract the dirt? Because it is dirt, and has no affinity for the magnet. Even so Jesus Christ is a magnet who in all ages has drawn to Himself the best people. Why does He not attract the others? For the same reason that the magnet does not attract the dirt. Would you rather remain in the world with worldly people, or be in the church with Jesus Christ?

If it be objected that there are some hypocrites in the church, the answer is: "Yes, it may be true, but Jesus Christ is no hypocrite, and He is the life of every church." If half the members of the church were hypocrites, still we ought to join the church, because it is our Master's wish and prayer. "Father, I will that they also whom Thou hast given Me, be with Me where I am that they may behold My glory."

Remember also that when the church goes through the pearly gates there will be a sifting, and the hypocrites will be left on the outside of the gate, and, unless you obey Christ, you will have to spend all eternity with them. Would it not be better to live with them a few years in the church, than to spend all eternity with them elsewhere? You must spend some time with those hypocrites somewhere. Where shall it be?

The Christian who refuses to join the church dishonors Jesus Christ. It is like proposing a secret marriage. He is willing that Christ should die for him, but he is not willing to live for Christ, or even acknowledge his relationship to Him. He desires to be saved, but is not willing to serve. He wants the benefits of Christianity without the sacrifices, whereas the sacrifices constitute nine-tenths of the benefits.

The meanness of this attitude is well illustrated by the following incident: Dr. Lorimer once asked a man why he did not join the church. The reply was that the dying thief did not join the church and he was saved. "Well," said the minister, "if you do not belong to a church, you help support missions, of course?"

"No, said the man. "The dying thief did not help missions, and wasn't he saved?"

"Yes," said Dr. Lorimer, "I suppose he was, but you must remember, that he was a dying thief, whereas you are a living one."

Do not deprive your Savior of the honor which belongs to Him.

A woman once asked her husband how to obtain her church letter. He replied: "Write to your former pastor and tell him that there is a vacancy in the church where you now worship, and you had thought of applying for the situation, and that you would like a letter of recommendation."

Quite likely there may be a vacancy in the church where you worship, my dear reader. Suppose you apply for the situation, and do your best to fill it! — American Messenger.

One of the hardest things for any one to do is to make right the wrongs he has done.

"IN THE BEGINNING"

Rev. M. L. Wing.

This is a simple, but nevertheless also a profound phrase. It is the open door for the scientist and the theologian to contemplate and enter into the unfolding of things existing. It starts the mind in research and leads to the source of all things. Naturally we would ask, what in the beginning? The answer is, "God created." The first lesson of the Bible therefore is that God is and that He is an acting Creator. This then is the Christian's belief in the origin of the world, of heaven and earth. Some one said: Creation is the giving of being to that which was at one time not. The Creator though was. Genesis then is our first teacher of what are now termed the mineral, the vegetable and the animal kingdom. With this statement the Bible as a whole perfectly corroborates. But it also informs us of the origin not only of man, but of sin and redemption. No other literature contains this information. The Creator then is a Person in whom we find unlimited wisdom, power and goodness, these are an expression of the nature and mind of God, of His existence, unity and divine government.

The span of time, humanly speaking, to which this beginning belongs is the six days of creation of heaven and earth. They follow in order: Light, firmament, earth and vegetation, sun, moon and stars, birds and fishes, beasts and creeping things, and man. On the seventh day God rested from all His works. In all this God had no helper. Pity He did not have some of the wise critics of this brief creation story to give Him direction. That there was a difference in the creative act is seen in the divine declaration. He said, "Let **there be** light," then, "the earth **bring forth,**" and finally, "Let us **make** man." And behold, every thing was very good. The world and all that is therein is therefore not self-originated. It is the product of a great mind, superior, to human mind, who also is well able to control and keep things in motion and development. All this originally for the use, benefit and happiness of man, who bore the image of righteousness and true holiness of His Creator. "The earth is the Lord's and they that dwell therein." The heavens declare His glory and the firmament His handiwork. "Great is the Lord and greatly to be praised." This God is our God forever more.

The ancestor of humanity is God. This is the Christian's sublime faith. It supercedes all other beliefs in the origin of things and of man. It makes man pre-eminent in his creation and nature. It places God's image on his brow, grants communion with God, the ability and possibility of reflection and prospection even beyond the shores of time. Although the image of God in man was marred by sin and man became utterly corrupt, yet the possibility of spiritual restoration into the image of the Son of God is his retained right. Man's rational and moral powers may again be conformed to the will of God. Man belongs to God, and the Father to the child.

There is another "In the beginning" in John 1:1. Here is added the Word, who was in the beginning. In whom we are eternally united with the Creator of our spirits, and through whom "all things were made". In Him is life and the life is the light of men. God speaks loudly to man today. If the Christian church has drifted away from its moorings it is surely returning to the beginning of things and the erstwhile faith in the need of a Savior from sin. A point emphasized by a minister at an assembly recently is worthy of consideration: "There was a growing belief in the sweet innocence of human nature. Men would smile at the preaching of the needs of regeneration or the teaching that man was a sinner. I am glad we are brought by this crisis (of war) to a realization that there are elements in human nature that are almost diabolical. Not evolution, but regeneration, not education, but new birth is what the world needs today." The beginning of things material is great and wonderful, but the beginning of the new spiritual life in a soul is inexpressibly greater. Paul says: We are His creation created in Christ Jesus unto good works. "This is the work of God that ye believe on Him whom He hath sent," and He that hath begun a good work in you will perform it until the day of Jesus Christ. The same Being that made the world also makes all things new. He is pre-eminent as the Author and Finisher of our faith.—Evangelical Messenger.

ENOCH WALKED WITH GOD

The great characteristic of Enoch's life was that he walked with God.

What a comforting picture of the tenderness and sympathy of divine fellowship is proffered to us in the Bible! And this, we are assured, is within the reach of every child of God. We do not go walking with every chance stranger whom we meet, but usually only with those of our more intimate acquaintances and choice friends. The figure used indicates a relation at once confidential and sympathetic. And that is the relation we ought to hold towards our heavenly Father. We often cheat our souls of one of the sweetest comforts of life by thinking God as seated high above us, upon a great white throne, supreme in grandeur and dignity. Thus, while we admire Him, and are grateful for His mercy and goodness, and have a deep desire to please Him, we miss the thought of tender fellowship, which is illustrated to us in the Word of God in many charming and beautiful pictures. God is represented as walking in the garden in the cool of the day, and holding conversation with Adam and Eve, even after their sin. When Abraham dwelt at Mamre, in the desert, God came to him in the guise of a weary wanderer, and received food and water at the hands of His servant. And Jesus Christ gives us a most comforting view of our relation to God by declaring that we may enter into a yoke fellowship, walking side by side, pulling the same load, and sharing both the food and burden of the divine life. — Gospel Messenger.

PEACE

The surprise of life always comes in finding how we have missed the things that have been nearest to us; how we have gone far away to seek that which was close by our side all the time. Men who live the best and longest are apt to come, as a result of their living, to the conviction that life is not only richer but simpler than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as if it were far away from them, as if they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against, before they can have peace. Upon how many old men has it come as a strange surprise that peace could come to rich and poor only with contentment, and that they might as well have been content at the very beginning as well as at the very end of life. They have made a long journey for their treasure, and when at last they stoop to pick it up, lo! it is shining close beside the footprints which they left when they set out to travel in a circle.—Philip Brooks.

THE MENNONITE

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USING BIBLE HELPS

There can be no doubt but that the intelligent, devout reader of the Bible can find the way of salvation clearly laid down for him in the Bible without the assistance of outside help. Long before Bible students had the benefit of "Bible Helps", "How to Read the Bible", "Concordances", etc., the study of the letter of the Word in the plain Bibles that found their way into the hands of the common people, made its influence felt for salvation and righteousness in the world. The Bible always was and always will be the only safe rule of faith and conduct men may know. There have been so many striking instances of the regenerating power of the plain Word that it seems almost superfluous for us to mention even a few striking ones, but we will take the liberty, nevertheless, of citing two striking instances of the truth of our assertion. About the beginning of the last century a mutiny occurred on a British vessel cruising in the Southern Pacific and, after murdering the officers and such of the crew as were loyal to them, the mutineers stole several native women from a nearby island and then hid on one of the most out of the way and obscure islands in the world, known as the Patcairn Island. Here there followed a riot of lust and bloodshed that did credit to the worst instincts depraved men are capable of showing. At last some one found a Bible in an abandoned chest. He read it. The old story of the regenerating power of a new-born faith was repeated. A sinner found his Christ. Soon the whole of the company came under the power of the Spirit and the little island which had been made a hell became a place of piety and devotion. Twenty years later, when a British ship stopped there expecting to take on a supply of water from what was supposed to be an uninhabited island, the crew was amazed to find an orderly Christian community made up of the most devout people. To this day the natives of that island are looked upon as examples of what the Word may do with even the worst of people when the Spirit is permitted to have its way.

Some years ago the writer became acquainted with a missionary who had spent many years in Burma. In answer to the question: "What is the most striking instance of the power of the Word that came under your notice while on the field?" she said: "My husband and I were on a preaching tour that carried us so far into the interior that most of the people we met never had seen a white person and some of them had never heard of one. Our cart broke down and we had to wait in a fairly large village until we succeeded in getting it repaired. While my husband was at work day after day crowds would gather and we would tell them the story of Jesus. After a considerable delay we found we could again resume our journey and upon leaving I gave a Testament, printed in the language of the people to a rather intelligent native. Such things are so common in a missionary's daily life that I soon forgot all about our enforced delay in that particular village. I was reminded of it many years later when a native sought me out to tell me the story of what followed our visit. It appears that the man who read the Testament found his way to God with no other guide than the Word. It immediately made a missionary out of him and in a little while there grew up about him a little circle of believers who discarded their old religion and wicked ways and accustomed themselves to meet regularly for prayer and spiritual fellowship. The change in their old lives was soon noted and they were carefully watched by their neighbors. A plague broke out sometime later and the heathen priests blamed it on the Christians for having abandoned their old idol worship. Bitter persecution followed and finally the little company packed up their belongings and went off into the wilderness seeking a place where they might worship the Christ of the Book unmolested. This was the last that was heard of them." Perhaps, in the years to come, some one will amaze the world by announcing the discovery of a community of primitive Christians for which this little group was responsible.

If it be true that the Word has a power such as we have shown in the two instances cited, we must not feel free to cast away the helps that are made accessible by the efforts of many of the best minds that ever consecrated themselves to the study of the Word. The Word is the Message of Redemption to the world. To the believer the Word is the means of his spiritual and moral edification and the source of the best comforts and the highest inspirations he may know. He should place himself in the position of benefitting by everything that will make the Word mean more to him. Private study of the Word and the message of the ministry are vastly important to the one who thirsts for wider knowledge of God's inspired message. Whatever supplements these things should not only be sought but welcomed as something promising a wider appreciation of the message.

There was a time when Bibles were scarce because in that unenlightened age the clergy exercised a great power to keep the Bible from the common people. With the invention of printing and the consequent multiplication of Bibles no power of church or state was strong enough to keep the people from the Bible. The reformation was remarkable in a number of ways, but the fact that it placed the Bible within reach of all and in the living languages of the day was the most far-reaching accomplishment of the reformation. But at that time Bibles were costly. By law a copy was chained to the pulpit of every English parish church, not so much to guard against theft as to have a Bible accessible to all who cared to go and consult it. In that time of scarce and expensive Bibles the world was given, as in no other age, the most remarkable results of Bible study. Historic creeds were written, catechisms were prepared and systems of dogmatic interpretation were formulated. No Christian book can now, after four hundred years, be written, no sermon preached, and no doctrine explained without in some important way being influenced by the Biblical literature of the age which made the printed Bible accessible to the common people.

If so much comes to us from a time when the bare Word was the only instrument by which men received an understanding of salvation and the Christian life, how much more should we be in a position to appreciate it, having the benefits of all that scholarship and devout study has made possible to us? It is not that we do not have plenty of help in studying the Word today so much as it is that we do not use or know how to use the helps that are set at the disposal of everyone who will read, that closes the doors to so many to a fuller understanding of the meaning of the letter of the Word.

Styles sometimes are a blessing and sometimes a hindrance. The big family Bible, hard to handle and impossible to carry with one most of the time, had one advantage. It was printed in a type that offered no challenge to the weak eyes of the reader, but it was a big book, hence costly and in too many instances it degenerated into a mere article of furniture which, like the rest of the parlor furniture, got its severest use when the minister came to visit. Big Bibles were also useful things in which to inscribe family records and preserve a variety of newspaper clippings or press flowers. We owe considerable family history to old family Bibles because they were not worn out by much reading.

The introduction of the so-called Teachers' Bible several decades ago opened up greater possibilities for Scriptural knowledge than anything that happened in the last century. In the first place, good Bibles were reasonable in price. Anyone might own one and a person of limited means was in position to make a gift of a Bible to anyone whom he desired. The use of India paper and other materials made it possible to produce a handy and complete Bible with type that was not too small for the ordinary eye. With a healthy competition among Bible publishers came the notes, maps, helps to study, etc., that were added in order to stimulate sales and offer what other competitors did not.

While we emphasize the value of the cheap Bible in our day, a Bible student should not be content with a cheap Bible unless it is positively the only kind he can afford. At this writing there lies before me an Oxford Bible printed with steel type on India paper purchased twenty-five years ago at a price at which a half a dozen Bibles closely resembling this one in everything but the quality of materials might have been secured. Although it has seen constant usage it shows no sign of wear. A cheaper edition would have soon worn out and the writer would have been put to the continual annoyance of familiarizing himself to the use of another new Bible. There is a very great advantage and a valuable saving of time in confining one's self to the use of one Bible. If the Bible is his dearest possession,

any Christian should be willing to make a sacrifice to secure one that will last long and offer him best assistance to be gotten in its study. It is absurd to buy a costly volume of some classic for the sake of its print, binding and paper and then be satisfied with anything, just so it is a Bible.

One should learn to make the fullest use of the notes that usually are appended to Bibles. Not only do they make things clear, but they also supply information which, if it were secured from other sources, would involve a vast amount of reading and would then lack the benefit of arrangement to which able scholars have devoted a great amount of time and energy.

Perhaps the most important part of the notes in any well edited Bible is the concordance. It helps one to locate passages quickly. All one needs to know is a word from the passage sought. While of necessity a small Bible cannot contain an exhaustive concordance, those generally given are usually sufficient for every purpose. Years ago we bought a Strong's Exhaustive Concordance and a Young's Analytical Concordance so as to be prepared for any emergency. It was a waste of money. After at least twelve years of work involving the continual looking up of references we recall but a few instances in which the concordance in the Bible was not sufficient. Anyone who has access to a public library need not burden himself with expensive books of reference. The occasions for their use are few and the volumes in the public library are apt to be more up-to-date. At the same time when one visits a library he has the opportunity of consulting a large variety of authorities instead of the one he possesses.

A popular concordance arrangement is under heads such as: proper names, subject index, concordance and geographical names. The concordance usually is so edited as to exclude words appearing in the other lists. For example in Job 1:1. One would look for Job under proper names, Uz under geographical names, and words like name, perfect and feared in the concordance, while upright or uprightness should be given in the subject index. The key to the location of this passage would be found in any of these words when looked up in their proper list.

Our Authorized Version of the Bible dates back to 1611. Since then the English language has undergone many changes. Some words have become obsolete, some retain their ancient form of spelling and some have undergone a change of meaning. When we boil meat now we do not **seethe** it and when it is boiled we do not speak of it as **sodden**. Now we do not spell rearward **rereward** as it appears sometimes in the Scripture. Ignorance of this fact often leads people, otherwise well informed, to pronounce it re-reward. The word prevent in Scripture means to go before and not, as now commonly used, to stop. The list of Obsolete and Ambiguous Words commonly given in Bible Helps is not a long one and a student of the Word should carefully read over it occasionally. He will find it interesting and it will help put him on guard for such words when he meets with them.

The maps usually appearing in Bibles are good. Naturally they must be on a small scale and many places cannot be noted, but they help to give a fair idea of the countries that were the scenes of Bible events. One should, when consulting maps, be sure he has those of the times he is studying. A map of Palestine of Old Testament times, giving the approximate location of the tribes of Israel, is quite different in point of time and names of places from the Palestine of Christ's time with the usual divisions Judea, Samaria and Galilee, while a map of of the ancient world, giving location of ancient kingdoms of Babylon, etc., would be useless in studying the life of Paul which belongs to the Roman period. Indeed, a good Bible should, to be helpful, have a variety of maps covering a number of periods of Bible history to which the student should frequently refer. No Bible student can afford to ignore maps. If he does he is sadly lacking in a sense of location in regard to Bible characters. If he does not know the general direction Abraham and his confederates took in pursuit of the captors of Lot he will hardly understand the story at all.

The natural history of the Bible that includes its mineralogy, botany and zoology is peculiar. In no other section of the world is there such a variety of all these things as in Bible lands. References to the uses of inanimate things and the habits of animate things occur frequently. With many of the subjects, we, in this land and climate, are unfamiliar, particularly the plants and animals. What do we know of the sycamore tree which is a thing quite different from the one to which we give that name and which the German version calls a mulberry tree? Who knows anything of the coney or the unicorn or the leviathan, unless he has specially looked into the matter?

No "Notes" are complete without special lists with references relating to Jesus, quotations from the O. T. in the New, the parables and miracles and recorded prayers. If the note contain a harmony of the gospel, so much the more helpful even though the so-called "harmonies" are little better than so many good guesses. The way to study the life of Jesus is from the gospels and if one has a fairly good arrangement of the events in his life arranged in order so much the better.

Summaries of books of the Bible are usually given, naturally in small space, but they help to give one a perspective and should lead to a study of the book itself. We must remember that the Bible is a big Book calling for the closest attention a lifetime's study can give it. A short concise statement of the contents of an unfamiliar book at least helps to prevent entire ignorance of its contents. We should always bear in mind, that these notes are **helps** and in no way can take the place of the actual study.

A general reader may suppose that the matters of the canon of Scripture, the languages in which the Bible was written, the authenticity of the Bible, the integrity of the text and the ancient and modern versions of the Bible are subjects limited to theologians and involve technicalities beyond his understanding. They should not. If any line of Scriptural study is beyond the understanding of the average man or woman, it is not worth much to anyone. Paragraphs on subjects of the kind just named are usually to be found in every well edited Bible. They give the gist of what has frequently involved the life efforts of great students. To master them helps the reader to appreciate the value of these studies and appropriate their results to himself.

The references in the margins of most Bibles represent exhaustive studies of devout students. A letter in the text indicates the reference in the margin appropriate to that place. One finds that the passages quoted refer to similar places, persons, events, doctrines. By looking them up obscure passages are made clear and a wider outlook upon the whole Bible message is obtained.

In a word—the helps placed in the backs of our Bibles are designed to guide the Bible study of the student so that he can get the most out of it. For one to master the notes at his disposal gives one a liberal education in Bible-lore.

WASTED TIME

When Paul came to Athens, his soul was deeply stirred by the fact that the city was largely given to idolatry. He preached unto the philosophers of that city Jesus, about whom they had not heard, but wanted to know more; so they brought the apostle to Mars Hill, where he declared unto them the "Unknown God", whom they ignorantly worshipped. The Athenians, and especially that class of persons to whom he spoke that day, spent their time, year after year, in either telling or hearing some new thing for which they had itching ears. Hearing and telling new things in science, in philosophy, in sociology, and in every other kind of "ology" is a thing for which millions of people and thousands of church members, I fear, have a personal mania, and in pursuit thereof are missing the good things of the gospel. In their religions curiosity and still hunt for "new thought", "new theology", "new methods", "new interpretations", including every other "new" thing under the sun except a new heart, which is the one thing needful throughout the world, both among men and nations, they have missed the gospel trail for some old things of supreme and intrinsic value, the very essence of which become matters of personal knowledge and experience to those who believe with the heart unto righteousness. And what old truths of special interest and value are lost to those who waste their time in chasing religious will-o'-the-wisps and ecclesiastical butterflies? Here are some of them: "We know whom we have believed, and are persuaded that He is able to keep that which we have committed unto Him. We know that we have passed from death unto life; we know all things work together for good to those who love God. We know that when the earthly house of this tabernacle is dissolved we have a building of God, a house not made with hands, eternal in the heavens; and we know that Jesus Christ died for us, the just for the unjust, and that He rose from the dead for our justification, ascended to the Father in great glory; that He will come again in like manner as He went away; and that when He is manifested we shall be like Him (glorious thought), 'for we shall see Him as He is.'"—Sel.

To walk inwardly with God, and to have the heart detached from earthly objects, is the state of a spiritual man.—Thomas a Kempis.

THE C. E. TOPIC

Feb. 2.

The Best Thing in Christian Endeavor.

(Christian Endeavor Day.)

Tit. 2:11-14; 3:8.

Christian Endeavor, when it was introduced into the churches, marked an epoch in the development of modern Christianity. Hitherto there had been many efforts to use the material the church had in its young people in a way that would be effective in the building up of the kingdom of God. There had been multitudes of societies and associations, varying in their usefulness and the length of their lives, but it remained for Christian Endeavor to give unity and vitality to young people's organizations in the churches everywhere. Prayer, Bible study, church loyalty, missionary interest and financial support were always Christian duties and we dare not belittle effectiveness long before the C. E. idea was born to the world, but in C. E. they received emphasis as never before and with enthusiasm aroused greater results were attained. Since the birth of the C. E. movement, the entire attitude of the young people to the church and the church to its young people has been changed. It made religion the interest of men and women who were about to enter into the larger responsibilities of the Christian life and gave them a responsibilty hitherto unappreciated. One could hardly guess what Christianity would be today, if Christian Endeavor had never been born. Modern missions would be many steps behind their present progress, had they not received so much from the C. E. movement. Reforms, particularly temperance and good citizenship, owe more than the world suspects to the faithful work of the committees responsible for that work in the various societies. We sometimes fear that private devotion and the study of the Word are being crowded out of many lives by the intense interests and activities of the present day. That they are, in a measure, we must admit, but where would they be were it not that Christian Endeavor lays such great stress upon such things. In this day of contact and liberality, nothing can take the place of the C. E. society for insuring a loyalty to one's own church. We have learned that, while we may work together along a great many ways, we may also find that our affections and loyalty may be strongly cemented to the church of which we are a part. Not in the least are the musical and social features of the C. E. organization to be ignored. The opportunity for musical development and healthy social fellowship appeals to the young and when properly supervised as in the C. E. organization, they offer an opportunity for great blessing.

It is hard to say just what is the best thing in Christian Endeavor when there are so many good things offered. A thing to be best must stand in a class by itself and must be superior to the other good things. To some one thing may be best and to others another. The thing most needed that gives the best the individual needs is naturally the best to that one. One's taste, condition in life and attitude toward things in general must be taken into consultation in picking out the best for that one, but for general purposes it seems to us that the best thing in Christian Endeavor is the deepening of the spiritual life. Christian Endeavor presumes that the full-fledged C. E. member is a converted person who wishes to grow in the Christian life. It keeps him at his Bible because without an intimate relation to it there can be no growth and no incentive to larger usefulness and temptations and trials are in danger of getting the upper hand. It makes him diligent in prayer. The prayer life is the Christian's normal way of living because prayer is commanded, it is taught in the Bible, blessings are pronounced through it and power comes by it. It makes him an active Christian. A church member who is "on the job" and who may be depended upon to do his whole duty. It binds him to his church. A member of the Christian church who is not bound to his church by the strongest ties of loyalty is an almost worthless Christian. At any rate, his efforts do not count for producing the greatest results. It makes him a personal worker. Volumes have been written about personal work, sermons have been preached on it. Scarcely a meeting but what some one talks about it, but, in a nutshell, personal work means simply an obedience to the Master's command to "go". Go into all the world, wherever Providence leads one, there to preach Christ by word, deed and example. It brings the believer into close fellowship with others who are "in the Lord". There is no such a thing as two kinds of fellowship. All who are doing God's work need the assistance and encouragement of all who are so occupied. It is no small matter to know that in many denominations the world over there are bands of devout and consecrated men and women who meet together for the same purposes and rejoice in doing the same kind of work for the Master.

THE S. S. LESSON

Feb. 2.

The Giving of the Manna.

Exod. 16:1-36. Printed Text, Ex. 16:1-18, 31-35.

Golden Text.—Give us this day our daily bread. Matt. 6:11.

The fact that the children of Israel complained because of a lack of provisions is not a remarkable thing for human beings. We are always complaining about something and it is no uncommon thing to be complaining about our food, even if we have enough of it. When our government restricted us, some months ago, so that there would be enough to go around for all, one heard grumbling all around. What would it have been had we been restricted to certain small portions or if it had been taken away from us for days at a time? We should not be so ready to complain and certainly Israel had no ground for complaint just then. Had not their Jehovah humbled the great king of Egypt? Had He not opened a way of safety through a divided sea? And, had He not covered up their pursuing enemies with the sea? It would have been the most reasonable thing on their part to wait patiently upon the will of the Lord. When we look back upon our past life and note how wonderfully God has been taking care of us, there surely is no reason for us to be alarmed about our future dangers and our present needs.

God was not deaf to the murmurings of Israel. He heard them. Sometimes when we are dissatisfied with our condition, with our spiritual leaders, or with God's way of doing things, we are far from silent. Our complaints are intended for men's ears. Do we realize that God hears them and that they are signs to Him of our ingratitude? Nevertheless, God was patient with Israel. He is also patient with us. Like a fond father he humors us even when our attitude toward Him is neither respectful nor reasonable.

Israel thought they were far from food and in danger of perishing with hunger in that desolate wilderness. They forgot they were free and thought only of the Egyptian flesh-pots and stinking garlic for which their stomach craved.. It is remarkable how soon we forget humiliations and pains when we are eager to satisfy our bellies. The glutton and the drunkard, away from their feasting and drinking, the rake away from his foul habits, does not think what they cost him in misery. He only will recognize that he is away from them and wants to get back to them again.

It only remained for God to show Israel that the desert about them was covered with an abundance of better and sweeter food than they left behind in Egypt. To those who will in faith look to God for supplying all their needs there is no situation on earth but where he can open the windows of heaven and shower blessings upon them so great that they were unable to receive them all.

It is to be noticed that (1) God gave Israel food in the barren wilderness. The same hand that is able to create a wilderness is able to supply it with sufficient provisions for her people. (2) The food covered the camp and was sufficient for all. They had a variety, manna and quails. Not only was there enough to sustain life, but there was variety to make eating a pleasure. (3) Manna continued to fall so long as they had need for it. We may always look to God for a continuation of His blessings. (4) A portion of the manna was to be laid up before the Lord as a memorial. The Bible is full of memorials. The Passover was a memorial. Joshua had a pile of stones erected as a memorial. The Lord's Supper is a memorial feast. In our national life we have memorial days of various kinds. Memorials are visible reminders of the great things done in the past and inspire loyalty and a spirit that would also do great things. The memorials erected to commemorate the things God has done for us should keep us from forgetting them and bind us to Him with the strong bonds of gratitude and love.

DEATH

Steffen. — At her rooming place at Salem, Oreg., Mathilda E. Steffen at the age of 23 years, 9 months and 8 days. Mathilda was the daughter of Peter and Rosa Steffen, who live within 4 miles from Silverton, Oregon. She lived at her home until 3 years ago. Her stay was in Salem, first attending the college and afterwards was employed as stenographer and bookkeeper. Sister Steffen is the first one out of a class of 25 young people to go to her rest, who was transplanted from the terrestial to the celestial where is no parting. She was a pleasant associate, a faithful servant and a true child of the truth. She leaves her parents, two brothers, two sisters and a great number of relatives and friends to mourn her early departure. On account of the influenza the funeral was an open-air service at the grave-yard, S. S. Baumgartner speaking words of comfort.

CONTRIBUTIONS

For General Conference Committee on Lodges.

Gnadenberg ch., Whitewater, Kans., per J. Z. Harms, $9.85; Herbert congr., Herbert, Sask., per I. I. Doell, $8.50; Hoffnungsfeld-Eden congr., Moundridge, Kans., per C. B. Goering, $19.20. Gratefully acknowledged,

P. P. Wedel, Treas.

NEWS OF THE WEEK

NATION'S LEAGUE HEADS PROGRAM

Paris, Jan. 20. — The great Salle de la Parix, said to be one of the finest reception rooms in Europe, was opened Saturday afternoon to receive the diplomats of the world at the first session of the peace conference.

The proceedings, which were confined to the election of Georges Clemenceau, the French premier, as permanent chairman of the conference, an address of welcome by the President of the French republic, Raymond Poincare and speeches by President Wilson, Premier Lloyd George and Baron Sonnino, were characterized by expressions of lasting friendship and the apparent determination of the representatives of the various nations to come to an amicable understanding with respect to the problems to be decided by the conference.

When President Poincare spoke, the entire assembly stood, and the fact that, according to the custom, no applause greeted his utterance, gave greater solemnity to the scene.

M. Clemenceau's acceptance of the presidency of the congress was both a feeling expression of personal gratitude and a definite outline of the great questions immediately ahead. Three of these larger general subjects he defined as responsibility for the war, responsibility for crimes during the war and international labor legislation.

The league of nations, he declared, was at the head of the program for the next full session.

"Our ambition is a great and noble one," said M. Clemenceau. "We wish to avoid a repetition of the catastrophe which bathed the world in blood. If the league of nations is to be practicable, we must all remain united. Let us carry out our program quickly and in an effective manner."

Referring to the authors of the war, he said he had consulted two eminent jurists on the penal responsibility of the former German emperor, and each delegate would receive a copy of that report.

Two seats were provided for the opening session of the peace conference. On the outer side of the great horseshoe were arranged the Japanese, the British and colonial delegates and the seat of the fifth British delegate. A chair for the fifth American delegate also was reserved immediately to the right of the table of honor.

The Italian, Belgian, Brazilian, Cuban, Haitian, Peruvian, Portugese, Serbian, Czecho-Slovakien and Uruguyan delegations sat in the order named. Across at the left wing of the table sat the Siamese, Rumanian, Polish, Liberian, Hedjaz, Guatemalan, Ecuadoran, Chinese and Bolivian delegations.

As the delegations arrived they were met by fanfares of trumpets, and accorded military honors by the troops. The Japanese were among the earlier arrivals, and were followed by the Siamese and East Indians in picturesque turbans.

President Wilson's arrival, at 2:50, was the signal for a demonstration from the crowds. The president passed into the ante-chamber, where M. Pichon, the French foreign minister, awaited and conducted him to the council room.

Already the chamber was crowded with delegates, who greeted President Wilson warmly as he passed toward the table of honor. Here he was joined by Secretary Lansing, Mr. White and Gen. Bliss and exchanged greetings with the British and many other delegates.

At 3 o'clock a ruffle of drums and trumpets announced the approach of M. Poincare. The French president was escorted by the group of premiers to the head of the table, while a hush fell on the assemblage as the moment arrived for the opening of the congress. It was 3:03 o'clock when M. Poincare began his address and the peace congress came into being. The entire assemblage stood as the president spoke. President Wilson stood immediately at his right and listened attentively. M. Poincare spoke in an earnest, easy manner, without declamatory effect, and following there was no applause or interruption.

NEW TELEPHONE ORDER IS BEING BITTERLY FOUGHT

Washington, January 22. — States are very generally resisting the order of the post-master general putting into effect a new schedule of telephone toll rates. The new rates were to have become effective throughout the United States Monday night, and were in effect yesterday except in those states where the federal courts had granted temporary injunctions at the request of state utilities commissions or state railroad commissions. Within the last twenty-four hours the post-master-general received notice of injunction in six states.

The decision of a large number of states to resist the order of the federal government creates an issue that will be carried to the supreme court of the United States as quickly as possible. The government brief in the case of the Indiana public service commission against the postmaster-general and the telephone companies doing business in Indiana was forwarded to the clerk of the federal court at Indianapolis yesterday.

CONGRESS IS PLANNING TO CLEAR UP ITS CALENDAR

Washington, Jan. 20.—In an effort to clear the calendar of important legislation before the session ends, March 4, both the senate and house will give general right of way this week to appropriation bills. At the same time committees will be engaged on general supply measures and in special hearings and investigations.

The senate expects to pass today the administration measure appropriating $100,000,000 requested by President Wilson for famine relief in Europe, while the house, after passage of the legislative appropriation bill, plans to begin work on the annual diplomatic and consular bill. With the $100,000,000 food relief fund sent to President Wilson, the senate may take up legislation validating informal war contracts. A special meeting of the Military committee has been called for tomorrow to finally report out the house bill or a substitute.

House committees will work this week on the army, navy, agriculture, Indian and other appropriation measures which are nearing completion, while the House Naval committee will meet Thursday to pass on the naval building program.

Investigations of German propaganda and the National Security league will continue today as will hearings on the railroad situation and the bill to regulate the meat industry.

Debate on the Russian situation in connection with the resolution of Senator Johnson of California, Republican, demanding withdrawal of American troops from Russia, is expected to be resumed today.

VICTORY LOAN TO BE THE LAST BIG PUBLIC DRIVE

Washington, D. C., Jan. 20.—Only one more big war loan drive is planned by the Treasury department, Secretary Glass said today. This will be the Victory Liberty loan, to be floated probably the last three weeks in April. The amount will not be more than $6,000,000,000, and may be $5,000,000,000.

"I expect the Victory Liberty loan to be the last intensive campaign for the sale of government bonds," said Mr. Glass. Reports that there would be two more bond issues this year, aggregating $12,000,000,000, are entirely without foundation, not only as to amount but also as regards the number of campaigns."

More bonds probably will be issued by the government, even after the next campaign, but it is planned to market these quietly through banks and other financial institutions without the usual campaign of advertising and soliciting

The amount of securities to be sold in this manner will not be determined for months, or until the treasury gets a more definite idea of the volume of expenses growing out of liquidating of war contracts, the allies' needs for further loans, and the demands arising from continuing the policy of making loans to railroads, financing the next wheat crop, continuing ship buildings, and other internal obligations.

Most treasury officials believe that the terms of the fifth, or Victory loan, will have to be made more attractive than those of the past, either by raising the interest rate above 4¼ per cent. or by some other means.

UNITED STATES HAS VOTED PROHIBITION AMENDMENT

January 16.

The thirty-sixth state— the one needed to pass the federal prohibition amendment—was added to the list of states yesterday when the senate of the Nebraska assembly concurred in the house amendment to a senate joint resolution providing for ratification of the amendment. The vote was unanimous. One vote was recorded against the amendment in the senate.

Following quickly on the heels of the action by the Nebraska senate, the Missouri house ratified the senate resolution. The vote was 154 to 36.

Announcement almost immediately followed that the Wyoming legislature had taken the same action.

Minnesota and New Mexico were expected to take final action on the question in a few hours.

The Minnesota senate passed the resolution by a vote of forty-eight to eleven, and the New Mexico house ratified by a vote of forty-five to one.

The amendment to the federal constitution prohibiting the manufacture and sale of intoxicating beverages becomes effective one year after the date of its final ratification. Meanwhile the nation goes dry July 1 next, by presidential proclamation as a war measure unless the president rescinds it before that date.

The Wisconsin senate ratified the amendment Wednesday, but action in the house was postponed until today.

The states that have ratified the amendment are as follows: Alabama, Arizona, Arkansas, California, Colorado, Delaware, Florida, Georgia, Idaho, Iowa, Indiana, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Mississippi, Montana, North Dakota, New Hampshire, Ohio, Oklahoma, Oregon, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Washington, West Virginia, Nebraska, Missouri, North Carolina and Illinois.

Nine states have not taken final action. They are:

Minnesota, Nevada, New Jersey, New Mexico, Connecticut, Pennsylvania, Vermont, Wisconsin and Wyoming.

New York and Rhode Island are the only states that have voted against the amendment.

MILLIONS OF POLES ARE ON VERGE OF STARVATION

Paris, Jan. 22.—Dr. Vernon Kellogg of the International Relief organization, who has just returned to Paris from making a food survey of Poland on behalf of the supreme food and relief council, says there are between 4,000,000 and 5,000,000 people there who must be supplied with 350,000 tons of food for the six months until the next harvest.

Food, he reports, is imperative to fortify the new government and check disorders in Warsaw, Lemberg, Lodz and other large cities. Danzig is the key to the Polish relief situation and under the armistice it is open to the allies as well as the territory leading into Poland.

Dr. Kellogg thinks that immediate steps should be taken to require the fullest German cooperation in handling food destined for Poland. He urges the immediate shipment of quantities of milk for the starving children in Lemberg, but says that extensive relief is impossible until the Danzig avenue is thoroughly organized.

A shipload of food, bought in New York by Polish and Jewish committees, now is on the way to Danzig. Other food will be rushed from Copenhagen and Rotterdam when money for it is available.

Dr. Kellogg says shipments of raw materials also are necessary to afford employment. The cotton mills at Lodz, which were little damaged by the Germans, can be restored in a few weeks and could give employment to 100,000 persons if cotton were supplied.

The Polish government contemplates extensive public improvements, such as the canalization of the Vistula, which also would give employment. The wooden mills and metal factories are in much worse condition than the cotton mills, and it will be impossible to restore them for many months.

Dr. Kellogg was in Warsaw when the new government was formed, and says that Paderewski and General Pilsudski are bringing about order. He believes that relief of the immediate food wants in Poland will steady the situation until economic conditions are improved.

1919 SCRIPTURE TEXT CALENDAR

THOUGHTS FOR DAILY MEDITATION

Size of Calendar 9¼x16½ inches

THE Scripture Text Calendar for 1919 is a marvel of artistic beauty.

The cover design, rich in coloring and embellished with gold, depicts the finding of the child Moses by the princess of the house of Pharaoh.

Twelve illustrations chosen from both the Old and New Testaments, are each a work of art.

Each International Sunday School lesson title, golden text and lesson references for the year is also given.

Printed by the same gravure process as last year, but made from much superior copy, the calendar as a whole presents by far the most pleasing effect of any we have heretofore published.

LAST YEAR

A Sunday School Teacher Sold	$5,000
A Minister Sold - - - -	50,000
A Y M C A Sold - - - -	3,000

SO CAN YOU!

The calendar makes a welcome and useful gift for Christmas, New Year or birthday. Ideal for teacher's present to their class.

Sunday Schools, Young People's and Missionary Societies, and other religious organizations looking for a way to raise funds, find the Scripture Text Calendar a ready and efficient medium. Agents make good salaries selling the calendars.

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One copy - - -	*25c*
Five copies - -	*$1.00*
Twelve copies -	*2.25*
Twenty-five copies	*4.25*
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Some Ministers Fail

through no fault of their own.

They are Handicapped

Sometimes by

Themselves The Church
The Choir The Church Officers
The Church Building

The

Minister's Handicap

by

J. Wilbur Chapman, D. D.

Gives the Secret of Freedom

FROM MINISTERS:

"I thank God for this book. I wish I might have read it earlier in my ministry. I hope ministers everywhere will read it. It has helped me amazingly."

FROM BUSINESS MEN:

"This is a great message. I hope it may have a wide circulation. I can think of no greater help for a minister."

PRICE, CLOTH BINDING, 75 CENTS NET

Daily Thought Calendar

This illustration hardly does justice to the artistic merit of this very attractive calendar.

The full size of the calendar back is 7x12½ and the pad or block, 3x4 inches. The exact size of the picture, "Ruth and Naomi", is 5½x5½, and would make an ideal picture to frame or passepartout after the calendar year has expired.

This Calendar has been pronounced very artistic by all who have seen it. The date figures are large, and can be seen from a long distance. The calendar pad is composed of 365 sheets, one for each day of the year. These sheets are torn off or turned back each day just as the user may desire.

An ideal Calendar for Christmas or New-year's gift.

Agents wanted in every community.

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Single copies, each	$0.35
5 copies	$1.60
12 copies	$3.60

Childhood Bible Stories, Series 4.

This series contains four booklets, 6x7¼ inches in size, each of which has twelve full-page colored illustrations with the Bible story printed in large type on the opposite page. These stories are written in very simple language and will not fail to interest the little ones. Each booklet is bound in a stiff paper cover with colored picture. The titles are:

Book 1—PRAYER AND PRAISE.
Book 2—HELPER AND FRIEND.
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Book 4—LEARNING HIS WILL.

Single Copy, 20c.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, JANUARY 30, 1919. No. 5.

NOTICE TO GENERAL CONFERENCE WORKERS

The Program committee of the General conference desires to enlist the best talent and thought of the conference in the task of preparing the best possible program for the coming session of the conference which is to be held next year. In order to accomplish this the committee very earnestly requests ministers of the gospel, members of conference committees and all others interested in the work of the conference to submit lists of topics, questions and suggestions at an early date. If all will cooperate in this way a good program should result. The conference will face important problems at its next session. It behooves us all to pray earnestly for God's blessing upon its deliberations in order that these problems may find a solution in conforming to His will.

E. J. Hirschler,
Secretary of Program Committee.
Bluffton, Ohio, Jan. 20, 1919.

RECONSTRUCTION WORK

Dear Congregations of the General Conference:

The Emergency commission is well aware of the fact that we as a denomination would like to be active in giving many-sided support. One would like to help in all the countries which have suffered through the fearful war. It is praiseworthy that we remember so many nations, but is it not high time, that we more or less concentrate our gifts upon one country or one or the other region in order to do reconstruction work?

Opinions may differ, but if one proposes one region and another another region, would it not be possible to concentrate most gifts upon one region? There are members of our denomination in Galicia, near Lemberg, which have suffered very much by the war and now under the Bolsheviki government. Oh, their misery must have been great.

There are the countries Armenia, Syria and Russia, many, many opportunities. Brethren and sisters, will we help? Will we serve our Master in those which have suffered so?

Even if we concentrate most of our gifts to one region, there is opportunity to also help others, as the Lord Jesus makes hearts and hands willing to give.

The executive members of the commission intend to have a meeting soon to consider the above work. Brethren and sisters, pray for us that we may decide upon the right plan to help alleviate the suffering of the poorest.

Please, send your gifts for reconstruction work into the treasury so that we have means on hand ready to help.

May the Lord Jesus, our Master, enable us to do His work here below so that our faith may work through love.

In the name of our Master and of suffering humanity,

John Lichti, Secretary
of the Emergency Relief Com.

Gifts are to be sent to our treasurer, Rev. P. P. Hilty, Donnellson, Iowa.

LOS ANGELES MISSION

Los Angeles, Cal., Jan. 12, 1919.

Greetings to all from our mission: How we praise the Lord that thus far he has kept us in health and strength. Los Angeles has suffered very much from influenza, but we are thankful that we are permitted to have services. Many of the people in our district who attend our services have been sick, but there have been no deaths. The brother-in-law of one of my S. S. girls was ill and she came over to my home and told me they all knelt around the bed and asked the Lord to make him well the next day. On the morrow she came and told me God had answered their prayer and their brother-in-law was well.

The same family suffered very much with influenza and just previous to their getting sick they had told me they knew they wouldn't, because they had asked God to keep them well, but when one member of the family after another developed a temperature, they told me in such a sweet, simple way that they knew it must be God's will and if He could use them better when they were sick, they wouldn't say anymore about getting well. They are Italians and very poor, but I believe they have a vision that is more clear than most of us. If any of you have been interested in Catholic people you will realize what that meant to me.

Then there is another needy case of which I want to tell you. Some time ago there was an article written to this paper of a family of six, father, mother, and four children. The father neglected his family very much, but not much could be done with him. The mother and children have been having serious trouble. The father is away and we want to find them a house in a new neighborhood. The mother has not been receiving enough to make her home very comfortable, so her oldest girl will naturally want to go to other places. We want to get them a few things in the line of furnishings and especially would we like to make the girl's room a place where she would enjoy to be. Their present home consists of three rooms. It has no floor covering of any kind, just two beds, three chairs, table, stove, a half broken dresser and a few dishes. The mother simply cannot buy anything extra, for it is all she can do to pay rent, buy groceries and clothes. In all my experience I do not remember of having met a more needy case. She is not strong enough to go to work and earn more, beside that the youngest child is only fifteen months old and there's no one else to care for him. She is a Christian and is doing her very best. While the father is gone they can depend on receiving some money, but when he comes home they have a hard time. Would not some of you who read this be willing to help this sister?

At this time I want to thank all the kind friends who sent the boxes of clothing and fruit to our mission. It was a very great help and I am sure all of you will receive a blessing.

It is such a pleasure and joy to give out to the needy ones. Usually appointments are made for people to come to the mission and you can depend upon it they are never late. Quite often as many as sixteen are furnished clothing in one afternoon. It is rather amusing sometimes when we help the Italians.

One grandmother who comes to the mission quite often, at the close of the services will wait till about the last one is gone, then she will send her little girl to me to find out when she can have some clothing, and if I happen to make arrangements that do not please her, she will pretend as though she can not understand, but when I can tell the little girl to come, and that I'm pretty sure we can find something for grandma, then there seems to be no difficulty in making her understand.

We often have strange experiences. In helping one family to get packed and ready to move, I was rather surprised to be called upon to help load the wagon, but we got through, and if I wouldn't have helped it would have cost the lady a dollar an hour as long as the wagon stood there.

In mission work we never know what will be asked of us. We simply trust the Lord that He will give us the strength. It sometimes takes a great deal of grace to do that which we know will not be appreciated, but through it all we want to hold up the cross for Jesus says: "If I be lifted up from the earth, I will draw all men unto me," and that is what we want to see that all who come to our mission will be saved.

In His name,

Ina A. Feighner.
225½ S. Ave. 20.

CORRESPONDENCE

Apostolic Mennonite Church, Trenton, O. Since nothing has appeared in the church paper from this place for some time, we feel at liberty to review a few events of the past year that might be of interest to our friends.

Early in August the congregation enjoyed a picnic on the old Holly farm. The occasion was made to serve two purposes, in the first place it was the date for the meeting of the Woman's Missionary society, and it also was the occasion for a fine church fellowship. Each family brought its lunch along, and for dinner all the good things were spread out in the form of an out-door picnic dinner. Everybody enjoyed the day greatly. During the after-

noon the ladies rendered a fine missionary program. At the end of the program a collection was taken, for the support of the Chicago mission which amounted to about $29.

In the first week of September the Sunday school had its annual picnic. This day brought out most of the children of our Sunday school and they with the older members enjoyed the day very much. We were fortunate to have with us Secretary Hauter of the Y. M. C. A. who was on his way back to Camp Grant. He had just taken a whole train load of soldiers to a southern camp. In connection with the picnic he told us of the work that this organization was doing among the soldiers, and he played several of the games they use with the men.

On Sunday, September 8, our church began a series of Sunday evening union services with the local United Presbyterian church. The arrangement was to hold the service at each church on alternate Sundays. Secretary Hauter spoke at our opening meeting, and we have kept the services up ever since. We feel that a great blessing rests on these union services, since there is frequently no other religious service in our village.

The Brethren J. H. Langenwalter and A. S. Shelly from Bluffton, O., were our guests on Sunday, Sept. 22. They performed our ordination services. The men spoke in the morning, and in the evening at the union service to large audiences, in spite of the fact that the people here observed the gas-less orders with rigid compliance.

In order to celebrate Christmas in a way that was worthy of the season, a church choir of 35 voices was organized and Fred B. Holton's cantata, "The Christmas King" was rendered to a large and appreciative audience. Every one seemed to enjoy the cantata and it is hoped that the choir will continue.

Our annual business meeting was held on the 11th of January. This meeting was attended by a goodly number. After the regular business was transacted, the question was taken up concerning the old church building. After some discussion it was decided to sell or wreck the structure since it was not used any more and the roof is in such a bad condition. The older members who had worshipped there so long will regret its removal. Our hope is that the present building will serve this generation as well as the old church has served the past generation.

May the year 1919 prove a great blessing to all in the upbuilding of the church of Jesus Christ.

Respectfully yours,

A. J. Neuenschwander.

Hutchinson, Kans. Dear Readers: Again we have stepped across the threshold into a new year and everything is running its usual course. With the new year the quarantine here was lifted and the church doors were opened again. They had been closed for some time. Since the beginning of October we have had meetings on two Sundays only. Churches and schools were closed while "movies" and dance halls remained open under restrictions. "Movies" and dance halls were the first to open up again. Why? What is the need of our day? Are we sincere enough in proclaiming the gospel when there is such a need at our very door? May the Lord grant that during the new year our work here as well as elsewhere may not see such interruptions as during the past year.

We missed our Christmas program very much but on account of the closing order we could not have a program as usual this year. On the eve of Dec. 25 "movies" and dance halls were opened as a Christmas present to the residents of the city as was announced by our daily paper. On the following Sunday the church doors were opened too.

Several sewing societies, Sunday school classes and friends of missions remembered our work in sending money, clothes, cookies, play-things, etc., for Christmas. If our letter of thanks has failed to reach those who have so liberally contributed let us hereby express our heartiest thanks for what you have sent to bring the message of love to those attending our meetings. We planned to distribute our Christmas packages on the day before Christmas and ask each family to read the Christmas story at a certain hour on the following day. Just before Christmas, winter set in with a heavy snow storm and a severe cold and blockaded all streets so that our plans were spoiled. It was not until after Christmas that we could distribute our packages — surely the S. S. children were glad to get a warm union suit, a pair of new stockings or whatever the package contained.

We are grateful to God for the fact that those who attended our meetings before the closing order was issued have all come back and brought a few new families with them. So the attendance has not decreased on account of the closing order. Last Sunday we had 56 in our meeting — the largest number we have had so far.

A young lady who until now has been a member of good standing of a Methodist church in Oklahoma has expressed her desire to join our mission church here and will be accepted as a member here in the near future. Three others are taking special Bible instruction with me. I hope that these will later be candidates for baptism and therefore ask all the readers to remember them in your prayers.

The Hutchinson mission work may be a new field to some of the readers. The work here was carried on for some time by the Western District conference and then turned over to the General conference. Hutchinson has a slum district far smaller compared to many other cities but it's a city offering labor to hundreds of people and at that, very favorably located for our Mennonites to locate. Tenant farmers move to Hutchinson from time to time and will do so now since they know that they find a Mennonite church here. I find many of our people here lost to our church because the work here has not been taken up at an earlier date. A church will be built here in the near future of which I will report in the next quarterly.

Asking for your prayers in behalf of our work here as well as the cause of missions in general.

Yours with greetings,

H. T. Unruh.

723 E. 7th Str., Hutchinson, Kans.

First Mennonite Church, Bluffton, Ohio. With the end of the year 1918, our congregation ended its first nine months as a separate congregation and the condition of the congregation is quite gratifying in every way. When the movement for a separation was first started more than a year ago, largely through the efforts of the then pastor of the three Swiss churches because he felt convinced that the work was altogether too heavy for one man, there were some who had serious misgivings as to the wisdom of forming a separate congregation. The results of the work thus far has given evidence of the wisdom of the movement. We feel free to say that all the people in the three churches in the settlement are better satisfied now than under the old conditions. The financial standing of our congregation showed up well at the end of the year, convincing us that the fears of being unable to meet the financial burden were quite groundless. This may be encouraging to other congregations who may be contemplating steps that require a financial outlay.

The spiritual work of the congregation is being well taken care of under the wise direction of our pastor, Rev. A. S. Shelly, who brought us his wisdom gained through a long experience as preacher, pastor and leader.

The war has its effect on us, same as on all congregations. Many of our young men were called to the colors and many of them are at present in France, possibly some of them in Germany. A few of them who were in the camps have returned home to stay. Our service flag contains forty-six stars, one of these is a gold star. Wilbur Bracey, one of our boys who was in France, was taken with the flu which developed into pneumonia and after being on a good way toward recovery, he had a sudden relapse and died in a short time. We feel sad that his young life should have gone out so early, yet we humbly bow to Him who knoweth best. We feel thankful to God that not more of our young men were called upon to lay down their lives in this awful war.

The epidemic which so savagely ravaged our whole country, visited us also, but we are happy to say that not a single death occurred in our congregation because of it. In fact there were but few deaths because of it in our neighborhood. Our church was closed for four Sundays because of the flu. We begin to appreciate our privilege of going to the house of God better after having been denied it for a while.

Our Sunday school, under the splendid leadership of the superintendent, Prof. E. J. Hirschler, is in excellent condition. We have a really strong Sunday school, thoroughly organized by departments and grades and in good smooth working order and above with a deep devotional spirit manifestly present in every session. Very much of the credit for this is due to the superintendent. The Teacher Training work is receiving a prominent place and we are fortunate in having Prof. H. G. Good, the head of the department of education in the college, take charge of this work. In our Sunday school and church work we are exceptionally fortunate in having an abundance of usable material to draw from. Another helpful feature of our Sunday school work are the monthly Workers' meetings, in which the work is discussed in its various phases, each meeting being devoted to one special phase of the work, for instance at the February meeting which is to be a social meeting somewhat out of the ordinary, the subject will be "Loy-

alty to Christ and the Church". We speak of these meetings here as a good suggestion to other schools.

The Christian Endeavor work is actively carried on in the three societies: Senior, Intermediate, and Junior. On Sunday morning, Jan. 19, the Juniors had their Annual Missionary service when the entire morning service was in charge of the Juniors and they gave a splendid program. On this occasion they brought in their mission barrels which they had out during the year to put in their odd change for missions. The amount brought in was $42.55. Our ladies are keeping up the missionary spirit through the Ladies' Missionary society which meets monthly and is having very interesting meetings.

At the present time we are studying the Psalms in the midweek meetings. This study is interesting and indeed helpful. There is much in them that can be brought out in these meetings which could not be so well brought out from the pulpit. We feel that these meetings are a quite necessary part of the church life and activity.

Our services are now nearly all in the English language; the services are conducted in the German language on every third Sunday morning. Looking back over this, the first nine months of our life as an independent congregation, we have much reason to be encouraged and enthused. We look to the days and years ahead with hope and confidence and an earnest desire and determination to continue, by the grace of God, in the large work which we feel he has given us the opportunity to do in this community. We feel that the work is constantly enlarging in its scope and in its opportunities. May we be open-eyed and broadminded enough to see it at all times, may we be ready to appropriate the privileges which a good God places at our disposal. May our entire denomination everywhere have the broadness of vision with which these times just ahead of us demand of us.

A. S. B.

A MISSIONARY'S LETTER

(The following letter, though not new, written by a missionary in India to one of our missionaries, a classmate of his in America, contains lessons of lasting value, and is worth publishing.—P. H. Richert, Sec'y).

Chirala, India.

Dear Friends and Co-Laborers:

Your representative regards this Annual letter not only a pleasant duty to perform but as a precious opportunity to get in touch with seventy friends whose interest in this Foreign work cannot be doubted. This great distance is often a barrier to friendship as expressed in a letter. One by one correspondents of earlier years are dropped from the list because of the unanswered letters. It is quite natural and we mention it in no complaining spirit. Even the missionary's letters deteriorate from the freshness, and fullness of first impressions. It only means, to large extent, divorce from the home land and adaptation to the adopted one. But the fact is that we ever remain exotic plants and cut off from old friends, old scenes and the American spirit, we can never become natives, adopt their customs, or imbibe their spirit. And besides this, we are almost completely cut off from the life and spirit of the home church to which we are responsible. We must be exceedingly careful and truthful in what we write from the very reason that our statements must go unchallenged. Yet these missionary letters are as fuel to the fires of interest in the home church and we are persuaded they are too often neglected. The influence of environment and temperament on these letters cannot be eliminated. Some missionaries are over-sanguine in their statements, overlooking all vicissitudes; others are burdened with depressing fears and can see only the dark side of "things as they are." There is the bright side in a simple statement of facts, but regarding the apparent successes of this year one would rather wait to tell after four or five years of testing. Men's motives the world over are so mixed, that our Methodist brethern have after all adopted a good plan of taking in members "on suspicion." It is the consistent Christian life and walk or redeemed communities which rejoices the missionary's heart, showing that the work is the Lord's and the final consummation sure. In humility and with a sense of the solemn responsibility we declare that the Foreign Missionary is carrying out "the highest function of consecrated human life."

Many dangers confront him, relating to his own spiritual life.

1. **Imperiousness.** No specious excuses that the white man is born to rule, will cover the fatal defect of unkindness which brooks no opposition to expressed will. While it is true that our Christian people from the lower strata of society are woefully lacking in executive ability and need a guiding and governing hand over them, yet there is the danger that contempt for weakness will swallow love and sheer force and power push aside and trample gentle compassion. The native is a sharp discerner of character, and gentle though firm love will not make them instinctively recoil in one's presence. There must be reproof and rebuke, because love which does not apply remedies, scarce deserves the name. It may be an iron hand which draws the sufferer, yet he must be drawn instead of driven and the tenderness of love will make light the handling of the most sorely wounded.

II. **Impatience.** Let no one imagine that the missionary bade farewell to spiritual foes when he left his native land. Oh! in this country one's besetting sins are aggravated tenfold, and only the grace of God can keep one true to his high and holy calling. Here everything seems reversed to try the very fibre of the soul. The climate has a tendency to make one ill-tempered, and that may rob him of half his usefulness.

The average native disappoints you in what he gets done, and while he can do good work he will shirk and deceive if he can. This is only another way of expressing the great need—if they were true Christians we would not be here. Is it any wonder that temptations to ill-temper are many, when everything seems to go wrong, and the safety valve often weighted down to the danger point? One's sense of right and justice is so often outraged that divine grace only keeps us missionaries from going hopelessly bad. One has said, "Oh! it is easy for you to maintain a blazing fire on the borders of an ancient forest—to rear the tender exotic in a sheltering hot-house—to keep full the liquid reservoir in the neighborhood of a thousand rills. But to feed the flames on the very crest of perpetual frost and snow, to cherish the budding exotic on a bleak and desert heath, to replenish the reservoir amid scorching sands; this, this is to maintain the plant of life flourishing, the fount of purity over-flowing, the fire of devotion burning bright in the frightful solitude of idolatrous India."

III. **Neglect of Devotional Exercises.** The shepherd must take heed unto his own spiritual needs. No devotion to the study of the language, no feverish activity in loving ministrations to others will take the place of meditation on the great themes of life and eternity, study of God's Word, and importunate prayer. There is that indefinable atmosphere of heathenism ever surrounding and bearing down upon us, in which love is so apt to become chilled, and enthusiasm dampened. These furloughs are necessary, if for nothing else, than that we may warm ourselves at your fires. But there must be daily goings to that fountain of all strength for new draughts of grace to freshen the soul's life. We cannot feel lonely in His presence, nor helpless and deserted when His help and fellowship are ever at hand.

God has His blessed compensations for every seeming sacrifice He asks. "The hundred-fold" has been realized in a wider view of what life's real riches are, what the content of loving human relationship is, and what eternal life shall be—not only length but intensity of life. The District Missionary on the tour finds many times, "meditation of Him is sweet." Face to face with the Eternal One, all longings for human praise and earthly rewards shrink into their true insignificance, and this work takes its rightful place in the life of the Church militant as its greatest privilege and responsibility, as it is the highest test of love, faith, devotion. Out here on the firing line our fear is not so much that the entrenched enemy shall not be dislodged as it is that the reserve forces shall fail to support us when so sorely needed to make victory permanent. So we, without a trace of presumption, pray for the home church that there will be a great revival of interest in this India Mission to the end that every open door be entered and none closed. The measure of your love and giving will be the measure of this Mission's power. Every unanswered appeal makes the heart of the Church harder and the vision of the beseeching Christ dimmer. Oh! Love Divine! Lift up before us Thine own cross of suffering, Thine own crown of agony that we may understand something of the extent of Thy sacrifice and compassion for the India peoples. Seeing in Thy bleeding brow, and Thy nail-pierced hands, how far Thou didst go on the path of the perfect life in order to save them, may we in the hush of this vision hear Thine own voice calling with unutterable love "Follow me." Open up to us the view-point of heaven in regard to these lost souls and may it bow us down in humility to confess our lovelessness, our faithlessness and our sin. Help us, because we do so utterly need Thy help, to make a new covenant with Thee, to live

(Continued on page 5.)

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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WHAT ARE WE DOING TO LIBERATE THE CONSCIENTIOUS OBJECTORS?

Rev. J. P. Boehr.

No doubt many of us were glad to read the liberal announcement in our papers at various times regarding the government's attitude toward the C. O's. Our government promised to treat the men who could not conscientiously give their support to the war with the greatest consideration. This spirit of fairmindedness and due consideration to the liberty of conscience was especially expressed in an article published in the "Bundesbote" of August 15, 1918. After I had read these articles, it was my sincere wish that the government should see to it that these regulations are carried out. No doubt many of them were carried out. But when we think of the treatment which the C. O.'s have received and are still receiving at the military prisons, then one cannot help but feel that the War department is as yet far removed from a satisfactory solution of the problem.

A few weeks ago I received a pamphlet entitled, "Political Prisoners in Federal Military Prisons", published by the National Civil Liberties bureau. Being interested in the subject, I read it eagerly, and sympathetically. The impression that the report of this branch of our National service made upon me was such that my whole moral nature revolted against the inhumane treatment of the C. O.'s and this in spite of the fact that I could not agree with them on their absolutist position. The question which arose in my mind was this: How many of our people know how our C. O.'s are treated in the prisons called disciplinary barracks, located at Fort Jay, Governors Island, New York and Fort Leavenworth, Kan.? Is it not true that our dailies, most of our religious journals, and some weekly journals, have hardly given us any information on this subject? The information that most papers gave us was a misrepresentation of the facts. There are, however, a number of liberal papers that gave us the information, among them are the "New York Nation" and "The World Tomorrow". These journals gave us the information we needed and they also gave their hearty disapproval of the government's policy. In order to show how the situation is, let me quote from a pamphlet: Political Prisoners in Federal Military Prisons:

"I. Statement of conditions at Fort Jay, on August 20, 1918, as reported by Dr. Judah L. Magnes and Mr. John S. Codman.

"August 27, 1918.

"Mr. John S. Codman of Boston and I went to Governors Island on the 3:15 boat and returned on the 6:30 boat.

"Major Ward received us very courteously, and gave us every opportunity to interview the three conscientious objectors and to examine the conditions under which they are now imprisoned.

"He took us to the cells where Sterenstein and Eichel are in solitary confinement. These cells are on the top floor of the prison. Major Ward informed us that most solitary confinement cells are in the cellars of prisons. He gave Mr. Codman later the dimensions of these cells. They are small and all but completely dark. Light and air come in from a very small opening on the top, and through a small iron grating (in the door). Major Ward informed us that in many solitary confinement cells there is only the opening at the top. The door of Sterenstein's cell was opened first. We found him with his wrists shackled to the iron bars of the small opening in the door. He was in his underwear and in bare feet. There was no pail in the cell.

"The only thing in the cell was a blanket. When Eichel's cell was opened, we found him shackled in the same way to the bars of the grating in the door. He was in his underclothes and had on one stocking. There was a pail in his cell.

"Major Wood explained to us that they were sentenced to solitary confinement for refusing to work, and to obey prison instructions. They were shackled to the bars of the grating from 7:30 a. m. to 11:30 a. m. and from 12:30 p. m. to 4:30 p. m., the theory being that this is equivalent to an eight-hour working day. They are given two slices of bread three times a day and a pitcher of water three times a day. They are given no water with which to wash. If they wish to wash, they must use some of their drinking water. They are not permitted a tooth brush. They are taken on Saturday night and given a shower bath.

"After 14 days of such confinement, the prisoners are released into the prison yard for 14 days. They are given raw food, an ax for chopping wood, cooking utensils, and shelter at night. Otherwise they are regarded as men on a desert island, bound to shift for themselves. If, after these 14 days of desert island life, they are still unwilling to yield their conscientious convictions, they are placed in solitary confinement again for another 14 days. This can go on indefinitely for a term of 20 or 30 years, to which these men have been sentenced, or until they are broken either physically or mentally.

"Let me add here what one prisoner said in regard to the condition of the cells:

"His complaint was the complaint of others as well, namely that it was almost impossible to sleep at night because the cells were full of vermin—bedbugs and another brown bug being particularly numerous, so numerous in fact that, after sleeping fits, they had to be crushed in large quantities from the limbs. When we told the major afterwards of this, he was quite indignant and said that he was sure they were lying, but that he would make a note of it anyway.

"In regard to the Board of Review, let me mention what a prisoner, Robinson by name, has to say:

"Robinson said that the Board of Review had interviewed him for only a few minutes, perhaps two or three, and that after that interview had declared him to be insincere."

So much concerning the condition at Fort Jay. Let us now turn to the disciplinary barracks at Fort Leavenworth, Kansas. I shall quote again from the same pamphlet.

"This is the chief military prison in the U. S. At this time (Nov. 21, 1918) it contains approximately 3,000 prisoners, of whom about 300 are conscientious objectors. Most of these latter are under sentences ranging from 10 to 30 years. Whatever the particular charges on which they were courtmartialed, they are imprisoned for one reason only, and that is their steadfast refusal on religious or other conscientious grounds to accept any form of conscript service under military authority.

"I. Bulletin on conditions within the prison as they were about Nov. 6, 1918. (We know the author of the bulletin and can vouch for his character and accuracy.—Ed).

"Evan W. Thomas finally refused to continue work...., and the following day he was put in solitary confinement.

"His final statement was that, in going to the 'hole' he was protesting against the entire prison system as well as the fact that conscientious objectors are not distinguished from ordinary criminals and against the mistreatment of individual conscientious objectors.

"He believes that officials are acting according to instructions from authorities in Washington.

"He plans to remain in 'solitary' until he collapses physically, if conditions are not changed.

"Nine conscientious objectors, serving long sentences at the U. S. disciplinary barracks for refusal to submit to military conscription are in solitary confinement in the institution because they have declined to engage in prison labor....

"Five of these men have been brutally beaten and manhandled since they arrived.

"These nine are handcuffed and chained by their wrists to the bars of the door, for nine hours a day in darkened cells. The solitary cells here are in the subbasement of the prison. Prisoners in such confinement are rationed on bread and water. Most of these executive sentences are for fourteen days, but some of the objectors have been in solitary thirty, forty, or even, in one case, fifty days.

"Prisoners, including at least two conscientious objectors, witnessed the brutal treatment given Dan Yoder and S. Herschberger, both from Camp Sherman, Ohio, Nov. 1st, and their accounts are substantially as follows:

"These men are members of the Amish Mennonite sect, one of the religious rules of which forbids the wearing of clothes fastened by buttons. Upon their arrival they refused to don the uniform of military offenders. They were taken to the clothing storeroom, and undressed forcibly by sentries and were put into prison clothes.

"Sergeant Morris, foreman of the clothing storeroom, then took the two prisoners to the bathroom. There they again refused to cooperate. Again they were disrobed roughly. They were led under the cold showers and held there for between ten and fifteen minutes.

"Herschberger took the coarse 'laundry' soap that was forced upon him, and washed himself. Yoder was led, or almost dragged by the hair, shivering and crying noisily. Sergeant Morris, who was holding him, still by the hair, then ordered all the warm water to be turned off. Yoder refused to wash himself. The sergeant took a large cake of soap and a heavy fibre brush and began to scrub him, rubbed the soap up and down over his face and roughly applied the scrubbing brush to his body."

I have quoted at length in order to show the reader to some extent at least what the conditions in our Federal Military prisons are, and how the C. O's. are being treated. I may add that the National Civil Liberties bureau has no reports from the third Military prison, located at Alcatraz Island, San Francisco Bay.

Now if it is true that our best journals in our country are registering their protest against the War department's policy in its relation to the C. O's., it seems to me quite clear what our duty is. Every liberal-minded Christian citizen must feel that here is a piece of work to do in which he can conscientiously take his share, and that is to help to liberate these men.

That, however, does not mean that we share the view of these absolute idealists. We may differ with them widely, as I believe most of us do, but that is not the question at issue. In principle it is the liberty of conscience upon which the faith of these conscientious objectors is based. These men are confident that the principle is big enough to give one's whole life for it. They believe that conscription of life is a flat contradiction of all our cherished ideals of individual freedom, democratic liberty and Christian teaching. I feel therefore that we should give our hearty support to the work which is on foot at present for the freedom of these men, and in doing so we have very good reasons. Let me enumerate some:

(To be concluded.)

A MISSIONARY'S LETTER

(Continued from page 3.)

henceforth for Thy glory alone, and the extension of Thy Kingdom among the children of men, and we thank Thee for the blessed assurance we have that the new creation in our own lives will lead from glory to glory until we are at last changed into Thy image, through Thy Grace, oh Jesus, our Saviour, our Brother, our Friend, our King. Amen.

E. C. Harris.

OUR WOMAN'S WORK

SECRETARY'S REPORT

Of the Executive Committee of Sewing Societies

It may be of interest to the societies to know what they have really done in the past year, or a little over a year. Perhaps it would also interest them to know how their committee went about to achieve greater results for our Lord on behalf of our missionaries.

In the first place, may we say, that it was with a trembling heart that we undertook this new venture. We had but a dim vision of the possibilities and opportunities that lay before our societies, and the measures of procedure to make the best of these possibilities and opportunities seemed still more vague to us. Nevertheless, we realized that we have an Almighty God who needs our efforts, and needing them, He would open our eyes to see just what we were to do and how to do it.

So, in His name, we began work in the fall of 1917, shortly after the close of the General Conference held at Reedley, Cal. First of all we wrote to all our missionaries asking them to tell us their needs. When we had their answers, we set about writing to the various societies asking them to answer these needs as far as possible. There are approximately a hundred societies in our Conference. To facilitate matters we divided the field into three sections. Roughly thus: Mrs. R. A. Goerz took charge of the societies in the middle states: Neb., Kans., Okla.; Mrs. S. S. Haury, those in the eastern states, and the undersigned, those in the western states and Canada.

The beginning was somewhat difficult because in many cases we did not have the names of the society's officers, and consequently did not know to whom to write. In other cases we did not know whether the congregation had any society at all. But we wrote to all localities we knew about, in spite of these difficulties, often addressing our letter to the pastor of the church with the request that he give it to the right person. In this way we came in touch with very nearly all the societies that we have. Only a small per cent of the letters we sent out remained unanswered. In some cases societies were formed as a direct result of our letters. In others, where interest had been on the wane, the sisters began work with renewed vigor, and nearly all of them showed great interest in this new work. That this interest consisted not only in words the figures below will go to prove. Nor is this report entirely complete, because some societies, perhaps not understanding the work, have not reported to us.

About 63 boxes were reported to us, having been sent, besides numerous smaller parcels. Of the boxes, 1 was for Bethel Hospital, 9 for Hutchinson, Kans., 4 for Altoona, Pa., 1 for Chicago, 2 for Los Angeles, 4 for Tuba, 3 for Oraibi, 3 for Hotevilla, 5 for Birney, 4 for Busby, 8 for Lame Deer, 17 for India and 1 for China. One box was not stated. These boxes and parcels contained approximately 6000 articles, ranging all the way from heavy comforts to Sunday School pictures, and from a case of eggs to a can of "wieners". We should like to publish the entire list of articles contained in the boxes but that would be by far too long.

As stated before, this list is not complete; in the first place, because many boxes have not been reported to us, and in the second place because some reports that were sent to us were incomplete.

In retrospect, we realize that we have made many mistakes that we shall in the future try to avoid. We must also say to the glory of God that He has helped us surmount countless difficulties and given us new courage many times, perhaps through some good letter from a society when we were discouraged.

And now, may we thank all our societies and each individual sister for the way in which they have taken hold of this work, and for the many encouraging letters they have written to us. May our Father who is also the Father of our dusky brethren, prosper this phase of His work. Sisters, let us humbly, diligently, gladly work—till He come.

The committee
Mrs. F. J. Isaac, Sec'y.

THE C. E. TOPIC

Feb. 9.

"I Will"—and "What Will I?"

(Consecration Meeting. Decision Day)

Heb. 10:5-9.

We will place the last question first and paraphrase it, and say: "What do I want?" It is important to know what we do want. The most useless and the most uninteresting persons on earth are those who seem not to know what they want. They never cut a figure in anything, much less in things that are of highest importance to themselves. To be sure, they do concern themselves about their food and drink and bodily comforts. There are few who do not at least want things to be "soft" for them and to whom good "eats" are not an attraction. But the real man and the real woman is sure to realize that food and raiment are not the chief things in life. To be real we must concern ourselves about the important things that life makes possible. The right living person is the one who realizes that God has placed in His keeping a trinity of precious possessions, body, mind and soul. While the three are important the degree of their importance is to be rated in the order named. (1) What do I want for my body? I want it to be healthy, clean, pure strong and active It will be neither of these things if I simply do not care to make it so and devote the required energy to keep it so. Much of our poor health is to be attributed to our neglect and abuse of ourselves, a lack of cleanliness is never to be excused. Only swamp flowers grow in filth. Beautiful things, so far as we are concerned, can only flourish in clean surroundings. The purity of the body comes from wanting to be pure and living under pure conditions. The kind of foulness that comes from a foul life is a crime against one's self, fellow men and God. We are to be strong—physically strong. God intended it to be so and we get the great joy of life from the strength He gives us. The secret of strength (and this applies to moral and spiritual things as well as physical things) lies in continually doing things that call for the exercise of strength. (2) What do I want for my mind? Surely something that keeps it busy, strong and clean. The idle hour is the most miserable and the most dangerous. "Satan finds some mischief still for idle hands to do." The strong mind, like the strong arm gets its strength by exercise. The pure mind is the result of pure thoughts, pure motives and pure associations. Evil thoughts do come but that gives us no right to welcome them, enjoy them and let them grow. (3) What do I want for my soul? First of all eternal life, and then, the life on earth that makes eternal life possible. It means intimate association with God and the peace that comes from being right with God.

There is much in our lives that God has the most to do with and there are other things that other people are responsible for but the "I will" of our life is a personal matter. We will do things because we want to do them. Let us then have will to serve God

with all the ability we possess. Let us will to be true to His church. Let our will lead us to right relations with our fellows. Let our will in regard to our daily duties be as God would approve.

THE S. S. LESSON

Jethro's Counsel.

February 9.

Exod. 18:12-26

Golden Text—Bear ye one another's burdens, and so fulfil the law of Christ. Gal 6:2.

The forty years that Moses had to spend as an exile in the wilderness were not wasted. As future leader of God's people he was being made familiar with the country in which they were destined to spend so much of their time. Years of comparative inactivity in our lives may, if we are willing to be God's servants, be very useful years in getting us ready for future responsibility. So too, the association that Moses enjoyed with Jethro and his people during that period were in after years, to mean much to him. The influence of Jethro upon Moses helped him and the association of Moses with the people of Jethro was destined to be noted many centuries later.

We first note the hospitality shown by Moses, Aaron and Israel to their distinguished visitor. Hospitality is a duty and a virtue that all good people should exercise. The stranger has always a right to decent treatment and consideration. Hospitality is like casting bread upon the waters. Some day it will return to us again. Politeness is always a good investment. Nothing costs so little and brings so great a return.

We observe that Jethro brought a sacrifice and so declared himself to be a worshipper of Jehovah. While Israel owed much to Jethro there can be no doubt but that Jethro owed a greater knowledge of God to the fact that he was so intimately connected with Israel.

Moses made the mistake that many able people do. He undertook to do everything and, as a result, important things had to be let go while he was doing the things of lesser importance. Incidentally, he was wearing himself out and bearing an unnecessary burden. Jethro was accustomed to lead his people as a chief and knew much by experience that might be of profit to Moses. It is one of the secrets of a successful life to be able to place a correct value upon things and do the most important things first and best.

In a measure Jethro was a critic, but not one of the kind who offended by their criticism. His criticism was of the constructive kind and he had sufficient tact to make it effective and give it at the right time. To many who want to criticise in the most friendly spirit spoil it all by the way they give it, the place in which they give it, and the time in which they give it.

The suggestion of Jethro was a simple but an effective one. There was first of all to be a selection of capable men—men of character—whose responsibility was to be measured by their ability. Then, there was to be a proper division of jurisdiction—thousands, hundreds, fifties and tens. Most of the troubles would be settled in the smaller circle by the people themselves under the rule if one of their number—most of our serious difficulties won't get far, anyway, if we try to settle them among ourselves. The whole scheme was (1) simple; (2) systematic; (3) it divided labor; (4) it enabled men of ability to be of use; (5) it saved the strength of Moses so that he could devote himself to important matters.

DEATH

Augspurger—Emma M. Augspurger, died on Monday, January 13, 1919, at the home of her late parents where she was living with her sisters, aged 53 years, 4 months and 11 days. Death came as a result from a severe complication of stomach disease. The deceased was a member of the Apostolic Mennonite Church of Trenton, Ohio, where she was an active worker. She is survived by 5 sisters and 2 brothers, who mourn their loss. The funeral services were held at the home where a large number of relatives and friends paid their last tribute to the departed. A. J. Neuenschwander officiated, speaking words of comfort from 11 Tim. 1:12.

CONTRIBUTIONS

TREASURER'S REPORT

Of the Executive Committee of Sewing Societies.

The committee herewith submits a report of the money actually received by it, as well as of the donations in money that were reported to it, during the year 1918. Unless there was a special reason or unless otherwise designated, all money was forwarded through the regular channels of the General conference to Mr. J. G. Regier, Asst. Treas., of the Foreign Mission Board or to Rev. J. E. Amstutz, Treas. of the Home Mission Board.

This report shows that the societies have been busy working for home and foreign mission in spite of the fact that there were so many other calls for donations during this time. The fact that in a number of letters the blessing, which comes from giving, or working in order to be able to give, was mentioned, shows that not only those who receive are being benefited but also those who give.

We are now beginning a new year. Let us ask for guidance from above and then, with new courage and determination take up the work and do our part.

The following contributions were received and paid out as designated by donors:

Geary, Okla., Fruit for India, $5; Rosthern, Canada, educating Missionary Wiens' children, $35; a friend, Lawrence, Kans., personal present for missionary, $2., Halstead, Kans., ditto, $5.; Newton, Kans., First Menn., ditto, $11; Bethel College society, ditto $23.85; Mrs. P. W. Penner, Stamps for secretary of sewing society com. $5, Burrton, Kans., Bibleworman, India, $25; from friends at the Bethel college, Orphan in India, $30; Pratum, Oregon, Linoleum, Mission station Birney, Montana, $10.25; Berne, Indiana, ditto $15; Fort Cobb, Okla., Bibleworman in India, $27.20; Gotebo, Okla., Suffering in India, $17.90; Berne, Ind., Plumbing at Lame Deer Mission Station, $30; Newton, Kans., First Menn., Magic Lantern, Missionary Suckau $20; Gnadenberg, Kan., General Foreign Mission Treasury, $51.70; Gotebo, Okla., ditto, $32.25; Circle Girls, Upland, Cal., Rest Home, India, $35.79; Mrs. J. B. Baer's S. S. class, Summerfield, Ill., Orphan boy, China, $20; Miss Frieda Berger's S. S. class, ditto, Girl's school China, $10; Ransom, Kans., Sukri Christians' children, India $64.50; Avon, S. Dak., Girl's school China, $56.13; Gotebo, Okla., ditto, $31.15; Aberdeen, Sask., Child, India, $22.10; Drake, Sask, ditto, $25; ditto repairs on Girls' Boarding School, India, $97.80; Mennoville, Okla., Outstation, India, $36.15; Circle Girls, Upland, Cal., Bibleworman, India, $25; Pawnee Rock, Kans., Guest rooms, Los Angeles Mission, $25; Arlington, Kans., ditto, $10; Gotebo, Okla., Evangelist, India, $54.40; North Alexanderwohl, Kans., Los Angeles poor people, $17; Pulaski Iowa, General Foreign Mission Treasury $60; Laird, Sask., Jewish Mission, $49.25; ditto, Lepers, India, $75; ditto Girls' school, China, $75; ditto, Altoona, Pa., City Mission, $18.75; ditto, Hutchinson, Kans., ditto, $18.75; ditto, Los Angeles, Cal., ditto $18.75 ;ditto, Chicago, Ill., ditto, $18.75; Fort Cobb, Okla., Orphans, India, $7.20; Pulaski, Iowa, educating Wiens' children, $35.50; Newton, Kans., First Menn. Christmas fund, $25; Halstead, Kans., Sr. Society, $5; ditto Jr., society $5; Dalton, Ohio, ditto, $7; Pawnee Rock, Kans., Outstation, India, $151.35; ditto Christmas fund, $12.05; ditto Girls' School China, $50.00; West Swamp, Pa., Bibleworman, China, $25; Bethel College, Sukhwara Society, Sundria's support, India, $30; A friend, Oregon, Leper jackets and girl's dresses, $200; Gnadenberg, Kans., Linen for sanitarium at Upland, Cal., $10; Emmaus Society, Whitewater, Kans., ditto $32; Pretty Prairie, Kans., ditto, $17.50; South Alexanderwohl, Kans., ditto $10; Swiss church society, Whitewater, Kans., Linen for sanitarium, $16.30; Anna Goering and sister, Moundridge, Kans., dried fruit and sending to China, $10; Waldheim, Sask., to P. J. Wiens, India, $195.95; Dalton, Ohio, Bibleworman, India, $29.15; Gretna, Manitoba, Orphan home India, $25; Taloga, Okla., where needed, foreign mission, $5; Berne, Ind., Rest Home, India, $11; Bethel College society, Suckaus' and Wiens' children, India, $9.40; Bally, Pa., India, $50; ditto, China, $40; ditto Altoona, Pa., City Mission, $30; Munich, N. Dak., Missionary Brown for China, $222. Total $2477.02.

The following contributions were reported to the committee but sent direct:

Friends of Cal., desk for Missionary Petter, $35; Alexanderwohl, Kans., 3rd. society, Guest rooms, Los Angeles, $20; El Reno, Okla., to P. W. Penner, $25; Pulaski, Iowa, to J. G. Regier, $90; Oak Leaf Society, Mountain Lake, Minn., Lame Deer, Mont., $20; Pandora, Ohio, Rev. Steiner's, India, $25; ditto, Rev. Petter's, Mont, $25; Mountain Lake, Minn., Ladies Aid, Orphan, India, $25; ditto P. A. Penners' station India, $20; ditto P. J. Boehrs' station, China, $20; ditto H. J. Brown, China, $60; Freeman S. Dak., support of Samuel, India, $25; Moundridge, Kans., West Zion, making well deeper, India, $85.25; Elbing, Kans., Zion society, Christmas, R. Petter's station Mont., $30; ditto, Miss Schirmer, Arizona, $30; Deer Creek, Okla., Hutchinson, $30; Ringwood, Okla., J. B. Frey, Ariz., $7; Pawnee Rock, Kans., Guest room, Los Angeles, $7; Whitewater, Kans., Swiss church, Outstation, India, $125.64; Mountain Lake, Minn., Mission society, R. Petter's station, Mont., $10; ditto G. A. Linscheid, Mont., $10; ditto, P. A. Kliewer, Mont., $10; ditto P. A. Penner, India, $25; ditto Miss Fast, China, $10; ditto, Chicago, $10; Berne, Ind., H. J. Kliewer, Okla., $30; ditto, Miss Williams, Okla., $30; ditto, G. A. Linscheid, Mont., $15; ditto, P. A. Kliewer, Mont., $15; ditto, Rudolph Petter, Mont., $8; ditto Albert Claassen, Okla., $15; Mrs. Burkhalter, Berne, Rest Home, India, $25.05; Sewing society of the C. E. Alexanderwohl, Hutchinson and Los Angeles, $25; South Alexanderwohl, Los Angeles, $10; Moundridge, West Zion, Willing Workers, Joseph, India, $84; ditto Joseph's children, $75; Friedensthal, Kans., Tuba, Ariz., $25; ditto, Hutchinson, Kans., $5; Upland, Cal., India $50; Bally, Pa., Tables for primary department, Chicago, $30; Summerfield, Ill., Bibleworman, India, $35; ditto, Foreign Mission, $10; ditto, Jewish Mission, $10; ditto, Home Mission $10; ditto, City Mission, $10; Bruderthal, Kans., Society, Sukri church, India, $706.30; ditto, P. J. Wiens, India, $10; ditto, C. H. Suckau, India, $10; ditto, Poor and orphans, India, $40; ditto Guest rooms, Los Angeles, $16; ditto, Poor of Los Angeles, $15; Hillsboro, Kans., G. A. Linscheid, Mont., $20; ditto P. A. Kliewer, Mont., $5. Total, $2119.24.

Total received by Com. $2477.02.
Total reported to Com. $2119.24.
Total $4596.26.

Donations for India, received $1,346.39, reported $1,366.24; China, received $539.28, reported $90; Montana, received $55.25, reported $203; Arizona, reported $62; Oklahoma, received $35.85, reported $75; General Foreign Mission Treasury, received $148.95, reported $100; Foreign Mission Christmas fund, received $54.05; stamps for committee, received $5; Chicago, received $18.75, reported $40; Los Angeles, received $70.75; reported $105.50; Hutchinson, received $18.75, reported $47.50; Altoona, received $48.75; General Home Mission Treasury, reported $20; Jewish Mission, received $49.25, reported $10; Sanitarium, received $86. Total received, $2477.02; total reported, $2119.24; grand total, $4596.26.

Respectfully submitted,
Martha K. Goertz, Treas.

NEWS OF THE WEEK

FAVORS ABANDONMENT OF FOURTEEN GUARD CAMPS

Washington, Jan. 31. — Abandonment of fourteen of the sixteen national guard camps and purchase by the government of the sites of all national army cantonments, was urged today by Secretary Baker and Assistant Secretary Crowell before the house military committee. Camp Kearney, Cal., and Camp Sevier, S. C., would be the two guard camps acquired by the government, with the others returning to landowners at the expiration of present leases.

The recommendations were made without regard to future military policy. Secretary Baker explained that he regarded the acquisition of the land as solely a business proposition and that regardless of the size of the future army, it would be the policy of the War department to train men in large units instead of small ones in the past.

In response to questions by Representative Caldwell, the secretary said the department felt it was unwise to speculate on universal training.

Retention of the national army camps, Mr. Baker said, was favored because of heavy investments made there and because if they were dismantled later a large return was assured the government both from the salvage of the buildings and from the sale of the land.

In reply to Representative McKenzie, of Illinios, the secretary said he believed the department had the authority to carry out its proposals, but that the congress had the power to stop it, and that the recommendations were submitted with the view that he department might not be criticised for not taking the congress into its confidence.

Mr. Crowell said Camp Kearney was valuable from a military point of view of the proximity to the Mexican border and it might be acquired from California authorities for $1. Camp Sevier, he said, would cost $587,-900, but if it was not bought, damages of $400,000 would have to be paid.

CAMPS WILL BE CLEAR IN MONTH

Washington, Jan. 29. — General March, chief of staff, has informed the senate military committee that shipping arrangements had been made by which 300,000 men might be transported home monthly and that all of the American expeditionary force could be returned home and demobilized within six months.

There are still about 785,000 men in camp in the United States and all will be demobilized within a month from today except those retained for "overhead" duty, General March added. Up to noon last Saturday, he said. 104,000 men had arrived from overseas.

How many Americans will be held abroad in the army of occupation is to be determined by President Wilson, General March said, but more Americans already have been designated for return home than originally proposed by Marshal Foch. He indicated that ten divisions had been suggested as America's contribution to the army of occupation.

Discussing demobilization plans, generally with the committee, General March said retention of an American standing army of 500,000 was proposed.

"We don't ever expect to reduce below 500,000 men—if we can help it," he said.

Tonnage sufficient to transport 300,-000 men monthly will be available, he explained, through ships allotted by the allies combined with German passenger tonnage, and the negotiations are practically completed.

With about 1,800,000 Americans still overseas, the chief of staff said a shipping capacity of 300,000 monthly should make it possible to return and demobilize all within six months.

"If the president agrees to leave ten divisions, or whatever number, in the army of occupation," he said, "we can make it in less time. From the beginning General Pershing was instructed to return men as fast as shipping was available."

Speaking of the 785,000 men still in camp at home, General March said:

"Every single man will be out of camp within one month from today, except those retained for overhead duty."

SENATE APPROVES PLAN FOR LEAGUE OF NATIONS

Washington, Jan. 29. — The United States senate will not oppose the league of nations as now proposed. When Pres. Wilson left for France there was much talk to the effect that if the peace conference should, in the peace treaty, make provision for a league of nations, the senate might delay ratification of the treaty indefinitely or might even go so far as to refuse to ratify the instrument. At one stage of the discussion an effort was made to commit the Republicans in the senate to a program of opposition to any treaty which made provision for a league of nations.

The lack of wisdom in such course was soon realized. William H. Taft deserves much credit for influencing the Republican senators to await developments. It appears that no senator of any standing with the country will oppose ratification of a peace treaty which shall make provision for a league of nations. It was said today, after a fairly thorough canvass of the senate and of the new senators who will enter March 4, that in all probability four-fifths of the new senate, probably five-sixths of it, will be glad to vote for a league of nations along the line now proposed.

PERSHING'S REPORT SHOWS 105,753 ARE IN HOSPITALS

Washington, Jan. 27. — An official report from General Pershing, made public tonight by the War department, shows that on January 9, there were 105,753 men of the American army in hospitals in France and England, of whom 72,642 were suffering from disease and 33,111 wounds or other injuries.

The report said that the number of hospital cases is steadily decreasing, there having been a reduction of more than 15,000 since the previous week. Deaths during the week preceding that covered by the report numbered 651, of whom 280 died of disease, and 281 of wounds received before the armistice was signed.

A complete and carefully checked list of men still in the hospitals in France and England, who were wounded before hostilities ceased is now on its way by courier to the United States. It will furnish definite information as to the nature of the injuries suffered by each man.

The department also announced that cable advices from General Pershing indicated that the "long and tedious check of battle casualty reports has at length been completed by the central records office in France."

"Individual additions resulting from the identification of missing men," said the statement, "or from the triple check of all organization and hospital records, instituted by the direction of the Secretary of War today, of course, are expected and will be promptly reported—as will deaths from illness or accident. In general, however, the lists of those who died in action or received serious injuries, as reported to the families of officers and soldiers and to the press, stands complete.

"In the meantime, the War department is engaged upon a check of the records sent from France, in order to report both to the families and to the public, as a matter of record and appreciation, the men who have received (and recovered from) relative slight injuries on the field of battle."

EXPORT DROP'S INSIGNIFICANT

Washington, Jan. 24.—In spite of drastic export regulations due to the war, the total exports for the United States in 1918 showed a decrease of only $83,000,000 as compared with 1917. Total exports for the year were $6,150,000,000, the department of commerce announced yesterday. Imports for the year were $3,031,000,000, a gain of $79,000,000 over the previous year.

Exports for December, the first full month after the signing of the armistice, aggregated $566,000,000. This figure is $4,000,000 higher than that of November. As compared with December, 1917, however, the exports for December, 1918, were $34,000,000 less.

Imports for December were $211,-000,000. The November imports reached the high figure of $251,000,-000. For December 1917, the imports were $228,000,000.

Imports as well as exports of gold continued to decrease during the calendar year 1918, when the gold imports were $62,000,000 and the gold exports were $41,000,000. Imports of gold in 1917 were $552,000,000 and gold exports were $372,000,000.

Imports of silver increased from $53,000,000 in 1917 to $71,000,000 in 1918. Silver exports increased from $84,000,000 in 1917 to $253,000,000 for 1918, the report shows.

December exports of silver set a record for three years, according to the announcement. The actual exports of silver totaled $48,000,000.

EXTRA SESSION SEEMS TO BE CERTAIN IN CONGRESS

Washington, Jan. 27. — An extra session of congress next spring now seems certain in the view of both Democratic and Republican leaders. Managers said they did not believe it would be possible to pass all pressing legislation before the expiration of this congress on March 4.

With thirty-one working days remaining appropriation bills are to be rushed this week. Only six of the sixteen regular supply bills have been passed by the house and none by the senate. Besides the regular appropriation measures, several special money bills await action.

Much general legislation is on the calendars for the railroad, unemployment, and other questions are being pressed for solution. International affairs also are receiving much attention in the senate.

An address by Senator Hitchcock, of Nebraska, chairman of the foreign relations committee, will be made in favor of a league of nations.

Legislation to validate war contracts aggregating about $2,750,000,000 will be taken up tomorrow by the senate, with a lively dispute in prospect over the house bill and the substitute framed by the military committee. The annual post-office and rivers and harbor bills will be reported tomorrow and their consideration is expected to follow passage of the war contract legislation.

In the house, the agricultural appropriation bill is to be taken up to be followed by the deficiency measure appropriating $285,000,000 and providing for reductions of about fifteen billion dollars in war authorizations.

HIGH COST OF LIVING IS HITTING THE SKIDS NOW

Washington, Jan. 29. — Old man H. C. L. is due for some bumps judging by the way wholesale food prizes have been going down at large city markets from the Atlantic coast to the Rockies.

In some cases retail prices are already tumbling according to information obtained today from the leased wires of the Bureau of Markets, Department of Agriculture. From Denver to Boston declines in wholesale prices are reported in butter and eggs ranging up to 11 cents for butter and to 10 cents a dozen for eggs. In some instances these decreases have already affected retail prices while at other points retail prices are slower to respond. Buffalo reports retail prices tending to follow wholesale prices down.

THE UNEMPLOYED SOLDIERS CAN STAY IN THE SERVICE

Washington, Jan. 27. — To solve the problem of unemployed discharged soldiers, the War department had ordered that no man be discharged from the army against his desire until such time as he can obtain employment in civil life.

It was announced that orders had been telegraphed to all department and division commanders at Secretary Baker's direction, to retain all men who desire to remain temporarily in the service without prejudice to their subsequent discharge to take employment.

INDIANA'S HOUSE FAVORS VOTE FOR WOMEN 93 TO 3

Indianapolis, Jan. 27. — The bill to give the women the right to vote for president was passed by the Indiana house of representatives. The vote was 93 to 30.

The Mennonite and the Christian Herald to one address for $3.25.

1919 SCRIPTURE TEXT CALENDAR THOUGHTS FOR DAILY MEDITATION

Size of Calendar 9¼x16½ inches

THE Scripture Text Calendar for 1919 is a marvel of artistic beauty.

The cover design, rich in coloring and embellished with gold, depicts the finding of the child Moses by the princess of the house of Pharaoh.

Twelve illustrations chosen from both the Old and New Testaments, are each a work of art.

Each International Sunday School lesson title, golden text and lesson references for the year is also given.

Printed by the same gravure process as last year, but made from much superior copy, the calendar as a whole presents by far the most pleasing effect of any we have heretofore published.

LAST YEAR

A Sunday School Teacher Sold	55,000
A Minister Sold - - - -	50,000
A Y M C A Sold - - - -	3,000

SO CAN YOU!

The calendar makes a welcome and useful gift for Christmas, New Year or birthday. Ideal for teacher's present to their class.

Sunday Schools, Young People's and Missionary Societies, and other religious organizations looking for a way to raise funds, find the Scripture Text Calendar a ready and efficient medium. Agents make good salaries selling the calendars.

Prices Remain the Same

One copy - - -	*25c*
Five copies - -	*$1.00*
Twelve copies -	*2.25*
Twenty-five copies	*4.25*
Fifty copies - -	*8.25*
100 copies - -	*15.00*

Some Ministers Fail

through no fault of their own.

They are Handicapped

Sometimes by

Themselves The Church
The Choir The Church Officers
The Church Building

The

Minister's Handicap

by

J. Wilbur Chapman, D. D.

Gives the Secret of Freedom

FROM MINISTERS:

"I thank God for this book. I wish I might have read it earlier in my ministry. I hope ministers everywhere will read it. It has helped me amazingly."

FROM BUSINESS MEN:

"This is a great message. I hope it may have a wide circulation. I can think of no greater help for a minister."

PRICE, CLOTH BINDING, 75 CENTS NET

Daily Thought Calendar

This illustration hardly does justice to the artistic merit of this very attractive calendar.

The full size of the calendar back is 7x12½ and the pad or block, 3x4 inches. The exact size of the picture, "Ruth and Naomi", is 5½x5½, and would make an ideal picture to frame or passepartout after the calendar year has expired.

This Calendar has been pronounced very artistic by all who have seen it. The date figures are large, and can be seen from a long distance. The calendar pad is composed of 365 sheets, one for each day of the year. These sheets are torn off or turned back each day just as the user may desire.

An ideal Calendar for Christmas or New-year's gift.

Agents wanted in every community.

Price:

Single copies, each	$0.35
5 copies	$1.60
12 copies	$3.60

Childhood Bible Stories, Series 4.

This series contains four booklets, 6x7¼ inches in size, each of which has twelve full-page colored illustrations with the Bible story printed in large type on the opposite page. These stories are written in very simple language and will not fail to interest the little ones. Each booklet is bound in a stiff paper cover with colored picture. The titles are:

Book 1—PRAYER AND PRAISE.
Book 2—HELPER AND FRIEND.
Book 3—DOING HIS WORK
Book 4—LEARNING HIS WILL.

Single Copy, 20c.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, FEBRUARY 6, 1919. No. 6.

IN MENNONITE CIRCLES

The Second church, Philadelphia, Pa., conducts a series of meetings this week. The First church, in combination with four other neighboring churches, is also in the midst of a series of very helpful meetings.

Washington, D. C., Jan. 22. — Secretary Baker today ordered the release of 113 conscientious objectors held at Fort Leavenworth, the remission of their unexecuted portions of their sentences, their "honorable restoration to duty" and immediate discharge from the army.

The men released comprise two classes. In one group are 30 men who heretofore have been recommended by the Board of Inquiry, headed by Judge Julian Mack, for furlough. Group two includes those men whom the Board of Inquiry on re-examination found to be sincere and who in its judgment would have been recommended for furloughs if they had opportunity of being examined by it before the court-martial proceedings.

Secretary Baker instructed that the discharges granted these conscientious objectors should be written on a special form which includes the following remark:

"This is a conscientious objector who has done no military duty whatsoever and who refused to wear the uniform."

The policy of granting farm or other furloughs to such men as were adjudged sincere, Secretary Baker said in his order, was adopted so that the country might have the benefit of such labor as they could perform, conscientiously, instead of having to pay for their care and subsistence with no corresponding benefit.

"The signing of the armistice, however, which took place while these cases were under consideration by my military associates, has changed the entire situation," Mr. Baker said, "and the War department has since adopted and announced the policy of returning to civil life at the earliest practicable moment such conscientious objectors as are not serving court-martial sentences."

The secretary's action does not affect the status of those known conscientious objectors who, having been examined by the Board of Inquiry were found to be insincere in their objections. Men included in this class are left to serve the sentences which have been imposed upon them.—(News Item, Daily Press.)

An old log cabin, erected by Hans Neues, one of the first of the Germantown settlers, and at one time a minister in that church, still stands and is occupied by a family on the property of Mr. Irwin Stetler, Frederick, Pa.

Among the interesting things in the library of N. B. Grubb, Philadelphia, Pa., are an original Sauer Bible (the first Bible printed in America in a European language), a copy of the original Martyr's Mirror in the Dutch language as well as one of the celebrated Ephrata edition and a manuscript account, himself written by Dr. Geo. DeBeneville, the founder of Universalism in America. Also a volume brought over by the first settlers in Germantown, containing valuable autograph inscriptions relating to several of the early Germantown founders.

Among the churches that passed out of Mennonite possession and are used by other denominations are the Fifth Moravian church, Philadelphia, which was formerly the Second Mennonite church with Rev. Levi O. Schimmel pastor. The Lutheran church, Phoenixville, Pa., where are buried the ancestors of former Governor Pennypacker; the Trinity Reformed church, Collegeville, Pa., and the Skippack church, Skippack, Pa. The three last mentioned were churches which withdrew from the Eastern District conference with the Hunsicker faction more than half a century ago and later identified themselves with the other denominations named.

Is has been said that the Russian thistle — the pest of the fields on the other side of the Mississippi, was brought into this county with some seed by the early Mennonite settlers in Dakota. The pest of the eastern wheat fields, wild garlic, is said to have had its origin from the garlic the early Germantown Mennonites cultivated in their gardens. Recently it has been discovered that when properly prepared and stored in silos, the Russian thistle makes excellent food for cattle and is almost as nutritious as alfalfa. The introduction of hard wheat in Kansas by the Mennonite settlers of the early 70's has added millions to the value of the American wheat crop, thus compensating for slight damage done in former years by the introduction of garlic.

The Trenton, O., church, being for a number of years past located in town, and having no immediate use for the old building out in the country, proposes to have it torn down.

A popular brand of rye in use in some parts of Pennsylvania goes by the name of Mennonite rye.

REPORT OF THE EXECUTIVE COMMITTEE

On the Emergency Relief Commission.

For some time our commission has felt that something should be done in relief and reconstruction work among the war sufferers of our denomination.

We delayed calling a meeting of the commission because it was expected that a joint meeting of the Relief organizations of the various branches of the Mennonite church would be held at Elida, Ohio, early in January. This meeting was however postponed because of the Spanish influenza. We did not feel that this very important matter could be delayed longer so our committee met February 1st at Newton, Kansas.

It was decided to vigorously push this work and issue an appeal for funds. The Old Mennonites have collected to date about $200,000.00 for reconstruction work and have sent one unit of two supervisors and ten men to Syria. Our committee feels that it can do very satisfactory work by sending two men to investigate conditions in Galacia, Poland, and southern Russia and arrange with local people there to take our work in charge. It is our idea that a man or a committee be appointed to supervise the work who will be directly responsible to our commission. It seems much more practicable to have this in charge of persons on the ground who are acquainted with conditions existing there rather than send volunteers from here. It would take these volunteers too long to familiarize themselves with the work they would be expected to do. The supervisors appointed by the commission could secure the necessary helpers in their respective localities. This would not, however, prevent any volunteers who wish to do so to go across at their own expense. Our commission does not want to spend more money than necessary for expenses, but wants every cent possible to go for relief and reconstruction work.

Inasmuch as this relief work is to be done in the war zone, a permit from the United States government will be necessary. Application for permit has gone forward to Washington. This undoubtedly will be granted, and as soon as the doors are open to us funds should be available.

We have also asked permission from the government to let us send the two men to Europe to make the desired and necessary investigation. As soon as this permit is granted and the men to make the trip have been secured they will immediately leave on their errand as representatives of our General Conference.

R. A. Goerz, Chairman,
Newton, Kansas.
John Lichti, Secretary,
Deer Creek, Okla.
P. P. Hilty, Treasurer,
Donellson, Ia.

AN APPEAL FOR FUNDS

For the Relief of War Sufferers And Reconstruction Work.

Referring to the report of the Executive committee of the Emergency Relief commission, and appeal for funds for the relief of war sufferers and for reconstruction work is now made.

This cause should be of special

interest to all our people and contributions should be very liberal. Time and again expression has been given to the thought that if only something could be done along this line. Now the opportunity of work has been outlined in the report of the Executive committee.

The commission urges that all contributions for this cause go to our own treasurer, P. P. Hilty, Donnellson, Iowa.

R. A. Goerz, Chairman,
Newton, Kansas.
John Lichti, Secretary,
Deer Creek, Okla.
P. P. Hilty, Treasurer,
Donnellson, Ia.

TO THE PRIVATE SUPPORTERS OF NATIVE HELPERS, ORPHANS AND PUPILS IN OUR MISSIONS

First of all we wish to thank you for the increasing interest and gifts for this part of mission work. As this work grows, it becomes more and more necessary to systematize it, in order to avoid confusion. We have now about 200 such specially supported proteges

The missionaries in India have proposed a system which works well in the leper asylums under the Scottish Mission to Lepers, and our board has adopted it as follows:

It will be admitted by both, the board and the missionaries, that there is a great amount of confusion in regard to private supporters. The board is not in possession of full information as to who is and who is not supported, neither does it know for certain who the supporters are. Remittances by the assistant treasurer prove this.

Secondly, it will be gladly conceded that unless more system can be brought into this matter, the private supporters will lose courage, thus entailing a loss to the mission.

Now, we submit a scheme which we believe will work, provided that it is sanctioned by the board. We believe that it will work because a scheme exactly of this kind works very well with the Mission to Lepers. Mr. Penner tells us that he has no difficulties whatsoever as regards the supporters, the supported or the finances. The scheme we advise is this:

1. That the Mission board appoint a person to be known as the "private supporter correspondent".

2. This P. S. C. is to have in his possession, i.e. on file a copy of "Register Sheet of Supported Mission 'Helpers and Children". (Sample enclosed.) The original is with the treasurer of this mission in India. The sheet is properly filled out and a copy sent to the P. S. C.

3. All moneys for private support whether for children or helpers, **to be taken out of the General Mission fund at home irrespective as to whether it has been paid into the treasury of the mission at home or not.**

These moneys to be sent in half-yearly installments. The first half to leave America not later than November 15, so as to be here for January 1. The second installment not later than May 15, so as to be here July 1.

4. **It is the duty of the P. S. C. to see to it that the supporters pay their dues into the treasury at home promptly!** It is obvious that such an arrangement is much easier and certainly much more quickly managed if the correspondence is between the supporter and the P. S. C. rather than between the supporter and the missionary.

5. Should a supporter, however, send his contribution for a helper or child to the missionary, the latter should report this at once to the P. S. C.

6. Report sheets to be submitted every six months to the P. S. C., **not the supporter.** He can either forward this or a copy to the supporter.

7. All inquiries, complaints, requests for proteges to be made to the P. S. C. Private letters to the supporters from the missionary, letters from the protege, photos, etc., etc., gladly submitted, but only through the P. S. C.

8. If death of child or worker occurs, a new sheet is inserted.

9. The P. S. C. to insist on the six-monthly report.

10. It would be advisable to notify all supporters by paper and by private letter that this new scheme is to be tried and their cooperation is desired, provided that the Mission board accepts our scheme.

Note: Until complete reports are in from India and China, this plan cannot be in full operation, but we can all acquaint ourselves with it at least.

P. H. Richert, Secr.

REPORT OF CAROLINE BURKHALTER

Tuba City, Arizona,
Jan. 13, 1919.

Ex. 33:15, "If Thy presence go not with me, carry us not up hence." This is my desire for the new year.—The **conscious presence** of the Lord has enabled me to endure many trials and sorrows during the past months. The Lord has been my Strength and Shield, my Comfort and Guide and my high Tower to which I could fly when the storm-clouds gathered. I want to "praise Him who is the health of my countenance and my God." Ps. 42:11.

When school began in the fall we began with the class work here and at Tuba. On account of the influenza epidemic we could not meet during parts of October and November. — The children seem more attentive since they were sick. Almost every one had the influenza. One of the girls at Tuba died. I plead earnestly with the girls at the last meeting at which Jessie was present. Many of the girls wept — but none responded openly to the invitation. I do not know whether Jessie made any decision before she died. She was sick only a short time. Jessie is gone and nothing more can be done for her. But oh, how earnestly I want to pray for the others and plead with them to accept Christ. I hope you will pray often for them that our work may not be in vain. The Spirit of God must bring the truth home to their hearts.

While Bro. Frey was away in December on the evangelistic campaign, Laura Jenkins interpreted for me part of the time at the day school here and also at the Sunday services.

Laura had stayed at Oraibi with some of her relatives for some time after Frank died. But they are heathen people and she could not live as close to the Lord as she desired. They began to teach her children Hopi songs and ceremonies. It grieved her for she wants to bring up her children in the fear of the Lord. Frank told her before he died that she could trust the Lord for everything. He would never leave her. She should live close to Him. — She decided to part with her people and come back to Moen Copie. She had to trust the Lord for support and protection.

About a week after she was home, the baby became sick with diphtheria. The doctor injected antitoxin. It seemed to recover nicely until about a week later it took sick with bronchial pneumonia of which it died December 5. It was hard for dear Laura, but she was resigned and submitted to the Lord's way. She told the Lord in the morning (when the baby died in the afternoon) that He should make it well if it pleased Him, otherwise to take it home soon so it would not have to suffer much longer. She believed He did what was best. Job 1:21. — As they were still under quarantine for diphtheria we could not have a funeral service at the chapel. Bro. Frey was not here so I asked Bro. Butler at Tuba to conduct a short service outside her door. I had ordered a coffin made at Tuba.

I had stayed with Laura for a few days while the child was sick and then until the quarantine was raised. Afterwards we had her and the children stay in my room at the mission for a while so she could rest and have a change of environment. She is always very grateful for every kindness shown her. She takes it all as from the Lord. Pray for her often that she may give a good testimony for the Lord every day both through word and action.—During the coming month I'll ask her to help me with the visitation work, especially at those places where they do not understand English. During November I made on an average one call a day in the village. I hope to do so again during the coming weeks. Pray also for this work.

Yours, happy in His service,
Caroline Burkhalter.

CORRESPONDENCE

Mennonite Sanitarium, Alta Loma, Calif., Jan. 22, 1919. It is some time since I sent you a list of gifts for publishing, not that I forget it, but that for some months the gifts passing through my hands have been rather few. And in this letter I am going to spend not so much time in acknowledging gifts as in pleading for some special ones.

First, let me ask those who read these lines to pray more often and more believingly for this place, so isolated, and often so lonely, demanding so much of strength and time and patience, yielding so little according to the standards of earth. Try as you pray for us to visualize us and our many needs. Remember how few the workers are, and ask that God will stir the hearts of young women to give themselves to this mission work, surely in these days as necessary and as blessed as any. We struggle on until health and spirits are almost wrecked, because of the fear which keeps people from us. This is not right.

Pray for us, that when workers are ready (and He can furnish them when their hearts are ready) there may be means provided to enlarge the building or to build an adjoining pavilion. There will otherwise be the necessity of refusing admittance to many people who need the care they could get here. Pray that money for this and the other many and legitimate needs of the place may be freely forthcoming. And that God may

direct us in every plan, and bless to us every effort.

When people begin to pray they begin to give. When they pray with vision, they give more. Let me, for the committee and the Sanitarium family, heartily thank all those who have come to our assistance during the last months, and heartily invite any who wish to join with our friends here in helping to buy a washing machine and mangle. At present our linen is soon worn out by careless laundry treatment.

Our phonograph is almost paid for. When entirely clear, the contract, which was assumed by Mrs. Wyman, will be turned over to the committee and the Victrola will become the absolute property of the Sanitarium family, for its use and enjoyment always. The records belonging to Spence Abbott, a loved member of the "family" are by the terms of his will to become its property, with other things. Thanking you, and most heartily wishing you a good new year,

(Mrs.) Margaret Wyman.

First Mennonite Church, Upland, Calif. — On account of the influenza epidemic raging in So. California, the church services and other religious meetings were ordered discontinued October 14, 1918. The church organization has been fortunate in that there were few members who contracted the disease. All religious work had suffered a setback on account of the closing order. On December 26 the ban was lifted. There were no Christmas programs or exercises. The last Sunday in the year was given over to praise and thanksgiving services, when everyone was invited to join in. Let us hope there will be no recurrence of the epidemic.

Rev. A. Albrecht of Inman, Kansas, is spending the winter in Upland and has preached to us a number of times.

In November Rev. M. Horsch baptized a young man at the Sanitarium. He had repented and accepted the Lord Jesus as his Master and Savior. We are greatly encouraged to know that the spirit of the Master is working at our Sanitarium. It is in need of your help, dear reader. Your and my effort may be the means of saving a soul from everlasting destruction. **The Correspondent.**

Reedley, Calif., Jan. 20, 1919. The annual meeting of our congregation, postponed from the middle of December on account of the influenza epidemic, was held yesterday afternoon. The pastor reported concerning the work of the past year and it was gratifying that the congregation had grown in membership and that, notwithstanding Red Cross and War Fund drives, we had given more for Mission and benevolence than in any previous year. The necessary officers for the year were elected including the correspondents for the Bundesbote and Mennonite. The trustees reported that the church debt, incurred a few years ago by the building of the new church, was now paid in full. It was resolved that the church council should, if possible, provide for a series of meetings this year, conducted by a minister of our conference. That we would continue to participate in the general Bible study conducted every two weeks by the Mennonite Brethren, the Krimmer Brethren and our church. That the trustees should find out whether the two lots south of our church can be bought and at what price and report to a congregational meeting to be held on February 13. Then we passed the following resolution: Whereas, we have been informed that the Quakers and cooperating with them the Old Mennonites will send a delegation to Russia to obtain information as to conditions and the need of help; it is our desire that our conference, through the Emergency Relief Commission also send a delegate to Russia to obtain information concerning our brethren and the manner in which we might help them and that we are willing to contribute toward the expenses of this delegate and to the relief for our Russian brethren which the the conference may undertake.

Under God's blessing and unmolested we could conduct our services and worship the past year, even the services held in the German language, and we pray for God's favor and blessing for the year 1919. Wishing the editor and readers of The Mennonite the same, I am,

Your Brother,
H. J. Krehbiel.

A SERMON

on Christian After War Questions Preached by Pres. J. W. Kliewer, of Bethel College, Newton, Kan., Jan. 5, 1919.

"Watchman, what of the night? Watchman, what of the night? The watchman said, the morning cometh and also the night; if ye will enquire, enquire: return, come." Isa. 21:11, 12.

The prophet calls this enigmatic double question and its oracular sounding answer to it "The burden of Dumah". The question is said to come out of Seir. The words Dumah and Seir refer to Edom. The term "night" undoubtedly refers to the time of depression when the Assyrian king Sennacherib besieged Jerusalem and was threatening other peoples also. A glint of dawning morning are the things pointing to his impending defeat. But looming up behind it is the hostile Babylonian power. That very likely is the darkness that continues after the first faint promise of day.

We have met here as a group of worshippers on the first Sunday of the year 1919. A few months ago we hardly dared to hope that the new year would find the war closed. Our gratitude for the new turn events have taken should be sincere, and because sincere not thoughtless. Thoughtless it would be, however, if we ask no question regarding the permanence of the much desired peace. Therefore we ask in the words of the prophet: Watchman, what of the night of war? Is it really passing and the new day of peace dawning? Are the events of recent date and those now transpiring the ushering in of that day when "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more"? Or are they but a beam of light in the eastern sky soon to fade into former darkness? We must today be put under the burden of conviction that human beings, cooperating with God, have this tremendous questions to decide. If the nations of the world, working in the right spirit, will agree on the right policy, the long looked for day will break and grow to full splendor. We as Christians must spend much time in prayer while the peace conference is in session. Two threatening clouds, promising a storm of danger, are already visible along our own national horizon. One is the brewing opposition to a league of nations. Whatever one may think of the details of any working plan of such a league, the opposition at this time to the league as such does not augur well for international peace. The second national cloud is the attempt to have our congress pass a bill for compulsory military training which would bring about the condition that ultimately 20,000,000 men in our country would be ready to be put under arms at but very short notice. What effect would this have? It would induce England to do something similar, and France, and Italy, and Japan, and every other nation that can. We'd soon have universal military preparedness. But it was military preparedness that increased the international tension in Europe in 1914 and precipitated war. It will always do that. Lover of national peace cannot see these things without alarm, and they must oppose them.

Watchman, what of the night of militarism? Has it been dealt its death-thrust when its chief exponent was forced to abdicate his throne? Or was that event in history but a delusive reddening of the sky where the sun should rise but where darkness continues? What psychological effect will the lionizing of "the boys" have as they come back from "over there"? We are preparing our service flags and our honor rolls and erecting our monuments. Some are casting the look of scorn at the boy who made use of the exemption granted him by legal enactment of congress. Does not all of this at least bring the danger near that we may in its present form and in our country worship the very thing which we crossed the sea to fight in another country? In a time like this we as peace-loving Christians must insist with greater emphasis than ever before that the Christlike thing still is to love our enemy and not to kill him. We must assure ourselves anew that the word is true and inspired which was spoken by our Master when He said: "For all they that take the sword shall perish with the sword." That this refers to nations as well as to individuals surely is proven by the fate of the empires of Alexander, the Caesars, Napoleon, the Czars, and most recently by him who bore the unenviable reputation of being the war lord of the world. Even the decrease of the warlike Indian in our country and the increase of the negro who never lifted the sword for his own race, would go to prove the same. We must learn to believe anew that God has put such laws into operation in this world that any nation, whether it be Teuton, Anglo-Saxon, Slav or Celtic or any other, that today depends upon material force for its existence, will tomorrow meet its doom by force. A rational love of country demands a far look ahead.

Watchman, what of the night of selfish nationalism? Our nation is credited with having entered the war without nationally selfish interest. We are said to have got the world view of things. For this view we as Christians should be thankful. God does not love by nations or races or tongues, but he loves the world. We too must learn to love and

(Continued on page 5.)

THE MENNONITE

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EDITORIAL

The reader of The Mennonite will find the sermon on "Christion After War Questions" by President Kliewer, published in this issue, well worth his attention. We have heard so much about the great war being a war to end war and a supreme effort to throw off militarism that we almost felt the whole matter ended when fighting ceased. We are just beginning to realize that, instead of ending, militarism is threatening the world as never before. Hitherto the blame was upon one, or at most a few, great powers, now it promises to engulf the whole world if in the flush of victory and the scramble for the spoils, the cooler and more sensible heads lose their lead. The Christian people of the world everywhere, and especially those who cannot glorify war with a clear conscience, have reason to shudder if the published interviews of many public men are to be taken seriously. An evidence of the kind of militarism that war is supposed to have ended but which we may have in the future, is to be seen in the plans our law-makers are now making for a larger army and a larger navy. Again, we know what a potent factor the veterans of the civil war were in our national life and policy for decades after peace came and we can hardly expect that the many times more numerous veterans of this war will be less active in making their influence felt in the future. We certainly will see a vast organization of ex-soldiers established. Their ideals will be those of military men; they will regard things from a soldier's point of view. They will also be sufficiently numerous to compel respect to their political doctrines whenever they see fit to assert them. We believe that most of those who participated in the war went in inspired by what they believed to be the loftiest motives and we must concede that our nation's participation in the war brought it to a speedy end thus saving much suffering and blood-shed, but it was war nevertheless, and war and the practice of the pure Christianity that undertakes to take Christ's words for what their plain meaning indicates, cannot harmonize no matter how lofty may be the motives that inspire those taking up the sword.

Now that the war is over we are likely to have an epidemic of memorials for some time to come. Most of these will be of a military nature designed to glorify the valor of this generation in the eyes of generations to come. Mankind has been accustomed to things of this kind from the earliest dawn of history until now, but the race has lived long enough to forget the significance of many of the noblest structures reared. Who, but a scholar versed in such things, for example, could explain the meaning of the multitudes of monuments and memorials that were raised in Egypt, Babylon, Greece and Rome? Yet, such was the way of the world, and so it probably ever will be, and it would be downright folly to assert that these monuments did not in some way serve the purpose for which they were erected. The statues of the kings of Prussia, raising their bronze heads all over the empire surely did help some for the glorification of military power. When that power was on its "last legs" these same statues gave their brazen lives for the creation of the new cannons that wore themselves out in the useless blasts against the oncoming hosts. And so their glory vanished with the spirit that gave them an existence.

There are some less showy memorials that serve a better purpose than to satisfy the vanity of a generation that wants to "throw boquets at itself". The steam engine, wherever it throbs, is a monument to Watts, the cotton gin to Whitney, the telegraph to Morse, etc. So long as industry shall last will the names of such men be glorious and generations rise to call them blessed. Their memorials are not cold works of art taking up useful space but living things that add to the comfort and usefulness of humanity.

Mennonites never took very kindly to memorials. When, some years ago, the brethren in Germany proposed to mark the grave of Menno with a suitable monument, there were those in this country who felt the idea would not have appealed to Menno and therefore did not appeal to them, and the money might be better invested than in idle stone and bronze. Nevertheless, the monument was erected and, so far as we know still remains in peace.

A more practical suggestion than the erection of a mere work of art comes from Bro. H. P. Krehbiel of Newton, Kansas. It is a suggestion that as a memorial of the Mennonite immigration to America a fire-proof library building be erected at Bethel college for the preservation of things of historical interest to the Mennonite church. We hope that the suggestion will meet with sufficient approval and support to insure its realization. Such a memorial would not glorify individuals, but would be a mark of gratitude to God for his provident care and at the same time it would be a means of adding to the sum of the world's store of information. and would keep valuable information in such a way as to protect it and at the same time make it accessible to those who desire to make use of it.

WHAT ARE WE DOING TO LIBERATE THE CONSCIENTIOUS OBJECTORS?

Rev. J. P. Boehr.

(Concluded.)

1. The constitution of the U. S. promises freedom of conscience to its citizens. And the laws which govern such an important democratic principle should be safeguarded in time of war as well as in time of peace. Now, since the war is over, let us hope, it behooves us especially to inform the public on these great issues, so that we can hope for an enlightened public opinion on this subject.

2. In the second place Christian principles demand the liberation of the C. O's. and that is true in a special sense of the term when we think of our own Mennonite point of view—our historic principle of non-participation in war. We ought not to be concerned alone for the boys of our own church, but we ought to think of all the boys—Christian, Jews, I. W. W., Socialists and Gentiles. They are all willing to pay the price for the principle which is sacred to them, and they all deserve a fair chance to live the highest ideals they know. Let us make definite plans to do our part now. How encouraging is it to read that on Jan. 3rd a petition was presented to Mr. Lloyd George, calling for the release of 1,500 objectors now confined in British prisons. The signers include such men as Viscount Bryce, Lord Buckmaster, the Marquis of Crewe, Lord Loreburn, Reginald McKenna, Viscount Morley, Sir John Simon, Arthur Henderson, Augustine Birrel, and seventeen bishops. See "The Nation", Jan. 11, 1919, page 34. If such reform movements are carried on in Britain, it is time that we Christians begin here in our country.

3. In the third place the American people should demand the release of the C. O.'s in order to make clear that the laws of our courts need to be adjusted so as to conserve human value rather than legal precedents. Let me quote the words of Judge Mayer in the case of Roger N. Baldwin. The judge said: "It may often be that a man or woman has greater foresight than the masses of the people. And it may be that in the history of things, he who seems wrong today may be right tomorrow." And then he added quite correctly: "but with these possible idealistic and academic speculations a court has nothing to do." But how can a society make any progress if we do not permit our idealistic heretics to live their ideals conscientiously? Have we no other place for these men than the jail? A nation whose judges have no other way prescribed by the course of law than to sentence our idealists to jail needs a legal reformation. But in order to bring about this much needed reformation the common people must voice this sentiment.

4. In the fourth place, it is reasonable and just to ask the release of these idealists, for we need them in the work of reconstruction just before us. And how great and comprehensive is that work! Take for instance such men as Roger N. Baldwin, a graduate of Harvard, and a man of unusual ability who has championed the cause of social righteousness in many prominent positions. It is well worth for any one who is interested in his case to write to: Albert de Silver, 41 Union Square, New York City (add 5 cents for postage) for a pamphlet entitled: The Individual and the State. It contains the statement of Mr. Baldwin before the Federal Court of New York, and the reply of the judge to his statement. That pamphlet will show the reader what mighty human resources are kept in prison today by our Federal authorities. We need just these men in the work of reconstruction—men who are willing to offer nothing less than their life for the development of their ideals which they believe to be sacred.

Thus far I have emphasized the

reasonableness to liberate our brethern, the C. O. 's. The question is still before us, what can we do to accomplish this task? I want to answer this question by way of suggestions. Permit me to mention a few.

1. In the first place it is necessary for any one who wishes to take an intelligent part in building the New World to keep a journal that keeps him informed on current events. I mean a journal that gives us an interpretation of modern life fearlessly, sympathetically, and from the Chrisitan point of view. "The World Tomorrow" is such a journal. It is published monthly by the Fellowship press, Inc. 118 East 28th Street, New York City. With the January number it is beginning its second year. The journal is the fruit of liberal Christian thinkers who are dissatisfied with the present order of society and who are working faithfully to build a Christian World. Their ideal is as follows: "For the ills that beset our race the spirit of Christ is the one sole medicine, and what we need is that this spirit shall be enthroned in all human relationships, a single spirit governing not only the life of the individual in the simpler personal relationships, but the whole common life of communities as it expresses itself in art, education and literature, in social and industrial aims and conditions, in politics both national and international". I believe that the paper will be a great help to the ministers of the gospel and to every one who wishes to take a manly part in the work of the world. A number of our boys in camp have ordered the journal, for they are interested in just the kind of work that the paper presents. I feel that we Mennonites should be specially interested in the paper, for it holds the principle that a Christian has more important work to do than to participate in war. This is giving its readers the information they need on the status of the C. O. 's and it is doing all it possibly can to liberate the men.

2. My second suggestion would be to write to the National Civil Liberties Bureau, 41 Union Square, New York City, and ask them to send you the pamphlet: Political Prisoners in Federal Military Prisons. The above quotations were taken from that source. This bureau is also publishing a booklet at present which may be of interest to ministers and students. It contains a discussion of the cases under the Espionage Act. The price is $1.00.

3. After we have acquired a knowledge of the facts regarding the status of the C. O.'s, in our country, then let us see to it that others get to know them also. That is one of the reasons why I write this article. In a republican form of government, those who exercise legal authority derive their power from the people. Now it stands to reason that if the policy of the government is undemocratic and unreasonable, as in the case of the C. O.'s the people should know it in order to register their protest, and develope a public opinion which will call for correction of the evil. It would be well to circulate a number of the pamphlets in the congregation, or have some local paper print a portion of it in its columns. After this is done, the War department and the President of the U. S. should be requested to pronounce a complete pardon upon the C. O.'s and to release them at the earliest possible date.

This in my estimation is our duty as Christian citizens. We must see to it that the facts regarding the C. O.'s are distributed as widely as possible that our authorities may begin to realize how unreasonable, unpopular, and anti-Christian their policy is. The protest which has been sent in to the War department has already brought some fruit. We are glad to note that on Dec. 6, 1918, Sec'y Baker ordered the the abolition of manacling and other forms of corporal punishment in Federal Military prison. But the American people will not be satisfied with less than the complete pardon of these men. Let us do our share.

Summerfield, Ill., Jan. 18, 1919.

A SERMON

(Continued from page 3.)

plan and serve in terms of the whole world or we can scarcely claim to be the children of God. And yet, while we rejoice at this step forward we inquire, not pessimistically but with the critical mind of one intensely concerned, what is the cement that holds the allies together? Is the night of selfish nationalism really disappearing? Our interests have overleaped our national lines, yet they remain the interests of one group to the exclusion of others. See the tendency, even on the part of some who advocate a league of nations, to exclude the Teuton from this league. But this shortsighted selfishness, growing out of a desire for revenge, would subject us to two dangers ere long. In the first place, if it is right to compel any nations to stay out of a proposed league of nations, it would hardly seem right to punish any nation for seceding from the league. Then a second group might be formed and the old scheme of balance of power, which has so signally failed in Europe, would bring its greater havoc in world politics. In the second place, we have learned to cooperate internationally. But if we still consider it just that group may oppose group, each to the hurt of the other, what can we consistently produce as an argument then against cleavage on economic lines within the various nations? The most colossal clash between capital and labor would be the result. These calamities must be averted if possible. They can be averted only if we transform the thinking of men harboring the fallacy that class can legitimately be pitched against class and group against group. What a mission for the leaven of Christian love! And this is my excuse for preaching a political sermon today. I get my cue from the most Messianic prophet of the Old Testament. He saw that international conditions of his time were such that an infusion of religious thinking into international affairs was necessary. Is not that the case today? We must Christianize our international thinking or our international thinking will paganize our Christianity. But few of our newspapers and other leaders of thought seem to see this mission, so the Christian minister and the Christian layman must feel a double burden resting on them in the duty of disseminating Christian thought on this subject.

Watchman, what of the night of indifference to things spiritual? We have received many reports of boys returning to God while they were in the trenches and under fire. We do not wish to ask any question of unbelief, for if God can save, He must be able to save at all times and places. And yet, both sanity and the importance of the cause demand that with reference to the boy who turned to God in the trenches we ask the question: "Will he stay turned?" We know fear is not the stablest of bases for spiritual growth. About death-bed repentances we must exercise charity if we would give them the benefit of the doubt. Trench repentances belong in the same category. We have contributed to the support of the Y. M. C. A. and the Y. W. C. A. We have not done this merely as an irksome duty, it is to be hoped, but glady, rejoicing at the chance of making the lot a little more tolerable for the boy who was "over there" without home, without chance of social life, without church. But must appreciation for the work of these institutions make us deaf to the question whether it was the New Testament that he received at the hut that drew him there most, or the cigarette that was given him? the sermon he heard or the movie picture thrown on the screen? Will it not be a crude religion that got its fire mainly between the smoke of the battle on the one side and the smoke of the cigarette on the other? And the boy with this religion will come into our churches. And shame on us if we turn a cold shoulder to him instead of opening our arms of welcome. He comes from the atmosphere caused where physical efficiency is the chief aim of everything. Will he inspire our Christianity with this atmosphere, or will we give spiritual content to his views on religious things? The latter must be the case else we too will go the way of Germany. Its downfall is attributable to the worshipping at the shrine of mere physical efficiency to the exclusion of emphasis on spiritual verities. If we love our country and humanity we must guard against taking the first steps on the same path. Add to the above thought the other one, that it has been preached to us by press and pulpit that it was not only right but our duty to fight him who threatened our political and economic life because he had radically different views on these subjects, and that this same press, and we surely hope this same pulpit, would call us fanatics, and rightly so, if we advocate killing of anyone who differs from us religiously and threatens our spiritual life, and the conclusion is easy that politics and economics are above spiritual things, for men may fight for things that are important enough but must not fight for things of less importance. Thus we must be on our guard, lest the experiences of the recent past crowd out our spirituality.

Men and women, wo have a stupendous task before us. We must either grasp the opportunities as they flit by or clear the field for other forces. We must win the world for Christian living or it will go to the devil. And let us not think that we can carelessly look on as it goes that way and piously compliment ourselves that we at least are bound for heaven. We are not. We are headed in the same direction if we are indifferent and inactive. The church and its people must be a salt or they will be treated as refuse. We read of Joshua that he made sun and moon stand still in order to finish a fight. Our privilege is a

greater one than that. We can help remove the obstacles that stay the sun from ushering in the day of peace.

Watchman, what of the night of war? Watchman, what of the night of militarism? Watchman, what of the night of selfish nationalism? Watchman, what of the night of indifference to things spiritual? Grant God that the answer soon may be: The morning cometh and after it the day, for the night has passed away!

He who always does his best will have a feeling of self-possession and serenity.

THE C. E. TOPIC

Feb. 16.

Our Relation to God. II. Trusting. Ps. 91:1-16.

A familiar quotation from a celebrated Colonial general goes, "Trust God and keep your powder dry." Such a principle might well be applied to the things with which God has little or nothing to do, such as war, but when it is construed to mean, rely upon yourself and then hope that God will help you out, we fear that it is not very good advice because God very often does take the best care of us when we are not doing everything possible on our own part. We must ever remember that our God is a God of grace and that he bestows mercy and favors upon those who are not at all deserving of such consideration. This brings us to the first thought we want to emphasize, namely: We must trust to the grace of God for the best things we are to receive. Like Paul it remains for us to say: "By the grace of God I am what I am." While it is certainly true that we are to work out our salvation "in fear and trembling" it is also as certainly true that we have God alone to trust for our salvation. It is His plan and there is no other. If like Naaman we expect to be called upon to do some "great thing" in order to be be saved, we will be doomed to disappointment. What is there we could do to be saved if we would not follow the plan of God to save us through Christ? Could we live a sinless life and thus not merit the condemnation of the law? We know of no one who has ever done that and we are sure no one will ever be able to do it. Could we buy our salvation with gifts? Surely not. "The silver is mine and the gold is mine", God tells us. Might we obtain it by sacrifice or effort? There is but one sacrifice and but one work that saves. It was made by the Christ who hung upon the cross for us.

Again, it is for us to trust God to reveal His will in us. We are inclined to be stubborn and to want our own way but so long as we stick to such wilfulness God can make no use of us. When, in consecration we say to God: "Here, Lord, I give myself to Thee", we absolutely shut ourselves off from every possibility of having our own way and yet pleasing God. "Not My will but Thine" was the attitude Jesus expressed for Himself which should be the example we should follow. It is right that we should prove our sincerity in the service of God by devoting our means, our time, our talents, and our very lives to him, but if we stop there our consecration is incomplete and we are unfit to be His chosen instruments. Added to all that we may give to God must be a will surrendered to Him and altogether obedient to His every wish.

The worry that we give ourselves because we fear the failure of truth and overthrow of righteousness not only is not necessary but it betrays a lack of proper kind of faith the true child of God should have. We have to trust God that all things that have to do with His cause will come out all right in the end. He is eternal and sees into eternity and therefore knows the end. We are finite. We can know nothing beyond the immediate present except as God reveals what is to come. By His revelation we are assured of the absolute certainty of His eternal triumph.

God concerns Himself about our daily necessities. Were it not so the prayer: "Give us this day our daily bread" would be meaningless. As children of God we should trust Him to supply all of our needs. He may not see fit to have us rolling in luxury, and thus in danger of forgetting Him, He may even make our struggle for existence a long and trying one, but, if it is His way, it is the wisest way and for our own greatest good. We note that most of those who were God's greatest and best men and women on earth did not have an easy time of it. Sometimes their paths led over the thorns of persecution and suffering. Want and humiliation were not strangers to them and they were numbered with the poor and despised among men.

This leads us to the thought that we can trust God to go with us all the way. If suffering is our lot we get inspiration from the the suffering Christ on the cross. If tears must be shed we cannot forget that "Jesus wept". It is in "the valley of the shadow of death" our paths are leading us we recall the sealed tomb, but, with that thought comes the encouragement that Jesus Christ broke asunder the bars of the grave and rose in triumph from the tomb and so shall we, if we are numbered with His own for whom He gave His life.

THE S. S. LESSON

Feb. 16.

The Ten Commandments.

Exod. 20:1-17.

Golden Text: Luke 10:27.

The ten commandments comprise the most wonderful and most concise code of laws ever known to men. In them is contained in principle everything that is necessary for the government of any nation. It does not matter in what part of the earth one is, if he is sure to observe the commands set forth in these few sentences, as far as man is in a position to keep them, he is sure to keep out of trouble. Some people have gone so far as to assert that the principles of the ten commandments are all the law anyone should be required to obey.

The ten commandments were prepared on two tables, the first of which had to do with man's relation to God, and the second, man's relation to man. Note that one's full duty must always include duty to both man and God. There are no such things as being right with God and not right with man, or being right with man and not right with God.

The fact that this law was given by God makes it a perfect law. Moses, though accounted a great law-giver, attributes this, the heart of his law, as having been spoken by God. The preface to the ten commandments contains two assertions, one the introduction which declares it to be the Word of God, and two, God's declaration that He, the Giver of it, is the same who brought Israel out of Egypt. As God has done so much for Israel it is but right that Israel should do its part in obeying Him in these less particulars. Note that in this code of law was Israels chance for future happiness and blessing. If they kept it, God would be their God and give them all the benefits of His care. If they ignored it, then God would punish and ignore them.

The first commandment is God's claim to the absolute loyalty of His people. They are to have no other gods before Him, i. e. they are not to prefer any to or above Him. He is supreme because there can be no other. He will not permit His creatures to divide their affections or attribute His power to anything else. A little thought will convince anyone that there can be but one supreme God, a creator and a first cause. It is not enough to be religious enough to worship some God. It is absolutely required that the only true God gets the affections of His creatures.

The second commandment refers to the making of idols. Egypt from which Israel had just come was the land of many idols and we will see later, as we read the Bible narrative, that there was a grave possibility of Israel's imitating the Egyptians.

The third commandment refers to the worship of idols or any other thing that might be substituted for God. Our idols of today may not be set up in temples as of old, but the dollars and cents, the affections and pleasures, which men and women love more than God, and serve as their masters, are as truly graven images to them as was the golden calf to Israel. Blessings follow those who are true to God and curses those who are untrue. Children often suffer for the sins of their parents. A crime against God is frequently a crime against our unborn children.

In the fourth commandment God commands respect for His name. No one who fears God can dare to take His name in vain. This applies to profanity, to swearing of all kinds and to every kind of insincere professions. To call one's self a Christian and be inconsistent in our own life, to be a member of the church and yet a deliberate sinner and to be a hypocrite in any form of worship is taking His name in vain.

The next is the command concerning the keeping of the Sabbeth. God's example, God's command, the needs of God's creatures for rest, the prosperity and very existance of his people demand that His day be observed. In olden times He did not condone Sabbath breaking and He will not do so in our times. It is for the Christian people of this generation to see to it that the Lord's day is properly and reverently observed.

We now come to the commandment that has a promise in it. Honor father and mother, should be a sacred privilege for every one. In it is expressed gratitude to those who have sacrificed, respect to those whom the years have given wisdom, love for those who love, service to those who have served and appreciation of those who will not always be with us. Upon respect for parents is built the structure of civilization. It involves a true family life. No nation can sur-

vive without a model family life upon which to rest.

The law that protects life refers to human life of course. God has made it sacred. No one has a right to take what he cannot give. There are other ways of taking life beside murder. The selling of rum is taking life. Neglect of the suffering, imposing unnecessary hardships on others and making of wars, come under this command.

The law of purity must hold or there can be no human society. Thinking impure thoughts, following the minds of the young telling "smutty" stories. Excusing any form or type of social impurity are some of the things to which "Thou shalt not commit adultery" applies.

The law against stealing is the law of property. God expects us to possess the fruits of our efforts if they are acquired in an honest way. Anything acquired in a way that God cannot sanction and bless is stealing.

The law against lying is a protest of God against anything that is contrary to His nature. He is truth. The good things that men enjoy can only exist where there is truth. To lie is to begin almost any kind of a crime.

Few sins are committed oftener than the sin of coveting. Yet, how lightly is it regarded! To covet may be the first step against the honor, the safety, the life and the purity of another.

Some seem to think that religion is like the old-fashioned parlor, to be used only when company is around.—Sel.

DEATH

Ruth.—Barbara Baer, wife of David S. Ruth, was the daughter of Jacob Baer and Anna Langenwalter. She was born March 31, 1869 at Troy, Ill., baptized May 3, 1883 and received into the membership of the Summerfield church. On Nov. 4, 1894 she was married to David S. Ruth. Their union was blessed with five children, four of which are living: Mary, Herbert, Ella, and Arthur. Anna preceded her mother on June 3, 1915. There remain to mourn her loss three brothers, Daniel Baer, Jacob Baer, and Samuel Baer; one sister, Mrs. John Hirstein, many relatives and friends.

Mrs. Ruth died Jan. 20th at noon. She was interested in the work of the church. As a young lady she took active part in the C. E. and the choir. And in recent years she was a member of the mission society and helping in the S. S. Her loving ministrations will be missed in her home and the church. May God bless her work for good, and may He comfort and guide the bereaved home. The funeral services were observed in the **Summerfield** church on Jan. 23.

Hirstein.—Clara, wife of Samuel A. **Hirstein**, died at 7 o'clock Monday evening Jan. 13, 1919 after a brief illness. Mrs. Hirstein was born Feb. 14, 1884 on a farm near Highland. In 1905 she moved to Highland with her parents, Mr. and Mrs. August Stocker. She taught school in the Highland public schools, graduated from the Normal university at Normal, Ill., in 1912. After completing her course at Normal she taught in the high school at Fulton, Ill. She was a member of the Congregational church of Highland and a member of their C. E. She is survived by one daughter, Harriet Alice, born Jan. 11, 1919, her husband, parents four sisters and seven brothers, other relatives and friends. The funeral services were conducted by the minister of the Summerfield church

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Ledig.—Louis Ledig, born March 21, 1832 at Gerstow, Canton Woerth, Alsace Loraine, died very suddenly at his home in Alta Loma, Cal., January 13, 1919. He brought his age to 86 years, 10 months and 8 days. He immigrated to America in his 19th year. Entered the holy state of matrimony with Elizabeth Vogt, at Donnellson, Ia., Jan. 7th 1857. For 36 years they lived and labored together on a farm near Donnellson. Later they moved to Summerfield, Ill., then Kansas and in 1906 to Alta Loma, California, to be near their children. Their last years were quiet and peaceful. Mother Ledig preceded father Ledig to the heavenly home one and one half years ago. They lived a quiet consistent Christian life, well beloved by all who knew them. There remain to keep the parents in blessed memory, 4 sons, 3 daughters, 25 grandchildren and 4 great grandchildren. Interment and short services in the Ontario cemetery, January 15th 1919. Text: Hebrews 4:9. Services could not be held in church on account of influenza epidemic.

CONTRIBUTIONS

RECEIVED BY THE MENNONITE SANITARIUM, ALTA LOMA, CALIFORNIA.

November. From Spence Abbott, (a patient) $5.00 for phonograph.

December. From donation box for the general fund, $10.55. From a friend, money for 6 new sheets. From Bluffton, O., by A. S. Shelly, from young people of the Sunday school, for phonograph, $29.00. From Miss King, (nurse) for phonograph, $1.00. From member of mission society, Upland, Calif., half day's mending. From Newton, Kan., Mrs. Goerz, for linen and blankets, $86.00. Added to by Mennonite Mission society of Upland to make the sum of $90.00. (This amount furnished 14 sheets, 41 cases, 12 bath towels, 6 spreads and 6 wool blankets, from Spence Abbott, Christmas fund, to be spent by nurse in charge for warm clothing and needed pleasure $15.00. Circle girls (S. O. S.) Upland, Cal., gift and tree for patients. From L. G. Grove, San Miguel, for phonograph, $1.00. From nurses McQuillen, Upland, Cal., 1 Red Seal record. From O. P. Whitney Co., Cucamonga, a beautiful and unexpected gift of breakfast china for the nurses.

NOTICE

The list of contributions for "Foreign Mission", received in January, will appear toward the end of February. **J. G. Regier.**

NEWS OF THE WEEK

PLANS FOR LEAGUE OF NATIONS BEFORE PEACE BODY

Paris, Feb. 5.—President Wilson presided last night over the commission of the society of nations, which had before it the completed project for constituting the league, discussing it article by article. While there is no authoritative information concerning the details of the project, the distribution of printed drafts among the members has disclosed the main features and these can be summarized as follows:

Two main plans have been presented which the members of the commission regard as embodying the American views, though both plans are composite, containing the best features from various sources, American, British, French, and Italian.

Both plans are being considered together. In its original form the first plan is generally regarded as more democratic and therefore more acceptable to the small powers, whereas the revised plan is not so acceptable to the small powers as it eliminates them from the executive branch of the proposed organization, and is a long step toward the creation of an international supreme court, with a fundamental basis of codified international law.

The first plan has three main features—first, a legislative branch, on which the great and small nations were equally represented as a unit.

Second—An executive branch consisting of two members from each of the great powers, the United States, Great Britain, France, Italy and Japan, and nine members chosen from the small powers. This gave the executive body a total membership of nineteen, of whom ten represented the great powers and nine represented the small powers.

Third—Arbitration was provided for the determination of international issues. In case of a dispute between two nations, each nation named arbitrators and these two selected a third arbitrator. The three arbitrators thus chosen constituted a tribunal for determining the issues.

The foregoing, on broad lines is the project which meets with most favor among the small nations, as they would be represented both on the legislative and executive branches. It is to be noted that such an organization would follow somewhat the lines of that of the present peace conference, as the legislative branch is analogous to the plenary session of the congress, while the executive branch is similar to the council of the great powers now holding daily sessions.

The revised plan makes several important changes. The legislative branch remains the same, with the great and small nations represented. The executive branch is modified, however, so as to consist chiefly of the great powers, with two representatives from each to which others from the small powers may be added when interests especially affecting them are at issue.

WILSON OPPOSES THIRD TERM, THE POST DECLARES

Washington, February 3. — The Washington Post prints the following and intimates that the announcement is inspired:

"At the opportune time President Wilson intends to announce to his countrymen that he shares the feelings of those who oppose a third term for any president, that he is not and will not be a candidate for re-election, will not accept a nomination for a third term and that it is his intention to engage in literary work at the expiration of his term of office.

"President Wilson has selected his future home and literary workshop, but he has not disclosed its whereabouts. He will not accept the presidency of the North Carolina university. He wishes to be free to pursue his literary labors and historical researches.

NEW INTRODUCES TRAINING BILL

Washington, D. C., February 3. — Universal military training is provided for in a bill introduced by Senator New, Indiana.

The measure provides:

That all men over 18 shall be subject to a call for training.

That the training period shall be not longer than a year and that training shall be given in one continuous period.

That following training, men so training shall become members of the national reserve, subject to call in case of war.

That training shall be given preferably to the 19th year.

That exemptions may be granted for dependencies, in case congress does not provide an equivalent.

That a man exempted one year must continue to register yearly until his 26th year.

The president is empowered to divide the country into training zones and registration and classification boards are to be provided for. The men of the reserve are to be classified by ages and those of the youngest class called first in case of war.

EXPECT FINAL ENACTMENT OF THE WAR REVENUE BILL

Washington, D. C., Feb. 3.—Congress faces its busiest week thus far of the short session with final enactment of the war revenue bill, legislation to validate informal war contracts and the oil land leasing measure, regarded by leaders as the most urgent matters at hand. A number of the regular annual appropriation bills also are pending and may be completed before Saturday night.

Congestion of legislation caused Sunday committee work to begin yesterday and although few leaders of either party now feel that an extra session can be avoided, regular night sessions in both senate and house may begin soon.

Equal suffrage may be brought up again this week in the senate.

The war revenue bill will be given right of way this week in both houses. The conference agreement will be presented Wednesday to the house and called up Friday, with leaders expecting quick agreement.

Many regular appropriation bills are before both bodies for action. Eight of them have been passed by the house and five are ready for senate action. Today the senate will resume work on the $400,000,000 post-office legislation, and after the disposition the deficiency bill to rescind $15,000,000,000 of war appropriations will be taken up. The rivers and harbors, legislative and other supply measures will follow.

1919 SCRIPTURE TEXT CALENDAR

THOUGHTS FOR DAILY MEDITATION

Size of Calendar 9¼x16½ inches

THE Scripture Text Calendar for 1919 is a marvel of artistic beauty.

The cover design, rich in coloring and embellished with gold, depicts the finding of the child Moses by the princess of the house of Pharaoh.

Twelve illustrations chosen from both the Old and New Testaments, are each a work of art.

Each International Sunday School lesson title, golden text and lesson references for the year is also given.

Printed by the same gravure process as last year, but made from much superior copy, the calendar as a whole presents by far the most pleasing effect of any we have heretofore published.

LAST YEAR	
A Sunday School Teacher Sold	55,000
A Minister Sold	50,000
A Y M C A Sold	3,000
SO CAN YOU!	

The calendar makes a welcome and useful gift for Christmas, New Year or birthday. Ideal for teacher's present to their class.

Sunday Schools, Young People's and Missionary Societies, and other religious organizations looking for a way to raise funds, find the Scripture Text Calendar a ready and efficient medium. Agents make good salaries selling the calendars.

Prices Remain the Same

One copy	*25c*
Five copies	*$1.00*
Twelve copies	*2.25*
Twenty-five copies	*4.25*
Fifty copies	*8.25*
100 copies	*15.00*

Some Ministers Fail

through no fault of their own.

They are Handicapped

Sometimes by

Themselves The Church
The Choir The Church Officers
The Church Building

The

Minister's Handicap

by

J. Wilbur Chapman, D. D.

Gives the Secret of Freedom

FROM MINISTERS:

"I thank God for this book. I wish I might have read it earlier in my ministry. I hope ministers everywhere will read it. It has helped me amazingly."

FROM BUSINESS MEN:

"This is a great message. I hope it may have a wide circulation. I can think of no greater help for a minister."

PRICE, CLOTH BINDING, 75 CENTS NET

Daily Thought Calendar

This illustration hardly does justice to the artistic merit of this very attractive calendar.

The full size of the calendar back is 7x12½ and the pad or block, 3x4 inches. The exact size of the picture, "Ruth and Naomi", is 5½x5½, and would make an ideal picture to frame or passepartout after the calendar year has expired.

This Calendar has been pronounced very artistic by all who have seen it. The date figures are large, and can be seen from a long distance. The calendar pad is composed of 365 sheets, one for each day of the year. These sheets are torn off or turned back each day just as the user may desire.

An ideal Calendar for Christmas or New-year's gift.

Agents wanted in every community.

Price:

Single copies, each	$0.35
5 copies	$1.60
12 copies	$3.60

Childhood Bible Stories, Series 4.

This series contains four booklets, 6x7¼ inches in size, each of which has twelve full-page colored illustrations with the Bible story printed in large type on the opposite page. These stories are written in very simple language and will not fail to interest the little ones. Each booklet is bound in a stiff paper cover with colored picture. The titles are:

Book 1—PRAYER AND PRAISE.
Book 2—HELPER AND FRIEND.
Book 3—DOING HIS WORK
Book 4—LEARNING HIS WILL.

Single Copy, 20c.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, FEBRUARY 13, 1919. No. 7.

ANNOUNCEMENTS

Relief Work for Our Brethren in Europe.

As was announced in last week's Mennonite, the relief work for our suffering brethren in Europe has been officially taken up by our Relief Commission, and the work will be carried forward as fast as political conditions permit. All churches are urged to take part in this work of mercy with liberal offerings.

A. S. Shelly, Chairman,
General Conference.
P. R. Schroeder, Secretary.

Los Angeles, Cal.

There is a great day coming! For whom? If the Lord does not come before that and it is with the compliance of His holy will it will be so for the church and mission at Los Angeles, Cal., on Sunday, February 16, 1919.

The readers undoubtedly remember about the announcement made last October concerning the festival to be observed in November. That had to be called off on account of the influenza epidemic.

The churches were thrown open some time ago. The epidemic increased again, but the authorities have not found it necessary to close down for the second time. It has now been decided to set aside the above named Sunday for a very special occasion. We would like to call attention and cordially invite all to either participate in person, but at any rate in their prayers remember the doings of the day. In the morning a sister will be baptized and received into the church, also Pro. Dietr. G. Dyck ordained as deacon of the Mennonite Mission church here at Los Angeles. In the afternoon Bro. H. D. Voth as helper in the city mission work. In the evening we hold a special evangelistic service. Both languages will be used interchangingly.

Arrangements for the midday meal have been made so that everybody will find it convenient to stay here for the afternoon session also and again for the evening. Hot coffee, postum, or tea will be furnished by the mission, the lunches to be brought by the various parties. Come, let us with our prayers, presence and other efforts put forth, cause the blessings of the Lord to flow copiously. To Him, who died for us, shall be the glory.

Yours in the Master's service and in the name of the church and Whosoever-Will Mission,

P. W. Penner, Pastor.

227 So. Ave. 20,
Los Angeles, Calif.

IN MENNONITE CIRCLES

The Upland, Cal., First church has recently issued an attractive directory. It contains, besides a list of the names and addresses of the members of the Upland church, a list of the church officers and the organizations connected with the church.

The Lodge committee of the General conference has had published for general distribution "An Article on Secret Societies", prepared by one of the members of the committee. The pamphlet may be secured upon application to the pastor or official board of any of our congregations.

A brother from Woodlake, Cal., reminds us that a recent statement appearing in this paper crediting the Woodlake church with 70 members was incorrect. The number seventy was only given out as the total of those who were present at the Christmas exercises.

The Eden church, Schwenksville, Pa., publishes a monthly four-page "Church Messenger", edited by the pastor, Rev. W. H. Grubb. This month's issue contains a calendar of services for 1919, covering three places of worship: Schwenksville, Bertolets and Harleysville. A list of the membership is also given.

The brethren Aaron Loucks, W. A. Derstein, O. O. Miller, David Zimmerman, Ezra Deeter, Chris Graber, Frank Stoltzfus, William Stoltzfus and Silas Hertzler, representing relief interests of the Old Mennonite church in the Near East, sailed for Beirut, Syria, from New York on Jan. 25. Four other brethren are expected to follow them shortly.

NOTES AND COMMENTS

William H. Anderson, state superintendent of the Anti-Saloon league of New York, in a spirited reply to the attitude of Cardinal Gibbons toward prohibition calls attention to the fact that the rector of a New York Catholic church circulated a statement in which he says in regard to the prohibition law: "No one is bound to obey it. No one should have the least scruple about evading it, breaking it or defying it."

When religious leaders take such an attitude toward the law of the land, which is designed to protect the weak and defend the morals of the community, and, when their superiors permit or even encourage such things, it is about time that the public looks for the motives behind such a defiance of law and order.

Information concerning the various forward movements launched by a number of the larger denominations is appearing in all current denominational literature. Naturally our church, as well as the rest, will be influenced by the working out of the several plans. That the brethren of other churches have wider visions than the mere strengthening of denominational lines is to be taken as a matter of course in this day when Christians realize that the only way to victory lays in presenting a united front. The Joint Centenary committee of the M. E. church proposes to raise $885,000,000 for world rebuilding and the work of missions at home and abroad.

"In the frame of government drawn up by Penn in 1682 for the province of Pennsylvania, article 37, section 2, volume of Colonial Charters (page 1526), published by the authority of congress, William Penn says that 'as a careless and corrupt administration of justice draws the wrath of God upon magistrates, so the wildness and looseness of the people provoke the indignation of God against the country. Therefore, that all such offenses against God as swearing, cursing, lying, profane talking, drunkenness, drinking of healths and the like, which excite the people to rudeness, looseness, and irreligion, shall be respectively discouraged and severely punished according to the appointment of the governors and freemen in provincial council, and general assembly, and court of justice.'

"The first colonial legislature, which met at Chester in the latter part of 1682, declared as follows: 'The sale of intoxicating liquors is the cause of annoyance and disquiet to the people and of murder among the Indians (!), and a heinous offense against God, and a reproach to the blessed name of Christ and the Christian religion.'"

Would that the dram-selling and tippling rulers of the present day might inquire for those old paths, and turn from their sins and walk in the good way.—Safeguard.

Allotment of the $250,000 to be spent in common by the fourteen national church organizations which are to cooperate in the Interchurch Emergency Fund drive, beginning February 9, was announced by the committee in charge, of which the Rt. Rev. Theodore Irving Reese, bishop coadjutor of the Episcopal diocese of Southern Ohio, is the chairman.

The remainder of the $10,000,000 will be spent by the respective churches which are joining in the movement in accordance with a budget already made up. The entire amount will be devoted to after-war reconstruction work. The following is the allotment of the general fund:

General War-Time Commission of the Churches, $50,000; General Committee on Army and Navy Chaplains, $12,500; War Production Communities, $60,000; Negro Troops and Communities, $15,000; Social Hygiene and Sex Morality, $10,000; Recruiting and Training, $15,000; Literature, $30,000; War and the Religious Outlook, $25,000; Exchange of Ministerial Service, $10,000; new work in connection with reconstruction, $22,500.

Reports from the Department of Labor and from the American Federation of Labor indicate an

increasing amount of unemployment throughout the land; an amount to cause uneasiness and energetic action, not so much because of its relation to social unrest and radical agitation, as because of the hard-ship in which it may soon involve many thousands of families.

The Young Women's Christian association is making commendable efforts to solve the housing problem in Washington, by providing homes for hundreds of girls in government employ. It has a large house in the city proper, two in the suburbs, and is building a hotel near the station that will provide homes for two hundred. The government has stopped work on the homes it was building for women, and the Young Women's Christian association is putting up such an effective protest that this work may be resumed.

OUR MISSION IN CHINA

Kaichow, Chihli, China,
Dec. 9, 1918.

Dear Friends at Home:

My intentions were to get a letter off to the church papers so it would reach the readers by Christmas, but now there are just a few more weeks till Christmas, so this letter will not reach you before the middle of January, I suppose —provided it has a better fate than the letters I have sent since the beginning of this year, none of which I have seen in the church papers. I mean the letters I sent through the Mission board; maybe they were not fit for publication, or possibly the censor kept them. Therefore, since I am too late to wish you a "Merry Christmas", I might wish you such a Christmas in the year 1919, in the hope that this will reach you in good time. And we may also wish you all a blessed and prosperous new year.

In July I wrote that the girls' school was not yet finished, but now I can write that the school was dedicated on the 15th of September, and since that time is running successfully, with Miss Neufeld in charge, with 21 girls in school one more than the number for which the building was intended. And in the boys' school we have an enrollment of 76, practically to full capacity. At the dedication of the girls' school the district official and his lady honored us with their presence, and he spoke some fitting words for education and in recognition of the work of missionaries along educational lines. When school started in fall practically all the boys took sick, until just about a dozen of them could be around. Hence our school was converted into an emergency hospital, with me as chief physician, and he was not expert at his work. Mr. Kaufman helped me, so we made the rounds a few times daily, and administered such medicine as we had for the sickness, which we soon stamped as LaGrippe. When we heard and read of the prevalent influenza we knew that our boys had been sick with the same disease which has taken so many victims all over the world. Nearly all of us foreigners had a mild attack but we got over it quickly. In our province influenza has done much havoc, and in some places the coffin shops could not supply sufficient caskets for the many dead. Early in September it was said that on one of the streets in Kaichow there were 200 down with the disease. Much eye trouble we have in both schools; but the good medicine we have for eyes has already helped many a child. We are thankful that the Lord has protected us all, and has kept all the boys and girls thus far, so that none has succumbed to the disease.

Thanksgiving day is just past, and we can say that we had a blessed day with our Chinese brothers and sisters, even though our hearts have been made to ache considerably because of the coldness of a number of church members. Quite a number of the members attended, and a goodly number of others. It was a glorious Thanksgiving, because we could heartily thank our heavenly Father for the signs of peace in Europe, and the actual cessation of the slaughter; so we felt like doubling our praise to God, for He had protected us, and had given to our Chinese an exceptionally good harvest, and the many, many spiritual blessings of the gospel. And the service was made impressive in that the Christians came forward one by one and laid on the big wooden platter in front their gifts for the Lord. They filled the tray, and the total amount was about $11.00, representing the gifts of all Christians present, of about 200 acres of land, the total real estate (estimate) of all our church members. Of course, this was only about half of what they could give — and we urged them to be properly represented before God, for their gifts ought to represent them — still they had subscribed about $35 for church work earlier in the season, and had given a special offering of $9.50 for the Bible society, to which place the Thanksgiving offering also went. It may be known to our friends at home that our Christians have held themselves responsible for the annual support of one evangelist, also do they pay the Sunday school supplies. Now, however, there seem to be definite signs of the beginning of greater things to be done by those who claim allegiance to Christ, who gave Himself that men might be saved.

Thanksgiving day fell about in the middle of our short Bible course for Christians and inquirers. Twelve inquirers were regularly in attendance, and the workers, together with the inquirers, seemed to be greatly benefited by the efforts put forth to get a deeper knowledge of the truth as it is in Christ Jesus. To the inquirers present the gospel truths became fairly clear, and there is hope for baptisms in the near future; however, our 15 Chinese co-workers were possibly most benefited during those days of study and heart-searching. The inquirers agreed with me that they go forth for a few weeks, or months, and show that they mean what they have said by their coming to the catechetical instruction. It was suggested to them that they win another person, and especially their wives or husbands, and come for baptism, in due time, in company with another person. They were interested, but oh, you must join us in earnest prayer that they might get the spirit of soul-winning before they are baptized; then we need not fear that they will so easily grow cold and leave the Christian services.

"Judgment must begin with the house of God," and so it seems to have come about here in our field with our Christian workers, and we thank God for signs of an awakening, which are evident in the dissatisfaction with self, and the things which have been and a burning desire for a larger work of grace in the hearts of the workers themselves, and a determination on the part of the leaders to push a larger program of evangelization, — and also a determination seems evident among the workers to "put away the old leaven" among the baptized Christians. We hope to communicate to you later the program which our dear Chinese co-workers have adopted for the new year, and which seems to have been prompted by the Holy Spirit. They mean to press on and push the work, and they certainly need the backing of the prayers of you at home. It was encouraging to hear one of the brethren say that they wished to be subject to the points of the program only until they would actually go beyond the limits of the outlined plan of evangelization. Among other things the desire of our Chinese co-workers is to win two hundred souls in the new year, and to pray definitely that the Holy Spirit will move every Christian, as soon as he becomes a church member, to give at least the tenth to the Lord. It seems as though a feeling of responsibility for the 500,000 living, individual Chinese is beginning to make itself known, and conviction of sin is keener. How we pray that our dear Lord may continue His good work which He has begun, and that a true awakening may take place in our field. One feels somehow that there is great danger in these momentous days of rapid movements, and of world challenges, that one be left behind in God's program, for this is a time of larger things for the church of Jesus Christ, and it behooves us all to find our place in God's plan. We trust that you already know of the challenge made by the Student Volunteer Movement last January to the joint Boards of Foreign Missions in U. S. A. The representative said: "Leaders of the church, I want to ask you a question that has been asked me: What would happen if from all the colleges this year there should rise up ten thousand students whose hearts God has touched who would come to you and demand that they be sent to the foreign mission field? What would happen? Could you send them out? Would they have to go on their own charges like the great first missionary, the Apostle Paul; or would you push them back again? That is the question that is in our hearts. Suppose God answers our prayer; what is going to happen?" The signs of the times seem to point to a large awakening in the church of Jesus Christ, and our home churches must certainly claim their share in Christ's program of discipling all nations to such an extent as He, in His love and patience, as He knows will be best ere He come. And each of us should be properly represented in this glorious work.

At present we are in the midst of practices for the happiest season of the whole year, and we can say, after more than two weeks of drilling on the old style, that we are getting an approximation to a tune with the one hundred (about) street children who come for special practices. And what a world of difference there is between teaching our school boys to sing and the street children; for it is play to teach the school boys, whereas it requires about all the energy a person has to teach these street boys. Let us hope that the Christmas story which these "dirty" children sing and tell may leave

its lasting impression on their hearts; we have good proof that the gospel is powerful enough to put the finishing touches to these "diamonds in the rough." There will be about three hundred children who will get Christmas candies, and we are glad that already we have received close to one hundred dollars this fall for Christmas use. Our Chinese and we are very thankful to the generous donors. You are really helping to make Christmas more real to the Chinese, and you can be assured that the larger part of the joy is yours in that you have given that others might be happy. We are glad that we are nearly done with the practices for the Christmas program, and we cordially invite you all to attend. We believe too that you would possibly enjoy the program, our Chinese shall give, as much, or more, than the Christmas programs at home. One has the joy of seeing former idolators give homage to the new-born King, and that is full of meaning. Yes, we hear familiar Christmas songs also here in China. We are delighted to have "Silent Night, Holy Night" in Chinese this season.

And for Christmas we expect to have the Sisters Habegger and Lehman with us for the first time, and we want to join in the joys of Christmas and unitedly meditate upon the meaning of that day to a sinful world. Bro. and Sister Kaufman, now of Tungming Hsien, will also be with us, and we eight foreigners also wish to have a program among ourselves. My dear Jennie will meet the sisters for the first time in China. Because of misinformation the Sisters Habegger and Lehman and I did not meet in Shanghai, so I could not escort them to our station before they went to Peking. I followed them to Peking, whence they had gone in company with a Y. M. C. A. deputation, who had a Chinese speaking foreigner for escort. The ladies are certainly at a very good school, and they will get a good foundation in the study of Chinese. The Kaufman's and Sister Fast have gotten a good ways in the acquisition of this difficult language, and soon we will have it better in our field, when not only two or three can do full work. Pray for all of us that we may get a better hold on the language so that we may be better able to use it effectively in winning men and women for the Master. Why, as it stands now, we cannot leave the station because of all the pressing work to be done right on the place, and how much we desire that there may soon be one missionary whose time is largely spent in visiting the villagers and telling them the gospel story. However, we work hard to get people prepared to go out into the villages and preach, and the thirteen paid, as also a few voluntary, workers who go out day after day are our representatives, and we try to fit them for the work by having Bible classes with them about one month in a year. We also have a large opportunity to prepare the school boys for the Lord's work. Upon suggestion that they utilize every other Sunday afternoon — they get a day vacation every two weeks — when they all are here to go into the neighboring villages to advertise the school and sing gospel songs They have asked for the big Sunday school pictures and now go out in groups under direction of leaders and sing and tell the gospel story to their ignorant neighbors. Such movements are encouraging and they need your earnest prayers.

It is a little better now, but we have had rather disturbed times here this summer and fall; still we have had nothing to fear, and, in general, even the robbers have respect for the foreigner — possibly because of the philanthropic side of missions, and fear of punishment. When we go from Kai Chow to Tungming Hsien we may hear that there are two hundred brigands busy at the river, but when we get to the river we do not even hear anything anymore about robbers. But all well-to-do Chinese live in constant fear of brigands, and the former have already paid thousands of dollars over to the robbers at the latter's demand. Some of our members have also been put under trial by the robbers and had to pay small sums — the robbers are very fair in their way, for they ask proportionately to a man's property, whereas the poor are, as it were, unmolested. We feel heavy for a number of Christians who have practically ceased to come to services on account of robbers, and their contributions have also ceased. They need your prayers, for they do not yet understand that they are to make these trials stepping stones to a truer Christian life; and they cannot see the blessing in persecution, according to Matt. 5.

A number of wounded people have come to us in the last months, and we have done our best for the poor people who had bullet holes through the chest or abdomen, received from the robbers. One man came with his arm completely shattered right under the shoulder. It would have been an easy matter for a physician to amputate the arm, and help the man; but we had to say that we could not do anything for him, that he'd better go to our neighbor mission (Canadian Presbyterian) where there was a hospital. We rejoice to see what spiritual good a nice teacher in Kaichow has received from medical treatment, accorded to him in the hospital of our neighbor mission, where he had his badly diseased food amputated and returned a cured man. He went there at our advice (and it cost him just $7.00), and now he cannot thank us enough for our kindness in advising him. He immediately bought one the highest priced New Testaments, and said: "I believe in the gospel with all my heart." One sometimes thinks these Chinese quacks do not charge much, but we heard the other day that a wounded man, for whom we felt we could not do anything anymore — but also advised him to go to the hospital, where he could have had the best and cheapest treatment–gave himself into the hands of one of these men and accepted the quack's offer to get cured for $50. What an opportunity for a medical man to do a large work!

For two months already we have had coal fire, and a fur coat comes very handy these days. But also here we have difficulty to get sufficient coal, and burning material in general is not cheap. The restrictions of exports from the U. S. A. was somewhat inconvenient for us, but we have not suffered except on our pocket books, which hardly yielded the desired amounts. But the Chinese products are fairly cheap now, for the crop has been exceptionally good. We are glad for the Chinese. We can use very many Chinese vegetables, and China has fine fruits; and of course we use much of the Chinese wheat flour, ground on the stone mill. However, we must pay 70 cents a gallon for kerosene, and in winter it is rather expensive to use lamps.

With best wishes to you all for the new year, we remain,

Your co-workers,

P. J. and Jennie Boehr.

WORLD-WIDE SUNDAY SCHOOL NEWS

Edward Kirk Warren.

He was a prince among men and now he is one of the great multitude in heaven. Mr. Warren was called to his reward on January 16th. A large company of his friends gathered in the Congregational church of Three Oaks, Michigan, on the following Sunday and joined in the services of tribute to one of the greatest Sunday school men that this world has ever known. All who attended the convention of the International Sunday School association, which was held in Buffalo last June, will remember Mr. Warren as the retiring president. Whenever he appeared he was greeted with hearty applause. His messages were ringing with good cheer and enthusiasm. Mr. Warren was always the same and he was held in high esteem for his works' sake in every department of the organized Sunday school work. Sixty years of continuous activity in one Sunday school is a great record in itself. In this school in Three Oaks he was scholar, teacher, officer, superintendent and finally was elected superintendent for life. Mr. Warren began his relationship with the Sunday school work at large when he attended the International convention in Atlanta in 1878. At once he began to bring things to pass at home and organized the Berrien County Sunday School association, in Michigan, and since that time he attended every annual county convention with the single exception of the one in 1916. He was secretary of that organization for five years and president for about twenty-five years. He was a member of the State Executive committee of the Michigan Sunday School association for about twenty years and held offices, in turn, of secretary, chairman and president. The International Sunday School association soon saw the power in this worker of Three Oaks. For twenty-five years he was a member of their Executive committee, and held numerous offices, finally being honored by election to the presidency of that organization.

In the World's Sunday School association he was an active force for twenty years. He became a member of the Executive committee at the time of the World's Third convention which was held in London in 1898. He was made president when the Fourth convention met in Jerusalem in 1904, and also presided at the Fifth convention, meeting in Rome in 1907, at the special request of the newly elected president, Rev. F. B. Meyer, D.D., of London. For five years he was chairman of the World's Executive committee. Mr. Warren also attended the World's conventions in Washington and Zurich. Those who were present at the Zurich convention in 1913 will never forget with what hilarity Mr. Warren gave away thousands of dollars in naming various people to life membership in the World's Sunday School association.

The Samaritans were both highly regarded and greatly helped by Mr. Warren. A statement, writ-

(Continued on page 5.)

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EDITORIAL

THE PROBLEM OF EMPTY CHURCHES

At a time when Christian people most needed the consolation and comfort of the fellowship and worship of God's house, during the recent epidemic that swept over the country, taking its toll of many thousands of lives, the authorities, in nearly every community, saw fit to order the doors of God's house closed. Christian people are law-abiding and therefore submitted to the order without complaint, although they questioned the wisdom or propriety of such a course. Surely if ever there was a time when people should think most of God and humble themselves before Him, it was at that time. We know that the world specially needed the message that would turn the thoughts of men and women to their Creator and impel them to cry to Him for mercy.

Now the time for a closed church seems to be over about everywhere and all who will may seek God's presence in His temple. It is a glorious and refreshing thing to he able to come to Him and unitedly confess sin and implore His forgiveness.

Do people hasten into the house of God, now that they are free to do so again?

They do not. That is, those who are not among the old faithfuls are no more in evidence than before.

Every congregation is confronted with the task of reaching several classes of members. The first class consists of those who may always be depended upon to be in their places. Weather does not discourage them, the preaching helps them and there are no fellow-members whom they make an excuse for staying away because, perchance, they do not like them. When the minister sees fit to lecture the congregation, these always get it and take it in good grace. It is with a handful such as these in the church that holds the organization together and keeps the minister from running away in the search of better jobs. Unfortunately, this class represents a small portion of the membership. Though they only do what every member of the congregation should be doing, they have generally to bear the whole burden of the work and the greater portion of the finances.

The next class of members are those who live so far away from the church that their presence can only occasionally be noted. The cost of travel, the time that is required in going back and forth and other things involved in living too far from church for regular attendance are a hardship to both the member and the church. The loyalty of the member who continues relations with the church, though far away, is to be commended, but it is unfortunate that such things must be. Sometimes a whole congregation, because of changing circumstances, gets far away from its house. We know of a city church with a membership so scattered that the pastor estimates the cost of his people for travel to and from church to be more than twice the amount of all they can contribute. This problem of members being widely scattered is one that most seriously affects the churches of the smaller denominations which often have but one or two churches in a large city and so must rely on the loyalty of their people and their willingness to put up with the inconveniences of travel in order to exist. The churches of larger denominations seldom have such a scattered membership as those of the smaller ones. With them the change of location means nothing but the change of membership to another church of their own. With the churches of the smaller denominations a change of membership involves the loss to the denomination of the one making the change. There is no reason why the church should urge identification with a congregation near at home in order to keep fresh in the service and there is every reason why the pastor should be anxious why such separated ones still retain their membership.

The third class of church members that presents a problem in regularity in the services is the one composed of those who "are not on the job". Alas, their number is legion! Their membership is but a nominal one. They add very little to the church but material from which to call for an occasional contribution. It is one of the satires of modern life that we have so many church members and so few who are showing by their lives and activities that they are really Christians. Should they be shut out of the fellowship? Such a cure might be a heroic one, but the quality of church membership would rise to a high plane. A revival sometimes wins some of them back to their senses and to their duty. Their children frequently offer material upon which to work in further increasing the membership roll. Their contributions help some now and then. The preacher gets a chance to marry some and bury others every once in a while which keeps him from going stale in the service. Yet, on the whole, what is the use of counting numbers when the cause of Christ sees no greater advance as the length of the church roll increases?

Outside of the classes which the church does reach with more or less effectiveness there still remains the great world of unsaved men and women. Some will never respond to the church's effort to win them because "they love darkness rather than light", but others may be reached if there is, first, an earnest Christian life in the church, and second, a sincere effort to get the unsaved. We have noted how that today they are not so eager to come to the church as they once were where there were not the outside attractions we now have everywhere, but the case is not hopeless. People still do respond to the gospel's invitation. But Christians must bring it where men and women are and must live it in their associations and every-day life.

CORRESPONDENCE

Halstead, Kans., Feb. 3, 1919. Dear Readers of The Mennonite. Owing to the prevailing epidemic there were no church services held for four consecutive Sundays, beginning with Sunday, October 13. By state order no public gatherings of any kind were allowed hence our church as well as all others were effected. The quarantine was removed and we held services for three Sundays when the doors were closed for a second time for a duration of four weeks. Up to the present time but few of our members have been victims of the disease. Those that were sick have recovered for which we have reasons to be grateful. We were allowed to have services but no Sunday school Sunday before Christmas and services again on Christmas day. We were indeed grateful that we could attend ordinary services if we were denied the privilege of rendering a program with the children.

Miss Dorothy Goodman, our Jewish missionary, spent several days in our midst and created an interest for the work among her own people by her inspiring and interesting talks.

Bro. and Sister Brown were in our midst Tuesday evening, Jan. 14. Bro. Brown gave an interesting talk on Chinese customs and gave a strong plea for Chinese missions. Sister Brown sang a song in the Chinese language.

We have again been reminded of the fact that we have not here an abiding city, but we seek after the city which is to come, through the passing away of Bro. Walter C. Baumgartner whose death occurred at the Halstead hospital, November 21, from a complication of internal disorder which had necessitated several operations during the past few months. Walter was born in Excelsior, Mo., on March 12, 1882. In 1884 the family moved to Halstead, Kans., on the farm where he grew to manhood and where he resided with a twin sister and a younger brother who feel their loss keenly. He is survived by six brothers and six sisters. He early joined the Mennonite church where he was a faithful attendant and a worker in Sunday school and Christian Endeavor society. On account of the quarantine the funeral services were held from the Zion Evangelical church near the Baumgartner home. Funeral services were conducted by Rev. Amstutz who based his sermon on II Tim. 4: 7, 8. A mixed quartet furnished music. On Jan. 16 occurred the death of Curt V. Riesen at the Halstead hospital of pneumonia, following an attack of influenza. Curt was born in Halstead, Sept. 11, 1888, and has lived here all his life. He is survived by his bereaved widow, two sons and one sister. Funeral services were held from the Mennonite church, Rev. Amstutz officiating; text: Ps. 23.

The war has had its effect on us, same as on all congregations. Many of our young men were called to the colors and some of them are in France and Germany. Several of them who worked in the ship yards have been discharged and have returned home. Our service flag contains seventeen stars. We feel thankful to God that so far none of our young men were called upon to lay down their lives in this awful war.

At present we are studying Paul's letter to the Romans in connection with our midweek prayer-meeting. These meetings are interesting and helpful and are

a necessary part of the church life and activity. Sometime ago we organized a Junior Endeavor society and it was fairly well attended considering that most of the children live in the country and have quite a ways to come. The society has not been able to hold its meetings for sometime on account of the quarantine and bad roads. We hope that the work can be taken up again in the near future. Here is an opportunity for the children to gain Biblical knowledge and training in Endeavor work which they should not be deprived of.

Sometime ago four boys were baptized upon their confession of faith. May they remain true to their vow.

Katie B. Schmitt.

WORLD-WIDE SUNDAY SCHOOL NEWS

(Continued from page 3.)

ten by Mr. Warren about two years ago, is of special interest in this connection. He said, "All that I have been able to accomplish both for myself and others, I owe in large measure to the Sunday school. Forty or more years ago, when I was a very young Sunday school superintendent, I prepared a paper on "The Geography of Palestine" for a monthly Sunday school concert. My interest in Palestine and in the Bible history connected with it was aroused at this time, and has been increasing ever since, keeping pace with my interest in the Sunday school, and it finally led to my making a tour of Palestine and Egypt in 1901, with my family. The decision to hold the World's Fourth S.S. convention in Jerusalem was in a large measure the result of this tour. Also my interest in the Samaritans originated when we visited them in their home at Nablous during these travels. As an outcome of this visit we secured the presence of Jacob the Samaritan high priest, Isaac the second high priest, and two other prominent men of their nation, at the World's convention at Jerusalem. The high priest gave to the delegates an address of welcome in Hebrew, which was translated into English by a converted Jew. This was the first recorded instance of the contact of a Samaritan and a Jew since the talk of our Savior with the woman at the well, nineteen hundred years ago. I received a special commission from the Samaritan nation, appointing me to represent them at the World's convention at Zurich, in 1913. This bore the signature and seal of Jacob, son of Aaron, the high priest, and seventeen other men of their nation. At this convention the "Samaritan Committee" was organized, which had for its object the preservation of the little remnant of this people as a living exhibit of the truths of God's Word from the call of Abraham to the present day."

Tokyo — May 1920.

Subject to the approval of the Executive committee of the World's Sunday School association, which meets in Toronto, February 12-13, the date for the Eighth convention has just been fixed and is May 1920. This World's convention has been appointed to meet in Tokyo in 1916, but had to be postponed because of the war. Promptly upon conclusion of the armistice the World's Executive committee cabled to the Japanese association and asked when they desired the convention to take place. The Japanese Sunday School association sent a cable reply, "May 20, 1920". This date was then confirmed by the British section of the World's Sunday School association. A strong Program committee has been appointed. The Transportation committee is busy. Routes and rates will be announced as soon as information can be obtained from the steamship companies. Bulletin No. 1 will be sent at once to upwards of 3,000 who have made inquiries concerning the proposed Tokyo-1916 convention. All who desire any information concerning "Tokyo-1920" should write to the World's Sunday School association, 216 Metropolitan Tower, New York City.

PROPORTIONATE GIVING

I Corinthians is accepted as a part of the inspired Scriptures. In the fifteenth chapter Paul presents the arguments for the resurrection of Christ and consequent resurrection of the believer. The fifteenth chapter is a great reservoir of truth, the sixteenth chapter pipes the contents of the reservoir to the dry fields of finance, trying to make the desert bloom as a rose. We cannot well accept the comfort of the resurrection chapter and dodge the application to the churches to whom it was written.

"Upon the first day of the week lay by him in store as he may prosper." The deed marked a day; the resurrection of Christ shifted worship from the day of rest to the day of life. Rest from creation, deliverance from Egypt, lost their power over the church, and the resurrection of Christ from the dead gave a new day.

"O day of rest and gladness,
O day of joy and light."

It is not enough to bend before the throne and sing, "Holy, holy, holy." Singing is a poor substitute for service. The Lord may love a cheerful singer, but we know he loves a hilarious giver.

What is the inspired ritual for the Lord's day? "Upon the first day of the week," put on your best clothes and take your way to the church service? No. "Upon the first day of the week," lie abed until high noon? No. "Upon the first day of the week," blanket the mind with the Sunday paper? No. "Upon the first day of the week let each one of you lay by him in store as he may prosper." Bring your business to the open tomb of Christ. Let "the light that never was on land or sea", save from the tomb of the Lord, flood the pocket-book once a week. Do not divorce six days of toil from the one of worship. Let the electric light from the dynamo of the resurrection flood the week of toil and struggle. If your methods will not stand the light, change them. The women brought their spices to the dead body and sealed the tomb, to find a living Christ and an empty tomb. Bring your money to the empty tomb and the living Lord to be changed into spices that shall sweeten the lot of the living. If business men knew each week where they were on the sea, there would be fewer wrecks on the reefs and sandbars of failure.

The old question, "What is spirituality?" would soon be answered if men obeyed this order of Paul's. It is hard to be worldly minded six days and spiritually minded one; but bring six days to the one, and worship will be easy. Lot's wife had so much behind her that even angels could not lead her. "Remember Lot's wife." Six days of unsanctified toil is a heavy drag when one tries one day in the week to run the race set before him.

"Each one." Responsibility is individual, salvation comes to the individual. Birth of the spirit, like birth of the body, is an individual matter. Branches get their life from the common vine, and duty is personal. No one is responsible for the soul of another, nor for his money. Duty, like digestion, is an individual matter. Thinking of how much another ought to give is not giving. "Strait is the gate and narrow is the way." If the Siamese twins got in, they walked sideways, not abreast. The sultan cut a new gate through the wall into Jerusalem for his friend, the emperor of Germany; but the wall is not cut for men entering the New Jerusalem. God makes no exceptions. Law is law in the church as in nature. "Let each one of you." The food on the table nourishes each one as it is eaten and digested by each one. Soul nourishment depends upon personal duty.

"As he may prosper." Suppose you have not prospered. Then bring your adversity to the empty tomb, and in the light of the resurrection tomb study why. If the fault is in the social order, the cure may be beyond your power. If it is due to lack of power, then weakness is well studied near the source of strength. But be sure your want of prosperity cuts into your clothes and food as well as the Lord's share. Make the Lord your preferred creditor. The centurion bought his freedom at a great cost and your Lord paid a great price for you. You were redeemed not with silver and gold, but with the blood of Christ. It may be your appetites have outgrown your income; you are trying to keep pace with the world. A weekly visit to the empty tomb will change your tastes and curb your ambitions.

"It is required in stewards that a man be found faithful", not fashionable. It is not recorded that Eliezer of Damascus used his master's wealth to make a show of himself in Laban's country, but to get a bride for Isaac. We forget that we are stewards; that wealth is given us to be used in getting a bride for Christ. A steward is property, belongs to the Master, does not hold property except in trust. The wealth inside the church is a trust fund, and Christians are the trustees. The day of reckoning is every first day; the basis of reckoning the prosperity of the preceding week; the object of reckoning that Christ may get quick use of what belongs to him.

The New Testament had the Old Testament for a background. The proportion was clearly stated in the Old Testament; the tithe paid the tax—was not counted as a gift—beyond that came the free-will offerings. Is it true that law gets more from the Jew than grace from the Christian? Is it true that after we have made sport of Shylock, we find he did more for Jehovah than we are willing to do for our Jesus? That Sinai develops a higher type of character than Calvary? Does the blood shed on Golgotha mean less than the blood of sprinkling at Sinai? The Jew did not have the world given him for a field. The church has. If it took a tithe to care for the Jewish state, how much more do we need for the capture of the world!

We accept the Scriptures as an "infallible rule of obedience". I have called attention to an order of Paul for the churches. If we accept the gift of life we must ac-

cept the law of life. Let the deed honor the day. "Upon the first day of the week lay by him in store, as he may prosper." — O. P. Gifford, in Men and Missions.

Missionary history is a mystery until it is read as His story.

THE C. E. TOPIC

Feb. 23.

Christianity and the Toilers of Japan.

Matt. 28:16-20.

There was a time, within the memory of some of us still living, when Japan hardly existed in more than a name in the civilized world. People regarded that country as merely one of the many heathen races of the world whose civilization, if they were wiling to call it that, was to be ranked as a vastly inferior one. Things have moved rapidly during the past few generations and now Japan stands among the powers of the world as one that must be respected and will have an influence in the family of nations. Politically it has dominated a continent, conquered China, its neighbor, humbled Russia and participated on the winning side in the great world war. History will always record the rapid transformation of Japan, from an obscure and unknown nation to a great world power, as one of the wonders of our times.

If the power of the crucified and resurrected Christ has done so much for us, for our nation, and nations of the world generally, it certainly must be able to do great things for Japan. Indeed, the gospel has worked wonders in Japan. Communities of earnest and consecrated Christians have been established throughout the empire as a result of the efforts of the missionaries under God's guide and blessings. There have been school and colleges established, which have had a leading part in the re-birth of this great empire of the East and with modern education we have noted the appearance of many able Japs in the fields of education, politics, science, finance and industry. The religious and educational history of Japan affected the Japs, especially by their entering politics, science, finance and industry, the world has been led to know that Japan has men and women who are to be considered in matters that relate to great world affairs.

During this late war-period Japan has come to realize more of the materialism of the world than ever before. Much as was the wealth that accumulated in the hands of American manufacturers, in the making of supplies and munitions of war, we must not forget that Japan went through just such an opportunity. More millionaires have been made in Japan during the past 5 years than ever before in its history. Mills, foundries and factories of various kinds have been kept going to the limit of their capacity in order to supply the needs of the world in manufactured goods. In Japan labor is cheaply paid and the hours are long. Its factory system seems to us particularly hard. Girls doing work for which in America two or three dollars a day of eight hours is paid, work twelve to fourteen hours seven days a week in Japan for about fifteen cents a day, living and sleeping, practically prisoners, in the mills in which they are employed. In other trades and lines of occupation there is about as much difference in time, wages and labor conditions. Japan has come to realize the meaning of commerce and business, but it is not yet beyond the stage where its men and women are exploited for the sake of making a few very rich. This condition cannot endure forever. Enlightened people will have rights, comforts and opportunity for advancing their conditions in life. There is a need for Christianity in order to save the worker and his employer, the one from anarchy and the other from greed.

The following extract from Dr. Augustus H. Strong, "A Tour of Missions" throws an interesting light on one phase of missions in Japan:

"We wished to see mission work in a country field, and we begged Mrs. Fisher to go with us to Kanagawa, a suburb of Yokohama, where an educated milkman is pastor, and where the Mary Colby school of Christian girls attends the worship of his church. The reverence and sincerity of the service impressed us. The warmth and abandon of the singing put to shame our western quartet choirs. Here is a pastor who prefers to supplement his meager salary by selling milk on week days, rather than to give up the satisfaction of seeing his church entirely self-supporting. It seemed to me the model of a good ministry, and the prophecy of a multitude of New Testament churches in Japan, manned and financed and governed by the Japanese themselves. So long as we of the West furnish both the preachers and their salaries, the Japanese will not learn to depend upon their own administration or their own giving, and we will not have churches organized on correct principles and so rooted in the soil that they can stand the shocks of time and endlessly propagate the gospel. May the little one in Kanagawa 'become a thousand'!"

THE S. S. LESSON

Feb. 23.

Moses Praying for Israel.

Exodus 32:7-14.

Golden Text: The supplication of a righteous man availeth much in its working. Jas. 5: 16.

It had been only a few weeks since Israel declared allegiance to God, yet, here we see how easily their pledge was broken and forgotten. It is human nature that is the most unreliable thing upon earth. We need to be continually warned that we are in danger of falling or yielding to temptation, yet, in the face of constant warnings and exhortations, men and women do frequently so far lose themselves in sin as to forget altogether the most solemn promises they made to God.

Moses was absent on the mountain many days. The people tired waiting for him. Soon they came to the conclusion that he had perished and they would see him no more. One sees what a mighty personality Moses was when he was with Israel and how Israel was capable of great things under his lead. One also sees what a difference the absence of a capable leader makes with a multitude of people.

Not having Moses to lead them, the people demanded that Aaron make a god to lead them. They had yet to learn that the visible presence of God or even God's leaders are not required when God's work is to make progress.

Though eloquent, Aaron was lacking in the strength of character that goes to make up a real leader. He hesitated and compromised and then, for fear of the people, he made them a golden calf. He no doubt wanted it to be a representative of Jehovah, but such an image was not in accord with God's demands. Besides it showed how much he and the people were still under the influence of the idolatry of Egypt where the sacred bull and his image were objects of veneration and worship It is remarkable what progress Aaron made in his evil and how quickly he did it. First, he listened to their demands for a visible god, then, he made one for them and became a willing tool in their sins, and, finally, he completed his iniquity by arranging a worship and an altar for this idolatry. A step away from the true service of God is always a step down and the remarkable thing about it is that one does not stop there but continues to go down and down until the lowest depth has been reached.

It must be noted that Israel had yet but little practice in self-government, and the old habits of Egypt were still with them. We must learn that even though we come out of the bondage of sin the memory of our past sins, if we do not watch, may have a strange and fascinating hold upon us. It is one thing to leave sin and quite another to keep sins from pursuing us. The memory of what God has done for us and the knowledge of what he can do will always keep us secure, if we do not let them go.

The revelation of God to Moses, that Israel had become unfaithful, followed the receiving of the law. It frequently happens that when we have been on the mountain-top of the most wonderful things that God can bestow we get the rude shock that brings us back again to earth. Mountain-top experiences are wonderful revelations of God and His wonderful goodness, but it is not for even the best of men, to stay on the mountain-top indefinitely. There remain difficult and unpleasant tasks down on the earth-plain still to be done.

The offense against God was one too serious to be dealt with lightly. They had not taken God seriously and now He must show that their sin is the most serious offense they can commit against Him. When God determined to destroy Israel, it was not to withdraw the assurance to Abraham to make out of him a mighty nation. Moses was descended from Abraham and God could keep His promise through him. Israel had to be punished but it was a most unselfish act on Moses' part to plead that the extreme penalty be not applied. There are four motives expressed in the plea of Moses for sparing Israel from destruction: (1) Israel was God's own chosen people whom He had brought out of the land of Egypt with a mighty hand. (2) The deliverance was accomplished with a mighty display of divine power. (3) To destroy Israel would hurt the reputation of Jehovah in Egypt. They would say concerning the act that God had brought them out only to kill them in the desert. (4) Moses pleaded the covenants of God with Abraham, Isaac and Jacob. There was no merit that he could plead for Israel, they deserved all the punishment that God might send, but here were the promises made to the patriarchs.

"God repented" is the human way of expressing the idea that God listened to the plea of His servant and withheld the extreme punishment Israel so richly deserved.

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NEWS OF THE WEEK

WILSON'S RETURN MAY BE DELAYED

Paris, February 10.—President Wilson, it is said, may defer his departure for America a few days because of the amount of work remaining in connection with formation of the league of nations. Instead of sailing February 14, according to the present schedule, the president may not leave France before February 16 or 17.

An extra session by the commission, of which President Wilson is chairman, resulted in virtual completion of the constitution for a society of nations. Several changes, however, will prevent the draft from being placed in final form for submission to the peace conference before the middle of next week.

Information from sources regarded as reliable, is that the league outline provides an executive committee of seven members, one representative for each of the five great powers and two for the small nations. The lesser powers must contended for larger representation.

Another agreement understood to have been reached is that the central powers must make full reparation for all offenses before they will be admitted to the league.

The supreme war council in session yesterday postponed until today decisions on conditions to be imposed in an extension of the armistice which expires February 17.

The following resolution proposed by president Wilson was approved Saturday:

"1. Under present conditions many questions not primarily of military character, which are arising daily and which are bound to become of increasing importance as time passes, should be dealt with on behalf of the United States and allies by civilian representatives of these governments experienced in such questions — finance, food, blockade control, shipping and raw materials.

"2. To accomplish this there shall be constituted at Paris a supreme economic council to deal with such matters for the period of the armistice. The council shall absorb or replace all such other existing interallied bodies and their powers, as it may determine from time to time. The economic council shall consist of not more than five representatives of each interested government.

"3. There shall be added to the present international permanent armistice commission, two civilian representatives of each government, who shall consult with the allied high command, but who may report direct to the supreme economic council."

DR. DAVID IS MADE HEAD OF THE GERMAN ASSEMBLY

Weimar, February 10. — By a vote of 374 to 25, Dr. Edward David has been elected president of the German national assembly. Dr. Edward, one of the undersecretaries of state for foreign affairs, has for many years been a leader in the Social Democratic party.

Prominent figures about the Court theater where the session are being held are Premier Ebert, Mathias Erzberger, Dr. Bernhard Dernburg, Minister Auer, Dr. Richtofen, Herr Hildebrand, Philipp Scheidemann.

Mr. David's speech was little more than a repetition of the words of Chancellor Ebert Thursday, especially when he referred to Alsace Lorraine and the union of Austria and Germany, both of these references being loudly cheered. He said that the old German structure has been destroyed and appealed to the assembly to build up a new and better house than the old one.

Dr. David brought a wave of approval when he said that political self-discipline was a precondition to political self-determination and another when he declared that the assembly should be the headquarters of the free world. Germany was a country ripe for democracy, he continued, but he warned the assembly that the eyes of millions of people in the world are directed toward it. Germany, he said, could earn the confidence of this world only by rapid creative work and must understand how to bridge the gulf to cooperative understanding.

His greeting to Alsace-Lorraine and the declaration that Germany would not stop insisting that it have the right of self-determination evoked a great ovation, as did his reference to the Austrians, whom he said he hoped to be able to welcome as colleagues.

GET IDEA OF THE PROSPECTIVE TAX BUDGET

Washington, February 7. — With the submission to the congress of the conferees' agreement on the long-delayed war revenue bill, the American people get an idea of their prospective tax budget for 1919 and ensuing years —some more than six billion dollars this year and four billion dollars thereafter, subject to the revision of future rates expected to be undertaken by the next congress.

The conference report presented to the house by Majority Leader Kitchin is regarded assured of adoption by both house and senate and of approval by the president. It thus promises to be the future American tax levy, which is now about $4,370,000,000. Besides this year's tax levy of about $6,000,000,000, further treasury needs to be raised by bonds and other means are estimated by the treasury at about $12,000,000,000.

The report will be called up in the house tomorrow, Mr. Kitchin announced. Its approval in both houses is expected early next week. The president is expected to sign the bill immediately on his arrival from Europe, about February 22.

Many of the rates in the bill take effect "the day after passage", this being construed to mean the day after the bill is signed by the president.

The income and excess profits collectable under the bill are in effect retroactive, and apply to the calendar year 1918, the bill having been started in the late spring of that year. with the expectation that it would be enacted into law by November 1. Long discussion of the bill in the senate and later in the conference committee, which found great difficulty in reaching agreements on various sections, have delayed enactment of the bill, and it will be nine months from the time work has started on the bill until it will be finally approved.

Except for slightly increased war excess profits rates for 1919 and corporations' income tax rates for 1920, virtually all the rates as revised in the bill passed by the senate are approved by the conferees and remain in the final conference draft. Like the original house bill and the senate's revision, the bulk of the taxes are levied on war excess profits or corporations and on incomes, individual and corporate. Rates of the senate on transportation, beverages, cigars and tobaccos, amusement admissions, club dues, luxuries and semi-luxuries, stamp and special taxes, all substantially were adopted by the conferees, while the house rates on estates and insurance were reinstated.

The principal rate increases agreed to in conference were to raise the corporation income rate for 1920 from 8 per cent., as proposed by the senate, to 10 per cent., and an increase from 60 to 65 per cent. in the second "bracket", or sliding rates, on corporations' excess profits for this year. The 80 per cent. war profits tax for this year was adopted, and on insistence by house conferees, extended to 1920, but made applicable next year only on such profits from government war contracts. The excess profits "bracket" rates of 20 and 40 per cent. for 1920, also were approved.

Virtually all the so-called relief provisions or "cushions" of the senate, designed to prevent hardship in imposition of the corporation taxes, were adopted.

In the important income tax section, the bill retains all senate rates, normal and surtaxes, including that of 12 per cent., double existing law, on corporations' income of last year in excess of credits previously allowed, but fixes the rate for subsequent years at 10 per cent.

The 12 per cent. normal rate on individual incomes earned last year, and the 8 per cent. rate payable in 1920, are retained with individual exemptions of $1,000 for single and $2,000 for married persons, and an additional exemption of $200 for each dependent minor. Also adopted are provisions that individuals shall pay only 6 per cent. this year, and 4 per cent. thereafter on the first $4,000, subject to tax above exemptions. The senate individual surtaxes, ranging from 1 per cent. on income between $5,000 to 65 per cent. on more than $1,000,000 also were approved.

Of the important general legislation and "riders" the conferees adopted the following provisions:

Levying a prohibitory tax on products of child labor.

Restoring a pre-war postage rate on letters and postcards July 1.

Providing a pay bonus of $60 for all persons in the military establishment, officers and enlisted men alike.

Extending the Reed "bone dry" prohibition law to the District of Columbia.

Increasing from $25 to $1,000 the tax on those dealing in intoxicants, including "stills" in prohibition territory.

For taxation of salaries of federal officials, including the president and judiciary, but not of state officials.

For submission of all government contracts by contractors on demand of the internal revenue commissioner.

For exemptions of 20 per cent. to oil prospectors.

Establishment of an advisory tax board of six members in the treasury.

Restricting sale and uses of narcotics by strengthening the Harrison drug act.

Among important senate or house provisions stricken from the bill were:

Proposed repeal of the publishers' second-class postage zone rates and proposed substitution of decreased charges.

The so-called Thomas amendment, which proposed 100 per cent. taxes on political campaign contributions in excess of $500.

House amendments for a federal license tax on use of motor vehicles.

The so-called "business license" of $10 on business and professional men earning $2,500 or more.

Senate taxes on inheritances for which the conferees substituted house levies on estates.

The house tax of 2 cents a gallon of gasoline.

House amendments to tax state and municipal bonds and other securities.

Although most of the senate rates in the bill are retained, the conferees made many important changes affecting income and war excess profits taxation, rewriting scores of amendments and virtually redrafting a substantial part of the measure.

SUFFRAGE WOMEN AGAIN ARE HAULED TO PRISON

Washington, February 10. — Sixty-five members of the National Women's Party were arrested last night by civil and military police after they had burned President Wilson in effigy in front of the White House as a protest against the threatened defeat of the equal suffrage resolution in the senate today.

Several thousand persons watched the demonstration but there was little disorder.

When the women were taken to police stations, they refused to furnish bond for their release.

The effigy of the president was about three feet in height and was made of paper. It was carried from the party headquarters to the place of burning by Misses Sue White, of Nashville, Tenn., and Garriel Harris, of Columbia, S. C., who marched in the procession of nearly 100 women, most of whom carried suffrage banners.

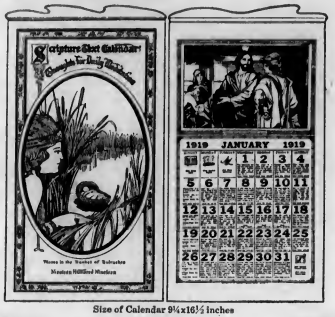
A fire was lighted in a caldron on the sidewalk and as the two women held the effigy over the blaze others made speeches to the crowds. The police then intervened and the wholesale arrests followed. Most of the women protested and continued to harangue the spectators until they were forced into patrol wagons.

BOLSHEVIKI ACCEPTED THE INVITATIONS OF ALLIES

Paris February 7. — General principles forming the basis for the complete draft of a league of nations have been agreed on by the special commission, which has had practically accepted the third provision in an article by article study of the proposed constitution. The tentative outline of the league's organization contains twenty-two articles. Provisional acceptance of preamble and the first two articles had previously been announced.

The supreme council, on receiving the acceptance of the Russian Bolshevik government of the invitation to attend the conference on Princes islands, immediately made arrangements to send a joint committee of two representatives from each of the five great powers to meet the representatives of the soviet government.

1919 SCRIPTURE TEXT CALENDAR THOUGHTS FOR DAILY MEDITATION



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through no fault of their own.

They are Handicapped

Sometimes by

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The Choir The Church Officers
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The

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, FEBRUARY 20, 1919. No. 8.

IN MENNONITE CIRCLES

Souderton (Pa.) church is making special efforts to liquidate its mortgage.

Communion has been announced for the Mechanics Grove Mennonite congregation for Sunday, February 23.

On Sunday evening, February 2, at the Altoona mission, Children's Consecration service was held when six children were consecrated.

Quarterly conference will be held at Manns Choice, March 2, of the Mennonite churches of Blair and Bedford Co. Evangelist James Steward is expected to be with the people at Manns Choice at that time.

Bible Conference will be held at Roaring Spring, March 15 and 16, instructors being Rev. E. W. Graybill, Richfield, Pa., and Rev. W. S. Shelly, evangelist of the General Conference Home Mission board, who will continue with a series of meetings.

Miss Elizabeth Foth, mission worker at the Altoona mission, has just returned from a visit to Battle Creek, Mich., Chicago, Ill., Berne, Ind., and Bluffton, O. She returns much encouraged in her work on account of the interest manifested by those with whom she came in contact in mission work.

The Sunday school of the Eicher (Noble, Ia.) church took up a collection for the Armenian-Syrian Relief fund on Jan. 26, which netted $125. The Wayland (Ia.) congregation contributed $250 to the same fund.

PRAYER AND PRAISE

Hammon, Okla., Feb. 3, 1919.
Dear Readers of Mennonite:

The missionaries are asked to write articles for our valued church papers from time to time and especially for the column under "Prayer and Praise" of The Mennonite. We think this is a splendid plan to bring before our churches special requests for prayer, as well as special causes for praise from our various mission fields. It is no doubt easier for the workers, and more encouraging to the churches, to write mostly about encouraging phases of the work and leave unsaid many of the hindrances that confront us in the battle against sin and the devil. However, in order to give the churches and mission friends a clearer idea of the actual conditions, and especially that they may be able to pray more intelligently and earnestly for the cause of Christ and the overcoming of the work of the devil, it is perhaps sometimes more necessary for us to mention the difficulties than the encouragements in the work. Reader, will you consider this article as an appeal to you for intercessory prayer?

About three years ago there appeared an article in The Mennonite on "Peyote or Mescal". It showed that all the tribes of the Plains Indians are more or less edicted to the use of peyote, which is both a habit forming and a dangerous drug and it not only used as a medicine, but also in connection with their heathen religion. It appears that since then (as well as before) several attempts have been made to enact laws in Washington, D. C., to suppress the use and sale of peyote. But all such efforts have failed, either because the legislative body failed to see that peyote is such a great curse to the Indians, economically, industrially, physically, mentally and spiritually; or because some of the men to whom the matter was intrusted, thought more of the money offered them by the peyote users than of the welfare of the Indians. However, the Indians seemed to fear that a prohibitive law might be passed and took measures to head it off. In October, 1918, a number of peyote representatives from seven or eight tribes in Oklahoma met in Oklahoma City and succeeded in obtaining a charter from Secretary of State for a "Native American Church", with headquarters in El Reno, Okla. I quote the following from a letter from the Secretary of State giving the purpose for which the new "church" was formed: "To foster and promote the religious belief of the several tribes of Indians in the state of Oklahoma, in the Christian religion with the practice of the peyote sacrament as commonly understood and used among the adherents of this religion in several tribes of Indians in the state of Oklahoma, and to teach the Christian religion with morality, sobriety, industry, kindly charity and right living, and to cultivate a spirit of self-respect and brotherly union among the members of the native race of Indians including therein the various Indian tribes in the state of Oklahoma with the right to own and hold property for the purpose of conducting its business and services."

This may seem quite innocent to one not familiar with the use and harmful results of peyote. In reality it is a wolf in sheep's clothing. It is the work of the evil one to deceive and eternally ruin our poor Indians. To the superstitious and carnal-minded Indian a religion that is connected with a "medicine" which promises bodily healing and allows sensual pleasures is very appealing, especially when it is clothed in such a religious garb as the charter mentioned. Thus far the most of the Indians spoke to the missionaries as using peyote only as a medicine. The new charter proves that they have badly misrepresented the facts. Even now the Indians here at Hammon make it appear as if they do not know anything about a peyote "church". What effect will this new "church" have on our mission work and the native Christians? Will they be drawn into it, or will they be enlightened and warned by the Holy Spirit to detect the evil tree by its evil fruits and take a more firm stand on the side for Christ? You can hardly imagine how anxious the missionaries feel about this matter. And if you knew some of the sad experiences we have gone through in the past, you would not blame us if we confess that with our faith is mingled considerable doubt — not in the power of God, but because of the weakness of man. What stand will our churches at home take in this matter; will they be discouraged with the Indian mission work and lose interest and cease praying for it, or will this threatening cloud increase their interest and stimulate their prayers? Will their attitude be such that God or that Satan will rejoice? Possibly this experience is just another trial of our faith. The cloud may pass away as a mist before the sun. Even while I am writing, one of the Christians came in and said, the Indians are talking about a law having been passed in Washington to stop the use and sale of peyote by the end of this month. We have heard similar reports so often that it is not best to lay too much stress on them. This, as well as any other evil can not be legislated out of the world, but must be overcome by Christ and His gospel.

Realizing the seriousness of the situation, we recently called a meeting of the Christians belonging to this station. We told them of the new charter for the "Native American Church" and by a diagram tried to show them the importance of the Lord's Supper for the church that is waiting for its Lord's return, and also tried to impress upon them the awful sinfulness of substituting peyote in its place. To our sorrow they did not all take the decided stand in the matter that they should have taken. They were rather slow in expressing themselves, either the one way or the other. The two attitudes were expressed by the two oldest members present. The one said in substance: "We have the Word of God to teach us the right religion and to believe in Jesus as the only Savior. Peyote is only harmful to the Indians and cannot help or save any one. Do not use it and do not go to the peyote feasts. You all know that I never do. I want to say with the old servant of God, 'I and my house want to serve the Lord God.'" The other man's remarks were about as follows: "We all know that some of the things done by those who use peyote are not good; but every one does wrong some times. Look at the white people around us, they call themselves Christians and still do many bad things. The Indians are the same way. We cannot stop

the use of peyote by being against it. If we sometimes go to their meetings, they will think well of us, and come to our meetings, too. We should love each other and worship together. I knew before I was baptized that I could not live without sin in this life, but I joined the church that I might be saved and go to heaven after I die. The missionary said we should take a definite stand against peyote, either by expressing it here today or by showing it in our daily Christian walk. I am not in favor of making any promises, because you all know that we cannot keep them." To these remarks quite a number of approvals were expressed, not in words, but in grunts. It was finally decided that each should show by his behavior whether he is a loyal Christian or not. Since that meeting we have heard some very sharp criticism from some peyote men. Some others have remarked that it will be much better for the church to draw stricter lines between the true religion and the false ones and that perhaps sometime soon they will become Christians.

Some of the readers may think that this is a very discouraging report from our Indian mission fields, and so it may be, but that should remind us, that it is necessary for us to put forth greater efforts, exercise more faith and spend more time in prayer. On the other hand we sometimes wonder, whether the conditions among the Indians, as described above, may not be typical of the true and false church in the present age. Is it not true that as a rule "joining a church" is considered as becoming a Christian? Is not too often the work of men praised more than the atoning work of Christ as the basis of salvation? Does not formality take the place of spirituality? Is not even war waged in the name of Christianity? When Satan succeeds so well in substituting so many false churches for the true, it is extremely important that we should carefully weigh in the light of God's Word the glowing reports of the success of present-day "Christianity". The formation of so many false religious systems may be the gathering together in "bundles" of the "tares" that are to be burned after the "wheat" has been garnered into the "heavenly barn". May we ever watch and pray!

H. J. Kliewer.

The crying need of the hour, in the church is for men of pure hearts, clean hands and much prayer.—Sel.

A DUTCH ESTIMATE OF THE WAR IN ITS RELATION TO MENNONITES

E. M. ten Cate, in "De Zondagsbote".

Weapons have been lowered. The flood-tide of blood has ceased. It is not yet possible to estimate the meaning of it all, but we may already note certain things which are of great concern to Mennonites. Can a people be found who have suffered so much from the war as they? Their lot has always been particularly unfavorable. Preferring nothing more than to live their lives in peace with every one and quietly follow their work, unknown and unnoticed by the world, they found themselves engulfed in the horrible maelstrom. The lives of the lot of these mild-eyed, tender-hearted folks always seem to be drawing them into the very heart of the hell of war. What these four years of conflict have brought them is but a repetition of their many agonies.

Many Mennonites in foreign lands now are subjected to a change of nationality. Instead of Russian Mennonites we must hereafter speak of Ukranian Mennonites. The governments of Kherson, Taurida and Ekaterinoslav, formerly Russian and containing the most prominent Mennonite settlements, are now provinces of the new state of Ukrania, although there still remain several thousand Mennonites in Russia.

The inhabitants of Galicia also have changed nationality. Formerly belonging to Austria they now come under the new state of Poland and, with the Mennonite church, located in Lemberg and the surrounding country, now a land of ashes. Will now their destiny be linked with the inhabitants of Posen? About Dantzig and the places along the Weichsel several thousand Mennonites will become Poles instead of Germans. The question also arises, What is to be the lot of the Mennonite church in Lithuania? Will this territory also become a part of Poland? It will be noted that Poland is destined to contain an important group of Mennonites.

The Mennonites in Alsace-Lorraine will also change nationality. They are of German stock as one may observe from their names and language. When they were a part of France in 1871 Low German was still their household language. Now they again return to the land to which their fathers belonged. Will it go as well with them as with most of their countrymen? Their affections are neither for the French or Germans. They are, above everything else, Alsace-Lorrainans.

The fury of war raged terribly in the territories of Ukrania, Galicia, Poland and Alsace-Lorraine. Our brethren have had to endure fire, ruin, plunder, and murder, because it happened that the territories in which they lived were the battle grounds of contending armies.

If in other countries Mennonites were able to retain their nationality, it is no indication that they did not have to endure the miseries incident to the war. In numerous Mennonite homes throughout Germany great sorrow prevails because of irreparable losses through death and suffering. The vigor of the German Mennonites bled away on the battlefields. So great and painful were the losses that the publishing of the lists in the Mennonitische Blätter was forbidden by the authorities. Publication of the names of those to whom came the glory of receiving the iron cross was however permitted! (Note the irony.)

Mennonites in America had comparatively little to suffer. Their principle of non-resistance was not put to a severe test. The few hundred non-combatants who refused to bear arms at all were placed in segregation camps and there they were treated with greatest of consideration by their American officials. The periodicals of the American Mennonites, which I receive regularly, give no evidence of a very serious conflict and nothing is said of severe pressure being brought to bear upon them.

The suffering of the inhabitants of Holland and Switzerland, which they had to endure as incidental to the war, is apparent. They were not brought directly into the conflict, yet in both countries the sons of Mennonite homes stood at their borders with their weapons pointed outward. Both came out of the raging hurricane with their territories untouched.

Mennonite people were ground in a mortar and suffered terribly. Have they been strengthened and purified?

The mind of the world has been so affected by the catastrophe that it should learn from the past and find it easier to break away from the traditional way than before. Tradition is now a thing of the past for the future existence of the Mennonite people. Time alone will tell whether the events of the last years will work out a favorable or an unfavorable future.

THE PARABLE OF THE PRODIGAL SON

Luke 15:11-24.

The parable, as we study it closely, brings out in sharp contrast human nature as it exists, compared with that of the divine.

We see the human side brought out in the wandering, wayward son, and the divine in the forgiving spirit of the father. It pictures to us that which has been going on from the beginning of time and which still continues and which will undoubtedly continue till the end of time.

All through history there has been this tendency of wandering away from God into sin, with its natural result of sorrow and suffering. The story pictures to us first the straying away from the father's house, as we see the young man leaving the home of his youth which, we must conclude from the story, was a good home. It is surprising to find how true to human nature, as we see it today, is the story of the young man in the parable. How natural it is for the boy or girl, as they reach a certain age, to become dissatisfied with conditions at home, and, as they see, from a distance, with all its glitter and show, its appearance of continual merriment and pleasure, and, as they see this, it looks very good to them compared with the hard and dull life on the farm and they long to get away from it all, from the slights and hard knocks they imagine they are getting at home, and to go out into the world, into the city, where they foolishly imagine all will be smooth sailing, and their life will be all pleasure, but alas, all too soon they see how foolish they have been, and either return as did the prodigal, or that which is worse, keep on living a life that is wrong, the result of which is a broken home, and a broken-hearted father and mother.

This is not intended to discourage anyone from being ambitious to go out into the world and make good, providing their motive in doing so is the right one, but there are certain conditions which make for success and which must be met if success is to be attained. In most cases, when young people start out as did the young man described in the parable, with plenty of money, big ideas, with nothing to back them up, an easy, fun-loving disposition, and probably taking matters of religion and the soul life lightly, as young men at this age are naturally inclined to do. Probably he was one of the kind of boys who are proud to boast that they will stay

on the farm only until they are twenty-one. Possibly he was one of those who bragged, as we hear some of our modern boys doing, that he would not be a Sunday school boy after he was his own "boss". Perhaps he had an idea it was "sissy" to be religious, and though such things were alright for his sister and mother, not for a big man like himself! For him there were better things in the big city, things that were really worth while. Leaving home under such conditions, with such ideas, the young man or young woman is in great danger of going wrong. As a rule, it is the boy and girl that make good at home, who are cheerful and industrious and ready to help father and mother in the hard tasks, that make good after they leave home, for it is they who have the right kind of an ambition, who have a vision of what they are going to do to make the world a better place to live in, while at the same time they are advancing themselves. They may perhaps have no money to start with, but that which is much better, determination of purpose, expecting to work hard, expecting obstacles along the way and thus prepared to combat them, and best of all, and back of it all, Jesus Christ as their Friend, Guide and Counselor. It is this kind of a young person who will never find it necessary to return as a prodigal, but will do that which is better, make glad the heart of his father and mother.

This may seem like getting away from the real teaching of the parable, but it is merely to show that there is something better to strive for than to return as a prodigal. However, we must give the young man in the parable credit for doing the next best thing, as he returned, a penitent, to his father's house.

As we study the seven stages in the down-fall and rising again of the young man, we see what a lot of trouble and suffering he brought upon himself before he was finally restored and forgiven.

In the first stage we see him dissatisfied, a wanderer, leaving his father's house.

Second, we see him sowing his wild oats, thinking probably that he was having the time of his life.

Third, having spent all, he begins to feel want, and is brought to the point of starvation.

Fourth, "He comes to himself", which means a realization of his mistake.

Fifth, a desire to return to his father.

Sixth, his humiliation and confession, and:

Seventh, forgiveness and final restoration to his father's house.

Probably the first and second steps are easy enough, receiving his inheritance and spending it. At this stage he no doubt had a very much swelled head, thinking he would leave the farm, his father and brother might work their heads off on the farm if they preferred to do so, he wasn't going to be such a dunce. But when the money was all gone, his thoughts one more returned to his old home, with perhaps more tenderness, love and respect than ever before. For the first time in his life perhaps he thought along serious lines. While the young man up to this point had been very foolish, to say the least, nevertheless we cannot help but commend and admire him for his course from now on. I believe it takes strength of the highest grade to admit we are in the wrong track and retrace our steps as he did, so these are the first symptoms of manliness and nobility visible in his life. Allowing himself to be brought to the point of starvation before making up his mind to return shows the struggle he went through before giving up.

Up to this point we see only the human side of the parable while the loving forgiveness of the father's heart brings with it a touch of the divine. It seems to me, this is a perfect picture of the love of the heavenly Father toward a lost world, a lost straying soul. It is very easy, and natural, as we follow the inclinations of our weak human nature, to wander away from the Father's house, especially as long as we are young and prosperous. The beautiful part of the parable is the way in which the Father receives us when we return, no matter whether we have wandered far off or just strayed away.

It shows how perfectly the Father understands our weak human nature, and how He sometimes allows us to go our own way in order to teach us a lesson, and to show us that only as He smiles on us can we be truly successful and happy, and in order to have Him smile on us we must keep close to Him, follow inHis footsteps and live as He lived, which means a life of self-forgetfulness, forgetting our own pleasures in our life of service for Christ and our fellowman.—A member of the Bally C. E. Society.

He who lives for Himself alone in this world has lived far beneath his duty and privilege, and beneath the design of his heavenly Father.—Sel.

WHY TROUBLED MEN LOVE THE BIBLE

It is this teaching as to the loving providence of God that explains the grip of the Bible upon great men. Never was a book loved like this book by the builders of states and the architects of commonwealths. Always it has been the book of comfort to the poor and weak. It has been the book for slaves, the book for prisoners, the book for the heart-broken and the oppressed. Exiles like Dante have hugged it to the breast, endungeoned men like Bonaventura have found its company midst the loneliness of the prison of Chillon. Victims of despots, lying in the Bastile, have retained their reason through its light and strength. The poor have gone to the Book as to a medicine chest or a treasure house. In this dungeon in the Mamertine Prison Paul stayed his heart upon the words, "God is our refuge and strength." Looking forward to his condemnation and his cross of fire, Savonarola recalled these words: "Though thou walkest through the fire, the flames shall not kindle upon thy garments." Fronting his ordeal at Worms, Martin Luther overheard a soldier exclaim as the spears rattled against him, "Little monk, thou knowest not thy peril." And Martin Luther answered by hugging the Bible closer to his heart, "I will go on in the strength of the Book, though there were as many devils in yonder city as there are tiles on the housetops." Patriots, fighting for liberty; heroes, struggling against oppression by the mother thought of this Book, that God cares for man. In that solitude of its love He doth neither slumber nor sleep. His very name brings comfort, like the sound of sweet bells. At the very thought of the all-comforting and all-helpful God the soul leaps up as the birds rise when the sun is upon the horizon. In general, this Book is the story of God's guidance of one race, the Hebrew race, illustrating His guidance of the human race. Beginning, a handful of newly emancipated slaves, this Book sets forth the story how God led His people dry-shod across the seas of difficulty; how He fed them with angels' bread; how His presence sheltered them from the fierce heat of the desert, and how at last He redeemed them out of the hands of their enemies, and brought them into the promised land and gave them victory. And the logical inference is that the God of the fathers will not forsake the children, but will give unto them, in a moral uinverse, calm after storm, peace after battle, pity after blows, and make victory inevitable because His providence is equal to man's every emergency.—Hillis.

CORRESPONDENCE

West Swamp, Pa., Feb. 10, 1919. Dear editor and readers of the Mennonite:—I shall endeavor to send a few lines of news from West Swamp, although it may be somewhat formal, yet I hope they may be of interest to some.

One hardly can believe that the Christmas season is over, as the weather is any thing but like winter.

On December 23 our Sunday school rendered its Christmas program to a nearly filled house, as the weather was ideal on that night, the exercises were all well rendered and Rev. Lint of the Brethren church gave the address, followed by a few remarks by our pastor.

The church was beautifully and neatly decorated, and every thing seemed as the usual Christmas festival, except that there were no presents distributed, only the primary school received presents and the offering was to be used for Red Cross work.

On December 31 the Y. P. C. A. held its meeting, followed by watchnight services, led by our pastor, on which occasion Mr. Maxwell H. Kratz, Esq., of Philadelphia gave an address, but this was poorly attended on account of the damp weather and the muddy roads and some were sick and the president, Bro. Alvin Shelly, was taken to the hospital for an operation the day before.

At this writing he is at home improving, but still not able to go out much.

Since New-year the attendance of our meetings are not so good on account of quite a number being sick with the "flu", as it made its rounds in the majority of the homes of our members, yet no fatalities and not many very serious cases are reported.

We will hope the time soon will come when we can resume our activities with renewed strength and zeal for the upbuilding of the kingdom of God. A. E. B.

If you don't believe that missions are doing good, will you reconsider your whole attitude toward them and investigate for yourself?

If you find that you have been wrong, will you admit it?

If you find that they are doing as well as you could do yourself, isn't it "up to you" to give a hand?

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EDITORIAL

At the time of writing, the president is on his way home from the most notable convention of representatives of nations ever assembled. The league of nations designed to enforce the peace of the world has advanced to the stage where its proposed constitution is given to the public. In some parts of the world this league is hailed as the greatest thing that nations have ever produced to settle difficult problems. In other quarters the scheme is cooly received and only regarded as a treaty between allied nations. We hope that this last will be the last war and that nations will by this time have learned sense enough to know that the wicked folly of war, about which they have talked so much, is something more than mere rhetoric. Time alone will tell whether a league of nations will be able to command enough respect among nations at loggerheads to prevent them from going at one another's throats. Our personal opinion that no matter how lofty may be the motives of the visionaries, sin cannot be legislated out of existence and war is but a terrible and extreme manifestation of all the forces of sin turned loose upon the world. To be sure it is camouflaged as patriotism and all that sort of thing, but when stripped of all artificial embellishments with which it is adorned it remains nothing but horrid murder. It will only be when the masses of men exalt righteousness above their own desires and interests and give themselves to the service of God that we will be absolutely sure that peace will be the one thing which the world will insist upon having. The time for such a thing is still a great way off. In meanwhile we will be thankful that peace has come and that nations are more concerned about making it a sure peace than they are about building up large armies and navies for the purpose of imposing their wills upon weaker and smaller nations.

In a recent article by Mr. ten Cate, appearing in the Dutch Mennonite paper, De Zondagsbote, a translation of which we give in this number, the writer, after pointing out the various changes to which Mennonites in many countries are subjected, suggests that the future course of the Mennonite church may be a radical departure from its past. That changes are bound to come we are sure. Whether these changes will be for the better or worse we do not know. But we do believe that Providence gave our church the mission of testifying to the Christ-principle of peace and it would be like burning the house that gave us shelter, to abandon that principle, especially now that we have seen the world just coming out of a destructive war such as history never before recorded. Had men, thinking men, professing Christians and humanitarians, been big enough to accept and live the Christ-doctrine of peace, this world would not be going on to its end bearing the livid scars of lust and murder that this generation inflicted upon it.

A BONFIRE AND A RIOT

By Rev. C. A. Boda.

Billy Sunday says that wherever Paul went he started either a revival or a riot. Sometimes it was both; and, on one occasion, there was a bonfire thrown in for good measure.

The preacher or revivalist who stirs up things may be regarded as too sensational by conservative folks, but you must acknowledge that he is making an impression and getting attention.

It was in Ephesus. The devil was having his own way there. But a preacher struck the town who got the power turned on, and then went after things. And things began to happen. Oh, of course, Paul met opposition from the conservatives and standpatters; and he had to contend with some slick trickery of religious fakirs, but he was vindicated in the face of it all, and the Word of God grew mightily and prevailed. The bonfire was the result.

Magical arts and superstition must vanish before Christianity, as darkness before light; as the imps of dirt before the Dutch Cleanser woman. Some things do not mix well with religion. You cannot crowd it into some inconspicuous department of life. The real thing is grasping. It is all or none. Those converted Ephesian magicians we read about in Acts nineteen knew that. But why the bonfire?

Officers of the law who raid gamblers' or counterfeiters' dens destroy the paraphernalia. It has no use, but an illegal one, and its very existence is a temptation so to use it. And if those books of magic were permitted to lie around within reach, they might exert sometime an awful pull-back power. So they were piled up in the public square and burned. A money value is mentioned, but that value did not exist now for the converts.

So the converted gambler would better burn his equipment. Such bonfires are really burning bridges over which it is possible to cross back into the old life. Every convert needs to make a bonfire. Many a poor backslider is where he is because he has never done so — never burned his bridges behind him. He has left some things of the old life stick around where they could reach him.

The devil doesn't yell till you hit him. That is what Paul is doing in Ephesus now. Every modern American community needs a few Christian leaders who are not afraid to give the old fellow hard knocks and make him squeal. The Christian who is taking the easy-going way in life, getting no knocks and making nobody mad at him, may well question whether he is worth his salt as a Christian. This is for you, if you are wise enough to understand that the kingdom is not always necessarily furthered by antagonizing men. It depends.

Did you ever hear the devil holler? Well, he usually has some men to do it for him. In Ephesus, it was Demetrius and his fellow silversmiths. Their business was making silver shrines for the worship of the goddess Diana, whose temple was there. Good demand, big profits. Look out for trouble when you hit in there!

Christianity is making such inroads on this Diana religion that these shrine-makers noticed quite a falling off in their business. Hence the riot. They stirred up the people—the religion of Diana was in great danger! And the mob nearly tore their throats out, yelling for two hours. Poor dupes! Did those silversmiths care for Diana? Guess again. They cared for their profits, and were hit in the only tender spot some men have. Profiteers!

But they got a mob started. A mob is an aggregation of mad and frenzied fools, before which all reason and sense of right flee away. Every member of a mob ought to be compelled to live in a community of violent anarchists a while, to teach him the value of law and order. He forfeits his right of protection of law and the privileges of citizenship.

Keep out of the mob and beware of the mob spirit. Don't be jerked off your balance by the swift impulses of anger or resentment. Don't let maudlin sentiment or prejudice put you into a fool's passion of rash words and acts. Some day you will cool off. Then you will be looking for a hole to crawl into.

The mob was finally quelled by the town clerk. Who was he? Don't know. Name not given. But, depend on it, he was something of a man, because quelling a mob is a man's job. He would have made a fine Christian, because he had a level head. Christian service today needs such men. Thanks be to God, it has them in large numbers!

Religion and business ought to go together; but that depends on the business. It is the business of religion to be in eternal conflict with some kinds of business, and with some methods that might be used in any business.—Religious Telescope.

JUSTICE TO OUR PEOPLE OF FOREIGN SPEECH

Complaints of unjust and un-American treatment of loyal American communities of foreign-speaking citizens, under local or state regulations against use of foreign languages, have been laid before the Council of National Defense, the General War-Time Commission of the Churches, and the Church Peace union.

Clergy and priests, it is reported, have been forbidden to administer the sacrament or even to conduct funeral services or to speak comforting words at the grave in the only language understood by those attending the sacrament or burying their dead. In one case a church was burned down, the women of the congregation with difficulty rescuing their service flag which they then hung up over the smoking ruins.

Ex-President Taft has written the following letter on the subject to the Rev. Henry A. Atkinson, secretary of the Church Peace union:

"I have your letter in respect to the German churches. That at present is a very serious difficulty, a difficulty which I think is enhanced by extreme measures directed to the forbidding of worship in German in German churches. This is ill-advised. I strongly favor the exclusion of German from the public primary schools. I think the state govern-

ments should require that general primary education should be given to children in English, and that they should supervise education in private, church and parochial schools by a law forbidding general education in primary schools in any language but English. We should prepare the children of those who come from another country, speaking a language different from our own, to become American citizens, with a full understanding of the constitution and laws of this country and of our free institutions. They can not acquire such an understanding unless they know the English language. The furnishing of an opportunity to learn German in secondary schools, I think should continue for those who need the language in the pursuit of their studies.

"One of the difficulties in a situation like the present is that men, by their extreme and unreasonable opinions, seek to earn a reputation for patriotism that they don't deserve, and to put in the unpatriotic class men who are just as strongly American as they, because they do not go the length of their hysterical proposals."

The Executive Committee of the General War-Time Commission of the Churches, the body which has coordinated the work of all the Protestant churches in their support of the national cause in the war, has just issued the following document on the same subject:

Statement by the General War-Time Commission.

"Among the lessons which the war has taught is the importance of a united national spirit in upholding the ideals for which the country has poured out its treasures of wealth and manhood. In this connection one of the problems which have caused concern has arisen from the presence among us of large groups of people whom we have welcomed to our shore from foreign countries and have permitted, through our indifference or shortsightedness, to remain ignorant of our language, and too often, of our ideals as well. Many of these groups, however, have been among our most loyal citizens. There are other groups which have felt themselves oppressed industrially, politically, and socially; and now, when their representatives have fought for the maintenance of democracy, they believe that they have a right to a real share in that democracy which they have defended.

"Conditions such as these give rise to many questions which must be dealt with promptly and with sympathetic understanding, if serious consequences are to be avoided. What the nation needs is a broad policy of Americanization energetically carried out. It must be something much more than a feeling of general goodwill toward all elements in our national life. It must include effective instruction in American ideals and must aim to bring our foreign-born neighbors into sympathetic relationship with American standards and institutions. The habits of a lifetime, peculiar racial points of view, the customs of centuries, cannot be done over into modern American modes simply by legislative enactment. It is a long and difficult process requiring patience, sympathy, scientific knowledge and good sense. Under the stress of war conditions prejudice or passion has here and there led to ill-considered action in dealing with some of these questions and at times to the resort to lawless outbreaks.

"We emphasize the necessity of the use of the English language throughout the country as the language of commerce and religious worship and we believe that every effort should be made to stimulate the study and use of English by the foreign-born who make their homes among us. This we regard as an essential feature of any policy of Americanization. The education given in all schools in the United States should be in the English language. At the same time, we recognize that allowance must be made for those who have not yet acquired our language and for some who, by reason of age and conditions of community segregation can never be expected to command a knowledge of English. We deprecate measures which aim absolutely to prohibit the use of any foreign tongue, especially for the religious or political direction of non-English speaking adults, realizing that this would deprive many persons of the benefit of social intercourse, prevent them from gaining an adequate knowledge of our institutions and ideals, and deny them the comfort and help of the public worship of God.

"We call upon all citizens and especially upon the clergy and members of the churches to use their influence to promote the true Americanizing of the whole population, to counteract everything that tends to arouse prejudice and the spirit of mob violence and to encourage and support those measures that have for their object the development of a better relationship both between men and nations and between all elements in our own nation."

THE MAN WITH THE BASKET OF FRUIT

Amos was a man of the fields. He loved the scent of the vines, the olives and the pomegranates. The orchards were his delight. He saw the blooming of the trees and he dreamed of the coming of the golden fruit. And one day he thought on the strange providence which evolved so much beauty, fragrance and prophecy out of the earth and the trees, the God of the open air spoke to him, and said, "Amos, what seest thou?" and the farmer-prophet answered: "A basket of summer fruit." That is just what we would expect him to see, this man of the trees. The basket of fruit had filled the horizon of his dreams. Had he not gone to the open field and planted the trees? Had not his nurturing care been good providence that had watched over them? Had he not seen the young trees grow until the blossoms shone like jewels among the leaves, and he dreamed of the good day when the Lord would transform those blossoms into fruit? Did he not hope for the day when he would go out with his basket to the trees and gather the treasures which the grateful boughs had brought from those secret byways along which no wheel has ever rolled? It was a basket of summer fruit that filled his prophetic vision. That is what he had a right to see, and, trusting God, had a right to expect.

"But," said this prophet of the green fields, "this is what the Lord Jehovah showed me." Of course. Who else could show it to him? What other power could bring those striped, pink and white miracles, fragrant with the sweetness of a land unseen, and hold them up before his gaze? Who could put an apple where no apple had ever been before? Who could call out of the secrets and the mysteries such delights and wave them before his sight — who but the Lord Jehovah? Amos did well to say that he saw a basket of summer fruit, for he had worked for it. He did well to say that the God of the trees showed it to him, for no other power could teach the roots of his trees to take hold on the earth and gather out of its night and silence the elements of the fiber and the leaf and the blossom and the fruit, ripen them in the sunshine and the breeze and turn them over to him as the wages of his toil and patience.

What may we not see in a basket of fruit, if we will only put on our glasses, sit down beneath the trees, take the apples from the basket or the bough, invite God to come and sit down by our side and do a little research work on our own account! That basket of fruit will carry us back to the days when the earth was young and God was new to His own universe. It will lead us along paths which no human foot has ever trodden, and "the vulture's eye hath not seen", down into the earth where the juices are brewed and carried by invisible aqueducts out of the undiscoverable reservoirs into the upper air to be wrought into woody structure, green leaf, pink and gray blossom, and tempting fruit. It will pilot us into the secrets of the sunbeam and carry us away on the wings of the wind. It will tell us of the changing seasons and the needs of man. It will convey us to the marketplace to exchange the fruit for gold, and in turn make glad the grocer, the clothier and men of many trades. We are glad of the answer of Amos. Into how many avenues his basket of summer fruit leads us, and along every line of exploration we find God and man at work together. It takes two to make a basket of summer fruit.—The United Presb.

AN AFRICAN GIRL'S GIFT

"Over on the west coast of Africa somebody carried the gospel to a young savage girl sixteen years of age, and she came into the house of God on Christmas day, to bring her offering, for they have a very beautiful custom of giving their best gifts to Christ on Christmas day. They are poor, with a poverty that you and I know nothing about. Most of them could not bring anything save a handful of vegetables, but this girl, just saved out of heathenism, brought a silver coin worth eighty-five cents, and handed that to the missionary as her gift to Christ. He was so astonished at the magnitude of it that he thought that surely the girl must have stolen the money, and for a moment he was about to refuse to accept it, but thought he had better take it to save confusion.

"At the conclusion of the service, he called her aside and asked her where she got that money, for it was really a fortune for one in her condition. She explained to him very simply, that in order to give to Christ an offering that satisfied her own heart, she had gone to a neighboring planter and had bound herself out to him for the rest of her life for this eighty-five cents, and had brought the whole financial equivalent of her life of pledged service, and laid it down in a single gift at the feet of her Lord." — Missionary Review of the World.

THE C. E. TOPIC

March 2.

Our Relation to God. III. Obeying. John 15:12-17.

We regard God as a King. We speak of the things in which he is interested as the kingdom of God. In the sense in which the term was understood when the Bible was written, a king is one who requires an absolute obedience to his demands.

We pray to God as Father. The relation is one that gives us confidence and assurance. The fatherhood of God is a perfect one and His relations to His children must be right. In the earthly home the father is the head of the home who commands and expects obedience. We can conceive of no happy family circle made up of disobedient children. The Godly family must be a right and happy one. For one to be guilty of disrespect or disobedience to the Head of that family means that one has shut himself out of the divine household and is unworthy of the favor he might enjoy there

Jesus is the Head of the church. As the head of the human body is the commanding force, so He is the directing power of the spiritual body, the church. When a member of the body no more responds to the suggestion of the head it is but useless and dangerous, it is, in fact, a dead member. The dead members of the church of Christ are the disobedient ones. So long as they are a part of the body and do not function they cripple the whole body and are a shame to the rest of the members.

The Word of God is the final word as to what men and women should do in their lives. It commands acts, thoughts, words and beliefs. It holds up one standard of salvation as the rule of faith and life. To disobey its precepts involves a rejection of God and so means the loss of the soul.

There can be nothing more reasonable than obedience. We are ignorant creatures and need enlightenment. We are weak in the face of danger and temptation and need to be commanded. We are foolish in a multitude of ways and were not certain things forbidden we would head as straight for destruction as does the moth-fly for the flame. If God is the very fountain head of authority, as indeed He must be, any form of disobedience to His will or desire is rank rebellion and deserves to be dealt with as such.

No blessing can be expected if we disobey God. Because He is gracious and does frequently give us good things we are not worthy of receiving is by no means a reason why we should presume that He will continue to bless us even though we do not obey Him. The best and the most vital blessings, those resulting to our salvation and spiritual development–are absolutely impossible without obedience. Take the matter of our being saved. There is but one way, the way of faith as commanded by God. No other way will save us.

Again obedience is the proof of our faith. Faith is by no means only a profession of our lips that we believe God and the Christ He sent to save us. Faith is a life. It involves a confidence in God and then so acting and living that we show that we have absolute confidence in His wishes and commands. In the New Testament we note that when men and women accepted Christ they "straightway" went to do something for Him that involved His command to go, to do, to live and to help as He required.

When we read the Bible we learn that the men and women who were great in the service of God were His obedient servants. Abraham, Moses, Daniel, the disciples and the Apostle Paul are noteworthy examples. Moreover, Jesus, although God's Son and greatest of beings, was not beyond rendering obedience and it will be noted that His obedience led to the way of the cross with all its agonies. If the good men of all ages, if the best of men, were required to obey certainly there remains nothing short of obedience for us insignificant creatures of the dust who are nothing at all except what we are by the grace of God.

The rebuke that the Prophet Samuel had to give to faithless Saul should always be kept in our minds. Saul had great gifts to bring to God which represented deeds of valor and war that he had performed, but they would not do. "To obey is better than sacrifice", was the bold declaration of the prophet. All we may do or give to God will by no means take the place of obedience. We should give our best and we should do our utmost for God but first of all we should render unto Him the sacrifice He requires.

THE S. S. LESSON

March 2.

The Report of the Spies.

Num. 14:1-10.

Golden Text: This is the victory that overcometh the world, even our faith. I John 5:4.

Israel had now been on the road for a number of months. They had been delivered from the Egyptians. They had been fed from heaven and they had received the law under which they were to be governed and to develope into a mighty people. They had God's great servants, Moses and Aaron, with them to direct them. There was every reason in the world why they should look forward to the final consummation of God's promise and occupy the promised land flowing with milk and honey. At this time they were encamped near the southern border of the land toward which they were heading. It was important that they send out spies to further inform themselves concerning the land they were to occupy and the nature of the inhabitants with whom they would have to deal and with whom they would have to fight. Spying is always a dangerous occupation. The inhabitants of the land would certainly be on the watch for them but, in this case, they were divinely directed. If God could care for a handful He certainly would give His multitudes the same protection. One who is on God's errand may be called to enter dangerous situations, but he only needs to remember that he is God's representative, and as such will be safe to do the work God has for him to do.

The spies found the land a wonderful place, especially suited to the needs of the Israelitish people. Its products were such as they, in their desert wanderings, had never anticipated. When they returned, the spies brought with them a sample of the productivity of the land which must have amazed the people. The majority of the spies were more impressed with the fierceness of the inhabitants, their strength and their cities than with the fruitfulness of the country. They forgot all about the power of Jehovah, which they had seen in action, and thought only of the might of the inhabitants which they had yet to see in action. It was a case of faith giving way to fear and where that happens several things are sure to show themselves. (1) In their fear of the inhabitants of the land they overlook the fact that the God who overthrew Egypt could overthrow these lesser tribes. (2) Their fear made them gloomy and led them to give a gloomy report. (3) This report discouraged the people and (4) led them to complain against God. (5) Their lack of faith brought them punishment and with it all Israel was punished. Discouragement is a crime. To look on the gloomy side of things obscures the side which may be much brighter. It was the business of the spies to bring back a report that would encourage the people. Because they would not encourage them they were worse enemies than the people who occupied the land of promise. A people that has Jehovah for its God has no right to allow discouragements to come between them and His promises. If it does, they sin the terrible sin of unbelief.

When the people had the majority report of the spies, (1) they gave way to despair. They spent the night in weeping. They had ceased to rest in the promises of Jehovah, and with them, as with those who do like them, nothing remained but despair. (2) They murmured against God's servants. Those who will not listen to God will have no respect for His servants. (3) They proposed going back to Egypt. To a people without faith the slavery of sin is a welcome change. (4) It was a trying time for Moses and Aaron.

Now came the minority report. Two of the spies thought more of the power of God and the promises He made to them than of all the dangerous things they had seen. Joshua and Caleb were men of vision. They saw that God had "made good" all that He promised concerning the land and they realized that when God shows men great vision it is their business to make them come true by the exercise of all their faith and strength. Their advice was twofold: (1) Let us go up and possess it, and (2) rebel not against God. Two very important positions that every believer ought to take when the promises and power of God are involved.

Israel proved its unworthiness by attempting the destruction of these two men. The result was, God saved Joshua and Caleb and kept Israel out of the land of promise.

DEATH

Earnest.—Chance Gilbert Earnest was born October 26, 1886, and died January 28, 1919, aged 32 years, 3 months and 2 days. Funeral February 1, 1919, at the Roaring Spring Mennonite church. He leaves to survive him, his wife, two children, his parents, three sisters and one brother, all of Smith Corner, Pa. He was a member of the Mennonite church for seven years, and, like many others, had become careless and unconcerned but was again received into the fellowship of the church sometime before he died, after which he became resigned and prayed earnestly that he might go home. He had previously undergone an operation for appendicitis, this lowering his vitality, and he contracted influenza, which developed into pleurisy, from which he died.

CONTRIBUTIONS

Received for Mauhadei, India.

Mr. and Mrs. Herman Janzen, Elbing, Kan., where needed, $50; Mother Meshberger and a few ladies for an orphan at Mauhadei, $25.

Thankfully acknowledged,

P. J. Wiens.

NEWS OF THE WEEK

COSTA RICA BRINGS WAR CLOUDS TO U. S. DOORS

Washington, Feb. 19. — Costa Rica is on the verge of war with Nicaragua, and, according to a dispatch received by the Nicaraguan legation, has mobilized 8,000 troops under Julian Irias, premier of Nicaragua during the Zelaya regime, on the Nicaraguan frontier.

Nicaragua is frantic with fear of the threatened aggression. The republic has no army, no weapons, no ammunition. It is at the mercy of any designing neighbor unless protected by the United States.

Dispatches to the Nicaragua legation yesterday announced this threat to the peace of Central America, said the leader of the troops was Julian Irias, premier of Nicaragua under the Zelaya government which was overthrown by a revolution ten years ago.

With the exception of police and a legation guard of 100 United States marines, there are no armed forces in Nicaragua, as that country does not maintain a standing army. It was said in some quarters that Nicaragua would look to the United States for protection in event she was attacked.

The Costa Rica threat is believed by officials here, to date back to the overthrow of the Zelaya government. Many of Zelaya's followers fled the country when he lost his power and congregated in Costa Rica. Later, when Nicaragua followed the action of the United States in refusing to recognize the Tinoco government in Costa Rica, President Tinoco gave many of the Zelaya supporters commands in his army.

Officials also see in the Costa Rican mobilization results of the work of German propagandists. The state department was said to have evidence that German propaganda was carried on in Costa Rica during the war and that it has been active since the signing of the armistice.

The trouble between Costa Rica and Nicaragua, according to Nicaraguan officials, grows out of President Wilson refusing recognition to Fedrico Tinoco as president of Costa Rica. Tinoco organized a revolution and overthrew the government of President Gonzales in 1917.

Mr. Wilson determined to put a stop to coup d'etats in Latin America, refused to recognize Tinoco, and, according to adherents of Tinoco, declined to be placated by the legalization of the Tinoco government at an ensuing election and the declaration of war against Germany by Costa Rica.

Recently a subcommittee of the senate committee on foreign relations came to the conclusion that Mr. Wilson was not justified in withholding recognition of Tinoco, though conceding that he had not transgressed his prerogative.

THE OPERATING REVENUES ARE HIGHEST IN HISTORY

Washington, February 19. — The effect of war on railroad expenses, revenue and net earnings was shown by the interstate commerce commission's final report on earnings of 195 principal roads, those whose revenues amounted to $1,000,000 or more in 1918.

Operating revenues amounted to $4,913,319,000, the highest in history and $863,000,000 more than the $4,050,463,000 of the previous year. Operation expenses were proportionately more, however, $4,006,894,000 or $1,148,000,000 more than the $2,858,000,000 of the previous year. Operating income, which is the difference between revenues and expenses with deductions for ordinary taxes amounted to $719,159,000 but because of other adjustments on account of car and facility rents, the net income to the railroad administration from operations amounted to only $690,418,000.

These figures are somewhat different from those reported by the railroad administration which reported federal income as $688,000,000. Revenues were placed at $4,842,000,000 and expenses at $4,006,000,000 by the railroad administration's statisticans.

MEN DISCHARGED TOTAL 1,174,545

Washington, February 17. — Army discharges in demobilization in the United States have reached a total of 1,174,545 officers and men and the total number assigned for demobilization was 1,501,000. Of those discharged, 71,235 were officers. The figures were announced by General March, chief of staff.

Up to February 11, 305,000 soldiers abroad had embarked for home, 69 per cent. of them being brought in American ships. In the first ten days of February alone 68,000 had embarked. The total landed was given as 227,000, the remainder being still at sea.

General March announced that fifty-six cargo vessels now have been ordered converted into troop ships, giving an additional capacity of 120,000 men a month, and forecasting greater speed in the return of troops.

The War department has released former war tonnage to the shipping board amounting to ninety-three steamers of 683,000 tons, expecting to return about 300,000 tons a month of cargo craft from now on.

Since the armistice was signed a number of ships assigned to the army have been diverted to the use of transporting food supplies to Europe. Thirty-nine of 334,000 tons have thus been diverted General March said, and their work is now practically complete. They have landed 170,000 tons at Trieste and Dalmatian ports.

Reserve commissions have been given to 15,419 officers released for the army and applications for appointment in the regular army have been received from 9,026.

Battle death rates in the American army in the great war exceed the death rates from disease, General March announced today in making public statistics prepared by the general staff. In past wars disease killed many more men than lost their lives under fire.

The battle death rate for the entire American army in this war was 20 a thousand a year. In the expeditionary forces it was 57 a thousand a year. The disease death rate was 17 a thousand a year in the expeditionary forces and 16 in the army at home.

Among the American forces, the table showed, the battle death rate was only half that of the British expeditionary forces, which was given as 110 a thousand a year.

ALLIES REFUSE DELAY IN SIGNINF ARMISTICE

Copenhagen, February 17. — Replying to a request by Mathias Erzberger, head of the German armistice commission, for a day in the signing of the armistice terms until today noon, Marshal Foch declared that the armistice expired at 5 o'clock this morning and that the last hour for signing would be 6 o'clock Sunday afternoon in order to be able to issue the necessary orders to the troops. If not signed then, Marshal Foch said, he would be obliged to leave Treves and the armistice would no longer be in force.

Answering Erzberger's counter demands Marshal Foch said the new armistice terms had been fixed by the heads of the associated governments and that he was unable to alter them.

Copenhagen, Feb. 17.—Weimar dispatch under date of Saturday, February 15, says the German government requested an extension of 24 hours' time in which to reply to Marshal Foch's proposal for a prolongation of the armistice. It was pointed out that owing to the delay in receiving the armistice commission's report, a reply could not be returned by six o'clock.

Warsaw, Saturday, February 15.—The peace conference delegation to Poland will send a commission to Lemberg by Monday in an endeavor to arrange an armistice with the forces besieging that city. One of the difficulties to arranging an armistice is that the Ruthenian leaders have little power over their followers. The situation in Lemberg is very bad with women and boys fighting side by side with a number of exhausted and ill-equipped Polish regulars.

Allied officers who visited the city recently say they saw wounded women being taken into the hospitals.

The Ruthenians, it is asserted, do not want to surrender the oil wells south of Lemberg from which at present they are deriving profit by selling oil to Hungary, receiving produce and war materials in exchange. The Ruthenians desire the territory up the Han river as far as Przemysl. The Poles also desire possession of the oil wells and a compromise will have to be effected.

The first political fight in the new Polish diet has taken place. It was between members of the peasant party and groups of the right and arose over the election of a marshal of the diet, a position which is equivalent to president of the French chamber. The candidate of the groups of the right was elected by four votes. The socialists supported the peasant party.

EBERT ELECTED PRESIDENT BY GERMANY'S ASSEMBLY

Basel, February 12. — The German national assembly elected Friedrich Ebert president of the German state by a vote of 277 out of 379 votes. Herr Ebert accepted the election. Count von Posadowsky-Wehmer received 49 votes.

London, February 12. — A German wireless dispatch recorded the election of Herr Ebert, describes his post as "provisional state president".

It adds that there were fifty-one abstentions from voting. Phillip Scheidemann and Mathias Erzberger each polled one vote. After the election, Dr. Eduard David in a speech said the empire for the first time had a chief who, by virtue of his election, was empowered to speak and act in the name of the German people. The mouthpiece which spoke by inherited right had disappeared and in his place stood a leader chosen by the people.

It was mainly due to Herr Ebert, the speaker continued, that the revolution in Germany had not followed the example of Russia, leading to the bloody chaos and completed dissolution of right and order. The German people would have confidence in Herr Ebert's skill, activity and firmness to protect their new freedom from every danger, he said.

The German majority socialists applauded this statement but the independent socialists expressed dissent.

Herr Ebert in his speech accepting the presidency, declared that his purpose would be impartiality to dispense justice without favor or prejudice.

Weimar, February 12. — The national assembly unanimously adopted a provisional constitution after a three-hour wrangle between the independent socialists on one hand and all the rest of the house on the other, over one single point — the question of secret agreements.

Although the independents lost in their contention that Germany should pave the way for the entire world in going definitely on record in favor of open diplomacy agreements, they rose belatedly to make the acceptance of the constitution as a whole unanimous, despite the inclusion of the clause they had opposed.

This paragraph—a part of the sixth clause of the constitution—reads as originally conceived and now accepted:

"As soon as the German empire is represented in the league of nations, with the aim to exclude secret agreements, all agreements with the nations allied in the league must have the acquiescence of the national assembly and the state commission."

The state commission corresponds to the federal council, or second chamber.

The independents sought to have this clause altered so that Germany might unequivocally go on record as legally bound to enter no secret agreements, regardless of what other states might do in the future. The fight in the assembly on this point raged during both second and third readings, led by Dr. Hugo Haase and Dr. Cohn for the independents and Herr Landsliegg, Dr. Dernburg and Count von Brockdorff-Rantzau for the government and other parties.

ROUMANIA IS IN GENERAL REVOLT AND KING IS SHOT

Berlin, Feb. 14.—A general insurrection is in progress throughout Roumania, according to a special dispatch from Vienna.

King Ferdinand has been wounded slightly in attempting to flee from Bucharest with the royal family.

Workingmen blocked the roadway from the royal palace when the royal family attempted to flee to Jassy, and the king and his family were forced to return. The king was wounded when the workers, according to the report, fired upon the royal palace.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, FEBRUARY 27, 1919. No. 9.

A MESSAGE OF PRAISE FROM INDIA

Dear Readers of The Mennonite:

Not so very long ago, our good Brother Grubb asked me to write a word here and there for Prayer and Praise column of The Mennonite. Our secretary of the Mission board came with the same request and not long after another letter came from a dear friend in America asking whether we would not send articles for this column. Yes, we will. Only, I think, Mr. Editor, you had better paste a strip of paper to our column, because what I have to report for genuine praise you can't jam into one column of our Mennonite.

This is a busy season, but I think that news ought to be served fresh like a good pudding. May these lines show our dear people at home who are remembering the Lord's work in India with their prayers and means that the work is being blessed in consequence. We want to report about our Christmas festivities. The last week in the year 1918 and the first few days in the year 1919 were certainly full of good things. We had happy times, and these did not consist in cracking nuts, eating stick candy and "swappin' stories", but in having genuine spiritual feasts. And I trust that when I am through with what I have to relate, you will find enough cause to thank the Lord for all his goodness and the "visible" blessings received.

Let's begin in the beginning. On December 23 all of those preachers, teachers and lay-Christians that live in the district came to Champa by special invitation. For them we had erected tents or made other suitable provision so that they were perfectly comfortable for the time that they would be in Champa. On Dec. 24th, our first Christmas festival was held in the Leper Home with our poor patients. This was in the afternoon because the lepers feel the cold very much during this month. To these poorest of the poor, we told the old, new lo: story of the Jesus of Bethlehem. It is always new to all and especially to such that have only recently been admitted into the Home. It is a genuine pleasure to see the bright faces of some as they receive their gifts that kind friends had helped us to get for them. The number of patients is much less now than two months ago. We lost 23 patients during the month of December of influenza.

In the evening of the same day we had our exercises in the compound church before an expectant crowd of piccaninnies. The better part of an hour was filled with songs and declamations. After that the distribution of presents of which we had a good supply, thanks to the labors of Mr. and Mrs. P. W. Penner and the open hands of our dear friends at home. On Dec. 25, early in the morning, we had our own little meeting in the bungalow. Mrs. Penner, Mariam, our daughter, and I were the only ones present in the sitting room as we admired our simple gifts. At 9 a.m. we had preaching service to a large crowd of non-Christians in front of the bungalow. This year we noticed more poor people than ever before. To as many as we were able, we gave clothing. In the evening of this busy and happy day, Mrs. Penner, Mariam and I read a Christmas sermon, sang a few Christmas songs and then thanked the Lord that He knows how to bless people in far-off India as well as the friends in Philadelphia.

On Friday following Christmas we observed a festival in Champa that has never been observed before. It was a harvest festival. We intended to have this on Thanksgiving day, but because the Christians from the District could not be in on that day, it was decided to have it now. Our Christians contributed besides cash such things as they felt they could give. In the church were chickens, eggs, rice, dall, vegetables, fruit, pumpkins, etc. etc. One sister brought a bowl of fresh milk, another a brass vessel, etc., etc. Yes, one brother brought a goat. The brother in question together with his wife get a salary of Rs. 6.00.0, about $2.00, per month. The goat is worth to them at the very least Rs. 3.00.0, i. e. What do you think of that? If you can duplicate that at home, please send me a cable at my expense. Some people, who are close-fisted, love to speak about the "rice Christians" of India. No doubt there are such, but it is a great mistake to think all are such, At least it might be edifying to such people to read and ponder what I have just written. Altogether the net proceeds from sales together with cash was Rs. 62.6.9. I call that excellent. And what is more, all of the Christians were so pleased themselves with the offering for the Lord.

On Saturday the church had its Quarterly meeting. In America we used to say "Bruderschaft"; here that term does not apply. We must say "Bruder-Schwesternschaft", for we give the sisters share in the deliberations. Many important resolutions were passed, which if we were to jot them down in the praise letter, would show you that the church is fully alive to the work of the Master.

Sunday was the happiest and busiest day of all. At nine o'clock all Christians were in the church. I preached 15 minutes only on this day. (I suppose some would say: Well, Penner, that is enough for any day and would say with Whitcomb Riley: "If a minister can't strike oil in 15 minutes, he'll not strike it at all.") First we blessed two children, then took in a sister whom we had to exclude from church membership some two years ago. Then we baptized 7 persons. Three were children of Christians and four were untainted children of lepers from the Boys' Home. After this ceremony, we all gathered around the Lord's table to commemorate the sufferings and death of our Lord and Savior. The service did not close until 11 o'clock, and though I was tired, it was perhaps one of the happiest days that I have spent in India. I am sure Mrs. Penner felt likewise.

Monday evening we had consecration service. This was given over to the Christians as a sort of prayer and testimony meeting.

Tuesday afternoon, Dec. 31, we had a love feast with all the Christians and children. 111 sat down to the curry and rice. Seldom has the food been better prepared than on this day. The curry was hot, but just of the right flavor to make it palatable. In the evening of the same day we observed watchnight. Not that we stayed up till 12 o'clock, but we did take an inventory of the past year. May we all have learned that we owe our Father in heaven much for all that He has done for us during the year 1918. I was put to shame this year. Mrs. Penner and I were sleeping soundly when at midnight the church bell rang in the new year. The tone of the bell is pleasing and this quiet night it was certainly music to the ear. But what I was going to say is this: In the morning, I asked who had rung the bell. I had given no instructions to do so. So I was told that three brethren had had their own prayer-meeting at 11:30 and at 12 rang in the new year. We were sleeping, the Christians were praying. I did feel a little sheepish, to say the least, when I was told this.

New-year's day was again a banner day. Not only did we have our New-year's sermon, but on this day we ordained as evangelist one of our young men who had been preaching for some years but had never been ordained. This meeting ended the Christmas festivities. Now, say, dear reader, have we cause for prayer and thanksgiving? Now say, do you still wonder that we love the work, that Bro. and Sister P. W. Penner have their hearts in India? We have cause and if you feel like we do, just don't forget to thank God for your share in the blessed work of the Master in India.

With kindest greetings from Mrs. Penner and me to you all, we are,

Yours in the Master's service,
P. A. and Martha Penner.

THE BENEFIT OF TRIALS

Bunyan in his prison could not understand why God should thus allow him to be shut out from his work for the best twelve years of his life, his soul longing to preach the gospel, and thousands waiting to hear him. He could not then see, what now is plain, that by the "Pilgrim's Progress" he there wrote, he has been preaching to millions instead of thousands, and for centuries instead of years."
—Selected.

WHAT DEGREE AND KIND OF EDUCATION SHOULD A CHURCH ENDEAVOR TO SECURE FOR ITS MEMBERS?

(A paper read by H. H. Ewert at the last General Conference and translated and published by request.)

Education today lies almost altogether in the hands of the state. The state provides for elementary schools, high schools and universities. Is there, then, any need yet for the church to look after the education of its youth? — People outside of the church will answer, No. They will say that any activity of the church in this field is nothing but an impertinent interference with the functions of the state. Yes, even many church people will not see any necessity, particularly in the field of elementary education, for a church to take a share in education. They conduct Sunday schools, but outside of that they are fully satisfied with what the state offers.

But has not the educational development taken a very singular course when we must observe that that institution which must be called the mother of schools, that the church, which always plants schools in uncivilized countries, and usually also in new settlements, long before the state thinks of it, is today seemingly shut out from all cooperation in education and deprived of all opportunity for influencing it?

Where one of the main agencies of education is excluded from its proper share of influence there the education can be but imperfect and one-sided, and this is revealed in the moral degeneracy and the want of intelligent independence of our present generation.

The history of education and an examination into the results of our present-day education show us that the church is entitled to some influence upon education, and if entitled to it, should feel its duty to exert that influence.

But how would the exercise of such influence be possible in a country whose institutions are built upon the principle of separation of church and state? We will not attack this principle. We will not want to see the state meddle with the affairs of the church nor the church with the affairs of the state. But by what right can the state claim that education is entirely its affair? The state will surely not exclude the parents from their share in the education of their children. Why, then, exclude that agency which represents the ideals of larger or smaller groups of parents and which is designed to secure a continuation of the influence of the parental home? The education of the youth is not a matter which concerns the state only, but is an affair which also concerns the home and the church. What is required is that these three agencies divide among themselves, in a sensible way, the functions falling to each and see to it that the one will not hinder or crowd out the other. If it is the duty of the state to give the rising generation a secular education, and the duty of the church to give it a religious education, then these two agencies need not stand in the way of each other, but it should be possible for them to come to an understanding whereby each body might have an opportunity for dealing with the child in a manner appropriate to its function. Today the church does not have a fair opportunity. The state stands too much in its way. The state appropriates for the education, it gives about **all the time** the child can devote to studying, it taxes its **mental powers to their full extent**, and it takes from the parents about **all the means** they have to spare for the education of their children. True, it leaves two days of the week unoccupied, but this is not for giving an opportunity for mental effort in another direction, but for the purpose of giving rest and gathering strength for new efforts. The church may steal an hour on a Sunday for giving religious instruction, but if it fails to do that, the state will not feel that something essential is being neglected.

This need not be so. The state need not appropriate all of the nine or ten months of the school year and all of the six hours of the school day for the discharge of its function. Where a church or a church body would desire more time for religious instruction or any other particular branch it is interested in, the state should meet such wishes and excuse the children for a certain period each day or shorten the school year for such purpose. That such an arrangement is possible without creating friction is proved by a provision in the school law of Manitoba. According to this a school may be closed one-half hour before 4 o'clock to afford the church an opportunity for giving religious instruction. A similar arrangement has been entered upon by the high school of Moundridge, Kansas, and the Mennonite continuation school at that place . With the consent of the state superintendent of education the students of the high school, who desire so, may be excused for certain hours from their classes and take part in the lessons given at the Mennonite school in religion and German.

These concessions have been made at the request of churches or Christian school associations, which perhaps shows that it is the fault of the church and not of the state that the church has no larger share in the education of the children. In Manitoba, at least, the English speaking Protestant churches have been very negligent in this matter, for they are not utilizing the opportunity the state offers them for giving religious instruction.

A further opportunity for exerting their influence on education is afforded the churches when it comes to the engagement of teachers, the election of school trustees and the selection of text-books. It is no interference with the functions of the state for churches to enjoin upon their members the duty of electing school trustees and engaging teachers of a Christian character. It need not be looked upon as presumption if representatives of Christian denominations would lay before a state board of education their opinion of certain text-books to be introduced into the schools. And further, the churches might use their influence in securing a more regular attendance at schools in states that have no compulsory education. The ministers and elders of churches might very well show their interest in education by attending teachers' conferences or conventions.

Thus it is seen that even under present restricted conditions there are many opportunities for a church to exert its influence on education and it is much to be regretted that the churches make next to no use of them.

To these suggestions it might be replied that although such endeavors need not lead to conflicts with the state, they might lead to frictions and jealousies between denominations. But this need not necessarily be the case. If the churches were only earnestly intent upon devising a workable plan, it should be possible for them to work harmoniously together.

Aside from all this a church would have the right to take charge of the entire education of its young people by establishing its own school in which secular as well as religious instruction might be given.

It is therefore evident that a church, if it only wants to, might exert a considerable influence on the education of its youth. — Of what degree and kind, then, should the education be that it helps to secure for its children?

The interests of the church are the interests of the kingdom of God. It should give its future members such education as would enable them to understand and take an interest in the kingdom of God and help efficiently in its advancement. Or in other words: the young people should know and appreciate Christianity, they should be made acquainted with the potent spiritual forces in the world and should be trained in the proper valuation of these. They must not only be trained to appropriate but they must also be enabled to produce, and there must be developed in them a passion for service and work. The more thorough and the more comprehensive the instruction, and the more complete the development of the powers of mind, the better for the subject. It is not worthy of a Christian to ask with what little knowledge one might find his way to heaven, or with what little faith one might become acceptable to God. We should aim at the highest possible degree of perfection. — Yet it would hardly be fair to say that a church should teach all kinds of knowledge and develope all the abilities of man. The imparting of the necessary knowledge for a secular calling or for the discharge of duties of citizenship it can surely leave to the state or to associations formed for such purposes. Our Lord did not instruct His disciples in mining, or farming, or business, or transportation; nor did he give them lessons on citizenship or civil service; nor did He teach any of the arts, such as painting or sculpture. Nor has he equipped His disciples to teach any of these things, but, instead, he equipped them with a knowledge and a love for the kingdom of God and charged them to teach this specifically. In doing that our Lord did not, by any means, take a hostile attitude toward the other interests of human society, but He left these in charge of the already existing human agencies. Likewise the church of today should maintain a sympathetic attitude toward the training for the various professions and callings, but she should not burden herself with any kind of technical or professional education. The calling of the church is a spiritual calling. It is her function to lead men to God and to foster the spiritual life. If the church succeeds in setting the hearts of men right and in making the inner life develope in the right direction, she has fulfilled her duty. It is not her duty to set up medical schools, polytechnic institutes, schools of mi-

ning, of agriculture, of business or of arts. She should interest herself only in so far in such institutions as might be necessary to prevent them from exercising any influence harmful to Christianity.

The separation of the secular education from the religious education can, however, not be carried out at the elementary stages. The elements for both are the same. To get a religious education a child must learn to read, write and cipher, must learn history and geography just the same as for a secular education. The lines of demarkation between the two kinds of education in later stages appear but gradually, so that it is hard to tell what belongs to the one sphere and what to the other. Besides that, conditions of life differ in different communities, so that it will be difficult, even in the case of higher church institutions, to establish definite lines, marking off the appropriate field for them. This might be said, though, that the course of study of such schools should include all studies that will develope the mind and generate noble sentiments, that will tend to lift the heart to God and vitalize the powers of the soul. — This field is very much neglected by the ordinary high schools. Much of what they offer is insipid, unwholesome, yes even poisonous food, and the so-called higher education is often only a sad misfitting of a man for the discharge of the higher duties of life. In such cases it would be better for a young man never to see the inside of a higher institution of learning.

A church should surely be interested in higher education, it should stand for the highest possible development of the powers with which we are endowed by our Creator, but it should see to it that such education be a Christian education. Our present educational system rests too much upon old pagan foundations, and our church should recognize the opportunity offered to it for setting up before the world an ideal of a truly Christian institution of learning. There are in this country many so-called Christian colleges. But will the mere fact that a college is supported by a Christian denomination, or that some religious subjects are included in its curriculum, which is otherwise made up of much that comes from heathen or un-Christian sources, make a college a Christian college? Will not rather this have to be its characteristic feature, that all that is offered in its course stands in some relation to the kingdom of God and have its source in the teachings of Christ?

Such a Christian institution could, if possible, be attended by all children of the church. The Bible teaches us not to neglect the gift that is in us, and enjoins upon us to put to usury the talent that is given us. If all the members of a church would receive such thorough Christian training, then the church would never experience a dearth of suitable workers. All gifts would be developed, and there would be one to serve the church as minister, another as Sunday school superintendent, still another as choir leader, and many as Sunday school teachers, etc.

But in educating the youth of the church we should not only think of the offices to be filled but should think of their duty as parents in after life. Yea, this is the most important purpose of education; for under normal conditions all our boys and girls will later become fathers and mothers, charged with the duty of educating the future generation. A church which has an educational membership might perhaps get along without a preacher, but a preacher can do very little in a church where the parents are indifferent toward the training and education of their children. It is therefore very one-sided to devote much attention to the education of the few preachers and to almost altogether overlook the need of making provision for the education of the many parents. There is perhaps no educational agency which which is in our day as much neglected as the training of the children in the family. Would, we could institute a reform in this field! — Most parents think only of giving their children an equipment for a secular calling. Their sons are to become farmers or mechanics, and their girls good housewives, experts in cooking and baking. The training of the mind is left to the teacher, and the education of the heart to the minister; which means that during the most impressionable period of a child's life no systematic efforts are made to influence mind and soul in the right direction; which means, that this, if done at all, will later have to be done by persons that have not as good an access to the heart of the child as the parents have. Teachers and preachers should only be the assistants of the parents, not their substitutes.

To such an extent has this matter been neglected that there has not been established a single institution for the training of parents, nor even a course, for such purpose, arranged in any instution. We have normal schools with an extensive course for the training of teachers, and yet the teachers constitute perhaps only the fiftieth part of all persons engaged in education, i. e., to one educator in a school there are at least fifty educators in families. — Further, the teachers serve perhaps only from four to six years in their profession, the parents, in some instances, perhaps ten times as long. For every calling there have been established professional or technical schools, but there are none for the training of parents. What does this indicate? It indicates that the highest calling on earth is considered no calling at all. In laying out life's program no consideration is given to the fact that the highest duty of every man and woman is to be an educator. The education in the family is left for odd moments and is done in a haphazard manner. What a sin against the children! The temporal affairs are made the principal things and the eternal affairs are made subordinate things. If thus in education things are turned upside down, it is not to be wondered at that today the whole world seems to be turned upside down!

It is hardly to be expected that these observations will induce our church to establish institutions for the training of parents or to establish courses for that purpose in our existing institutions. This would be something radically new and its accomplishment would require some extended agitation. The immediate purpose of these observations will be achieved if our church realizes that **education in the family requires well educated parents.** A well educated person is in a better position to discern the purpose of things, to discover means for accomplishing an end, to make independent observations and to utilize practical suggestions. To repeat: For various weighty reasons the church owes it to its rising generation, to assist them in getting a comprehensive and thorough education, an education measuring up at least to the standard of a good high school.

We will not only demand of the church to conduct, or help to conduct, the education to a certain standard, but also to see to it that the instruction and training at each step be as complete as possible; that the child of six shall have received in its home all a child of that age can receive for mind, soul and heart; that, again, a child of ten, of fourteen, shall have appropriated all its powers at that age will permit; so that in the elementary grades a child will not have to make up what it has missed in home training, and that in the high school it will not have to fill up gaps left in its elementary course. The child's life should be well rounded out. As a child it should live the full life of a child, and as a youth it should live the full life of a youth, so that a God designed foundation be laid for the development of a full and true manhood or womanhood.

CORRESPONDENCE

Wadsworth, O., Feb. 14, 1919.

Dear Readers of The Mennonite: You may wonder why you have not been hearing anything through the paper from the Wadsworth folks, but owing to the closing of the churches on account of the Spanish influenza, there has not been much to write. Mr. Lehman from Beaverdam, O., has been bringing us the message in the morning when we could have services. In the evening he leads us in a praise service. When he can not be with us, one of the members of the congregation takes charge of the meeting. Will Overholt leads in the singing. The boys from here, who were drafted into the service of the government, are being mustered out slowly and are coming home, one by one. Francis Harter, who had been a member of the Sunday school before entering Thiel college, in Greenville, Pa., died of pneumonia before being mustered out. His age was 21 years. He leaves to mourn his loss a widowed mother, one brother, and many other relatives and friends. Our former pastor, W. S. Shelly, preached the funeral sermon which was full of lessons for us all. Rev. Kendall of the United Brethren church offered prayer. It seems hard sometimes that such young lives are taken away from us but God knows better than we do what is best. While there is much to discourage, yet there still remains much to be thankful for, in these dark times, for many of our friends have yet been spared to us, and not very many of our people, have taken up weapons to shoot down another brother; and for those who did, our prayers should be, if they are still living, that they may soon see the light; for as long as people are blinded to believe that we must fight in order to have peace, we can never have enduring peace, for it must come from within, not without, and this can only be done by putting out of our hearts the revengeful thoughts that sometimes are there, and filling them so full of the love of Christ that all evil and unkind thoughts will be crowded out. Sometimes it is hard to do, but Christ would not ask anything of us, that cannot be

(Continued on page 5.)

THE MENNONITE

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EDITORIAL

The article by Prof. H. H. Ewert, of the Mennonite Collegiate Institute of Gretna, Manitoba, is one which naturally concerns so distinctive a people as the Mennonites at this time. It was originally prepared for and read in German at our last General conference and our readers should greatly appreciate the effort on the part of Prof. Ewert that makes it possible for them to read his essay.

The department of "Prayer and Praise for Missions", which was established in The Mennonite some months ago, has met with considerable appreciation in many quarters. It was the plan of the editor to devote a column to this subject once a month and we propose to follow this plan in the future, but it is not our policy to limit contributions relating to missions, especially our own missions. We are convinced that the matter of missions is one upon which Mennonites of every persuasion give greatest consideration and that greater unity is possible among our divided people through missionary interest than along any other. The greater our missionary activities become the more do we find ourselves in closer fellowship.

Because there has been such an accumulation of material that should properly be placed in the department of "Prayer and Praise for Missions", we have determined to call this a "Prayer and Praise Edition" and give our readers the benefit of all the material we have on hand.

A brother writes: "Why have not the Mennonites engaged in reconstruction work similar to that of the Friends in their Haverford Unit?" This same question in various forms has come to our office time and again during the past months. The answer is that some Mennonites are giving active support to this very work. The brethren of the Old Mennonite church have been especially active in supplying men and means and several other branches have not been disinterested. Our own Emergency Relief Commission, acting as agent, has forwarded contributions given for this work by various individuals to the office of "The Friends' Service Committee". It will be of interest to our readers to know that President Isaac Sharpless, of Haverford college, who is one of the secretaries of the Friends' Service Commission, has contributed an article to The Mennonite which appears in this number under the title: "The Religious Significance of Reconstruction."

OUR WOMAN'S WORK

DOES IT PAY?

(The following letter, received by Mrs. R. A. Goerz, our treasurer, from our missionary at Hutchinson, Kans., was too good to keep, so she sent it to our Woman's Work Department to share it with all the sisters, believing it will inspire them to work harder and pray more.—A. G. S.)

Hutchinson, Kansas,
723 E. 7th St.,
Dec. 5, 1918.

Dear Mrs. Goerz:

Some time ago we received $18.75 through you from some sewing society to be spent in our mission work here and at the same time you asked for a report as to how the money was spent. We will now report to you and you may report to the respective societies.

It was on the 13th of November that I went out to do a little personal work, our churches still being closed on account of the influenza. My attention had been called to a young mother who was in great distress. It was a lovely Sunday when I knocked at her door. A sweet young mother opened the door and after I had introduced myself she asked me to come in. I stepped in and on my questioning I received the following information.

Her parents died when she was but a young child. The people who adopted her were poor and died before the war began. The training she got in this home must have been good under conditions and Christian to some extent. Her husband's experience was much the same and he today has only a step-father who lives on the poverty line too. Yet this young man is a very attractive man. They married, if I remember correctly, about two years ago. They made their home in the western part of the state. Immediately after their wedding he got rheumatism and was in bed over a year, close to 18 months. During this time a sweet little child was born to them which brought sunshine to them in spite of the fact that he was in bed. He recovered in a course of time and they decided to move to Hutchinson to make a living. Here another child was born to them, last June. This child was never healthy, due to the doctor's fault. It died here not long ago. Soon after this they laid away the oldest child too, called home by our dear Master to be with Him. A home so empty, and funeral expenses to bear. He went to work to pay their bills. If I remember rightly, it was on the 10th of November that he came home telling his wife that he was not feeling well. About three o'clock that night he began to suffer great pains so that the young wife called a doctor. Soon three doctors were there at his bedside and told him and the worried young wife that unless he would undergo an operation, he had but a few hours to live. He was taken to the hospital immediately and operated on. After the operation the doctors told her that her husband had but 48 hours to live. She broke down now. She fainted—no friends, no relatives, what should she do—how would she be able to pay all the bills that would be presented to her now? Her husband outlived the 48 hours, but the doctor still had no hopes. In this situation I found her on November 13. I handed her a bunch of greenhouse flowers and asked her to take them to her husband in the hospital. There she stood — tears rolling down her cheeks and I heard my dear Master whisper to me so softly—"Oh, dry those tears away." I told her of Jesus and how he loves her, etc. She then told me that it was only since she had turned to the Bible in these trying times that she could bear her lot and face her situation. It was a blessed hour that I spent with her at that time. I left her but only to return again in a few days. When I called again in a few days she seemed to be so happy and told me that now for the first time the doctor had good hopes for her husband's recovery but he would not be able to do any work for the next six months. She told me she had given him the flowers I sent and that with tears in his eyes he had asked her who the man was who sent those flowers and as to whether they had really found a friend who would feel with them and try and ease their burden? She broke out in tears again. I returned on December 2 and found that the doctor had consented to her husband's coming home from the hospital in order to lessen their expenses. At that time I found her without groceries or other eatables. She told me she would like to go to work somewhere and make a living but her husband now coming home she thought it would be better for her to stay at home and take care of him than leave him in the hospital and pay $25 a week or $100 a month. So she stayed at home and made preparations to take in washings from the wealthier people. Her husband's step-father had sent her a few dollars to live on. I asked her as to their house rent. She had paid it from the small bill the step-father had sent her but it was overdue again, but she would pay that as soon as she would get in some washing. I took the address of her land-lord and paid one month's rent ($8.00). I told her I would be back the next day to see her husband who would be at home by that time. When I came there the next time her husband was at home, but to my surprise I found on the door a yellow paper with the word "Influenza" on it. She opened the door and told me that her husband was at home, but now she was down with the flu and nobody to take care of her husband. I stepped in and found that she, in spite of the flu and cold weather and snow on the ground, had to go out and do all the work necessary. I now was moved deeply by their situation and more by their opening up to me. The young man in bed told me how through these trying times and the love a Mennonite had shown to them, he had learned to love Christ. He said, "As soon as I can get out of bed we will be in your meetings." He pointed to the Bible on the table and told me that they read in that Book every day. I had a quilt with me which I gave to them because I saw they were in need of bedding. Before I left them I asked as to their needs. I asked them to tell me what they needed most; I would try to do all I could for them. There was silence in the room and I saw her hands move but only to cover her face and hide those tears. Soon I saw tears roll down his face too. I broke the silence and asked them to tell me what grieved them so. The young husband in soft voice told me that they had no coal not even enough to last them for the night to come. If I would be willing to buy 200 lbs. for them, he

would pay every cent of it as soon as they would get a few dollars for which they had written to their step-father. I told them that they should not worry about the coal any longer. They insisted on paying for it and when I told them to use that money for their daily bread they said that they did not want to be beggars and wanted to make their own living. Oh, how they did thank me.

I am convinced that these young people are Christians. The atmosphere is such that I can not but love these young people. They are so sweet, so attractive, so clean. They are poor, very poor, but they are poor not because they have not worked or spent their earnings carelessly, but luck has been against them. Now you who have sent us the $18.75 have so freely contributed to the happiness of these young people. Our dear heavenly Father will reward you for what you have done. Let us dry some more tears. Pray for us and for these young people. May Christmas joy and God's richest blessings be yours.

Report: House rent, $8; groceries, $2; quilt, $3; coal, $5.75; total, $18.75.

Mr. and Mrs. H. T. Unruh.

A LIVE SOCIETY

Moundridge, Kansas,
Dec. 4, 1919.

Dear Readers:

We want to give you, the readers of the Women's Department, a glimpse of our year's work and what we have accomplished.

Our society at present numbers forty-five members, ten of whom are new girls who joined us this fall from the Junior Mission society. We meet the fourth Saturday of every month at the home of some member. In August we have our business meeting which is usually held out in the open, and on this occasion we serve light refreshments. At this meeting we discuss the year's work and elect officers for the ensuing year. We also give suggestions as to the improvement of our society.

The leader opens each (monthly) meeting with a Scripture passage and prayer, upon which our program follows. The central theme is missions. Through these meetings the missionary interest of the various members is aroused and we are kept in touch with the work of our missionaries. We do not only keep in touch with our workers, but study the lives of other denominational missionaries too. The material for these programs is obtained from the "Missionary Review", which is kept by the society for that purpose. At the close of each meeting we have a free-will offering which usually amounts to $5.00 up to $8.00, depending upon the number present. Besides our regular programs we have an annual Birthday program at which we take a Birthday collection.

Of the money raised, we send $7.00 a month to Joseph and his wife, our native worker in India. We also send them $75.00 a year for the education of their three children, Samuel, Caroline and Rachel. The money for the children is raised by pledges given by the members. We keep in touch with our worker through Missionary P. A. Penner, of Champa, where our worker helps. He informs us that Joseph is a conscientious Christian worker and his children are all doing nicely in school, and we hope that they will be a help at the station after they get older. We are proud of our family in India and glad that we can do something to lighten the burden of the over-crowded missionaries in far-away India.

Mrs. P. W. Penner spoke to our society last winter, and we were so glad to hear her message. It inspired us to do all we can for the missionary cause. In answer to our inquiry, "What we could do to ease the work of the missionary", she suggested to send them articles not obtainable in India. It was then decided to send our annual Christmas box there, which should by this time have reached its destination. Previous Christmas boxes had been made for missionaries in America, nurses of the Bethel Hospital, etc.

I hope that this report may be of mutual benefit to its readers and the respective societies.

Elsie C. Dyck, Sec.
Mission Workers of the West
Zion Church.

THE RELIGIOUS SIGNIFICANCE OF RECONSTRUCTION

By Isaac Sharpless.

For The Mennonite.

One friend says that some of the men and women who make up the Reconstruction Unit in France went from love of adventure and excitement. Another tells us that the object of many, both Friends and Mennonites, was to escape the draft and find an easier and less hazardous way of serving their country. Another thinks that some were living out their parents' wishes and scruples rather than their own.

Doubtless there were mixed motives in the hearts of all of them. The above and others of the same order were mingled with a sense of duty to humanity and a desire to exemplify the religion of Christ. We do not care to analyse this phrase more deeply. As a whole, the effort seems to be a fine expression of the message of Quakerism to the world; the practical application of the New Testament doctrine of love to a very needy condition of a suffering nation.

We know, too, that in many cases there was a religious sentiment, a spiritual impulse, which made them feel a personal call to service in this way. Those who suffered in camps and afterwards were furloughed to the Unit did not choose the easiest or most exciting life. They had passed through an ordeal which made the chance of battle seem a lesser danger. To build wooden houses for months at Dole, to do clerical work at Paris, to repair the devastated farms and machinery, did not usually pander to a love of adventure; a few found it too dull and gave it up. Some higher motive must have been mixed in some proportion with the common impulses which appeal to youth.

Those who have read the first two centuries of Quaker history will remember the severe tests which a minister would apply to his call to service. He would not "outrun his guide". Not only in a general sense of duty but in specific acts an impelling inward feeling must precede any religious exercise. He must be told what to do and how to do it by his divine Leader. The struggle which a youth would go through before he dared to open his mouth in meeting was very real, as was also the peace which followed fidelity and the condemnation for any action not thus inspired. We could wish that there were more of this agonizing desire for God's direction and approval at the present day.

We do not mean that these young people who went to France all fortified themselves by such experiences as this. Some probably did. Doubtless many seriously considered the matter with a prayerful desire to be in the line of their duty, and lived as Whittier writes:

Oh, then if gleams of truth and right
Flash on the waiting mind,
Unfolding to thy mental sight
The wants of human kind;

If brooding over human grief
The earnest wish is known
To soothe and gladden with relief
An anguish not thine own:

Though heralded with naught of fear
Or outward sign or show:
Though only to the inward ear
It whispers soft and low;

Though dropping as the manna fell,
Unseen, yet from above,
Noiseless as dewfall, heed it well,—
Thy Father's call of love!

Are there then two kinds of call to service — a higher and a lower —one definite, compelling, manifestly divine, the other an enlightenment of the judgment, a quickening of the conscience, a general and gentle inclination to do a self-denying act? Be it so, but we would not say that one is more divine than the other, rather an adaptation of the call to the experience and temperament of the recipient. The second may be only "duty for duty's sake", which is no mean motive, but to the faithful soul this may readily pass from duty to love, from conscience to Christ, from a conviction of judgment to a warm and constant reliance upon a power, not of ourselves, which makes not only for righteousness, but for the kingdom of God in the hearts of men.

CORRESPONDENCE

(Continued from page 3.)

done, with His help, but we do not all see things alike and as I am not much of a writer I do not want to force my way of looking at things and what has been a help to me on anyone, so I guess I had better not write any more at this time, for I have tried as far as I know to write only as God wanted me to. May the blessings of Christ be with The Mennonite readers and all they think, do and say.

A Correspondent.

THE C. E. TOPIC

March 9.

Lost by Looking.

Prov. 23:29-35.

(Temperance Lesson.)

Time again Scripture reminds us that we have to guard the eye as much as watch our steps. The story of the downfall of Lot's wife is one of a look in the wrong direction. The dark chapter in the life of David, the chapter which for a time condemns him to a place with the meanest of sinners, was the result of a look upon that from which he should have turned away. The injunction not to look upon the red wine is one which, if heeded, would have saved millions from a drunkard's grave and prevented a very large share of the agony and suffering inflicted upon innocent ones. The jingle of the gold in their hands was too much to save Ananias and his wife from the distinction and ignomy of being the harmful example of liars for the rest of mankind. How different might have been the story of their lives had they not looked too long upon the shining coin. We all know the story of the downfall of Achan and the miserable defeat to which Israel was subjected by his sin. By his own confession we

learn the secret of his fall: "I looked, I coveted, I took." Had his eyes been upon his commander, or, had he been occupied in seeking opportunity to effectively do as he was commanded, there would have been no defeat, no punishment and no shame for his sin and no destruction of his family.

A look may easily mean the downfall of many another man besides those told about in Scripture. A young man had a position of trust and responsibility under the state. The time came when contracts involving the expenditures of several million dollars were at his disposal. A man appeared in his office with a bag and in the way crooks have, he intimated that there was a fortune in the bag for the favor of getting the contract and proceeded to open the bag. "Get out of my office with your bag," sternly demanded the young man. Afterward he declared, I didn't dare to look. I don't know what power the temptation of so much money would have over me." Even strong men and women are safer when they do not allow themselves to be led into temptation through their eyes.

Out on the western plains the antelope is one of the fleetest of foot and the most difficult to secure of all the game that hunters go after. The poor creatures have one fatal weakness. They are exceedingly curious. The hunter knows this and so he ties a bit of rag to a stick, sticks it in the ground that the wind will move the rag and then hides. The curious animal goes nearer and nearer to the lure to find out what the strange thing is until a shot suddenly blots out its life. Many of the sins of life are the result of our silly curiosity. The fact that a thing is frowned down and forbidden makes some people all the more curious to know what it is like. Better listen to the advise of wiser and older ones or, better still, be sure that God's Word and conscience does not disapprove. It was largely through a desire for new and forbidden things that Adam and Eve fell so ingloriously and the race has not yet been weaned of the sins of our first parents.

In regard to the matter of temperance, the much quoted Scripture, "Touch not, taste not, handle not" should be our rule with the things that intoxicate. To look upon a thing in the sense of our topic means to tolerate it. Many well disposed persons, while themselves not given to intemperate excesses, are nevertheless dangerous to the spiritual and physical good of the community because of their attitude of toleration of the manufacturing and use of intoxicating liquors, which in the last analysis only means that they are indifferent to the evils brought on by strong drink.

THE S. S. LESSON

March 9.

Joshua, Patriot and Leader.

Josh. 1:1-9.

Golden Text.—"Be strong and of good courage. Josh. 1:9.

Moses died. God's servants are called one after the other to their eternal reward. God's work does not die when His workers do. He raises up others to (1) succeed them, (2) to benefit by their successes and failures, and (3) to take up new phases under new conditions. Joshua could not take the place of Moses. Indeed, he never attempted to do so. The place of Moses was unique, but so was that of Joshua. If he could not fill the place of Moses he certainly could fill the place of Joshua.

As ages now go, Joshua was already an old man whom scholars estimate to have by this time passed his eighty-third year. However, it is not age but fidelity that counts for most in the service of God. Joshua had been born in Egypt in bondage, but developed into one of the greatest leaders of men the world ever knew. It is not the position in life into which one is born that determines his usefulness. Faithfulness for the tasks God gives one is that which counts for the most. The name Joshua means Savior and he was to be the savior of his nation. Also, he was a type of the later Joshua, the Savior of the world.

Like all great men, God used Joshua in the school of life to prepare for the greater work he was to do. He learned to take the place of Moses at the head of his nation by serving faithfully under Moses. We get a glimpse of his worth when he returns with the spies to offer a favorable report in the face of opposition of nearly all the rest. In our last lesson we note how that he, with a single companion, stood alone in the face of those who were ready to take his life. It is such men and women who are ready to stand out against great odds for God that God uses in the larger affairs in His kingdom. Such a man like Joshua was a wonderful inspiration to a Luther facing the Emperor Charles V. alone, or to a Menno, going quietly about his work for twenty years with a price upon his head, offered by that same king and his successor, Philip II., and to many other great soldiers of the cross.

The task was no small one that confronted Joshua. He had a real man's job. Moses had enough trouble while leading Israel to make any man unwilling to assume the responsibility of succeeding him. But Joshua did not show the least desire to avoid his task. God had called him and that was sufficient. The same Jehovah would lead him and supply everything that he needed. It is well enough to be humble and feel a sense of one's weakness and unworthiness, but when it comes to choosing men to do God's great work He chooses the right man for the right place. We remember that Joshua had a vision. He saw the land and said to the people: "Let us go up and possess it." God put him in a position to make that vision true. When God opens up our eyes to the great possibilities there are for Him in the world around us it means that God has called us to bring about a realization of these possibilities.

Note how often in this short passage God commands Joshua to be strong. He has no use for the weakling who will not undertake to do the things he commands to be done. Go through your Bibles and you will find that upon numberless occasions God's servants are commanded to "fear not", "be courageous" etc. There is need of all the bravery, strength and courage that the Christian can command in the warfare for the Lord, yet, there is no reason for hesitating. The Christian soldier is armed with every armor and weapon he needs for overcoming the evil one. Our arms today are not sword or other material weapons, but spiritual forces far more mighty. We have prayer, faith, hope, the Word of God and love. With such powers at our command the forces of evil are certain to fall.

The victory was assured to Joshua from the very beginning. How else could it be? God's purposes are certain to be established. It is the Christian's encouragement to know that he cannot fail if he follows the command of his Lord to the limit of his ability.

One condition was set before Joshua. He must not ignore the law. It must be his constant companion and he must observe it. God's law must be respected. One who will not observe it is unfit for leadership. The law protects the people and gives the leader authority to go forward in the course God lays out. No people, and no leaders ever succeed who do not keep the law.

DEATH

Unruh.—Tobias Harvey Unruh died after four weeks of illness ending in pneumonia. He was born on July 26, 1893 at Durham, Marion Co., Kans. June 18, 1911, he was baptized and thus received as a member in the Mennonite church at Syracuse, Hamilton Co., Kans. On June 3, 1917, having moved to Hutchinson, Kans., he joined the Mennonite church at Burton, Kans. May 27, 1918 he was called to Camp Funston where he died on Jan. 31, 1919, being 25 years, 6 months and 5 days old. He leaves to mourn his early death his parents, residing at Hutchinson, 7 sisters and 6 brothers, as well as many relatives and friends. He suffered much the last days of his illness, but all in the spirit of submission. The last hours of his consciousness he spent in prayer. Words of comfort were spoken at the funeral services in Hutchinson by Rev. H. T. Unruh, text: Luke 12:40; at Burton where his remains were laid to rest by Rev. H. P. Krehbiel; text: Rev. 21: 1-5.

CONTRIBUTIONS

FOR THE WORK IN ALTOONA MISSION

Aid society, Berne, Ind., $15; Aid society, Bally, Pa., $11; Mrs. Erwin Keller, Pa., $3; Erwin Wedel, Gotebo, Okla., $11; Mrs. John Schneck, Pandora, O., 50c.

Clothing received: 1 box, Cordell, Okla.; 1 box, Herold, Okla.; 4 quilts, Gotebo, Okla.; 1 box, Lehigh, Kans.; 2 barrels, Bally, Pa.; 1 barrel, West Swamp, Pa.; 1 box, Zionsville, Pa.; 1 box, Deep Run, Pa.; 2 boxes, Quakertown, Pa.; 53 pieces from the Needle Girls, Souderton, Pa.; 2 dozen stockings, Mrs. Fretz, Perkasie, Pa.; 1 box groceries from Intermediate S. S. class, Quakertown, Pa., through Mrs. U. S. Stauffer.

FOR WORKERS' HOME ALTOONA, PA.

From Berne, Ind.: Miss Judith Liechty, $1; Miss Lilly Moser, $1; Mrs. S. Wittwer, 50c; Mrs. J. F. Sprunger, $5; Miss Ella Sprunger, $2; Liechty Sisters, $5; Amos Sprunger, $2; Amos Hirschy, $5; Peter Habegger, $1; Miss Elma Sprunger, $2; Sister Elfriede, $1; Mrs. Sprunger, $1; Miss Elvine Sprunger, $1; Miss Mary Burkhalter, $1; Miss Sprunger, $1; Mrs. Elizabeth Lehman $10; E. Luginbill, $1; Ben Sprunger, $20; church at Berne, $95.

From Bluffton, O.: Albert Winkler, $5; D. C. Bixler, 35c; Wilhelmina Bixler, $5.10; Elvina Gratz, $1; Lydia Gratz, 50c; Lydia Geiger, $10; Rev. A. S. Shelly, $1.05; Prof. J. R. Thierstine, $5; First Menn. S. S., $35; Metta Welty, $3; C. C. Steiner, $1; D. Geiger, $2; A. Geiger, $1; Menno Showalter, $1; G. Lehman, $10; Amos Hilty, $1.50; L. Amstutz, 50c; Mariam Welty, $2.00; Barbara Amstutz, 50c; Eunice Neiswander, 40c; D. H. Burkhalter, 50c; Anna Hofstetler, $1.

Rev. J. F. Moyer, Pandora, O., $1; C. P. Schumacher, 25c; Adam Suter, 50c; D. C. Steiner, $2; P. C. Suter, $1; Dan Schumacher, $1; Gid Schumacher, $1; Sam Steiner, $1; J. C. Basinger, $1; Philip Sommer, $1; Eliss Steiner, $1; Barbara Lugibihl, $1.00; D. D. Suter, 25c; Chr. Steiner, $1; P. P. Steiner, $1; P. A. Amstutz, $1; Lennis Steiner, $1; S. C. Baumgartner, $1; S. S. King, $1; Amos Schumacher, $1; H. R. Schutz, 50c; N. G. Steiner and wife, $2; Albert Amstutz and wife, $10; Barbara Steiner, 59c; inger, 50c; Abel Gerber, $1; P. C. Steiner, $1.

NEWS OF THE WEEK

PRESIDENT WILSON VERY BUSY AT HIS WORK

Washington, Feb. 26. — On the first day of his return to the capital, President Wilson put in more than ten hours at his desk, signing twenty-eight bills and joint resolutions; making a score of nominations; discussing government business for three hours with his cabinet and winding up the day's work by a conference on the legislative situation with Democratic leader Martin, at which the president announced his decision not to call an extra session of congress until after his return from Europe.

His first act, without waiting for the office force, was to send a telegram to Theodore E. Burton, president of the League of Nations Union, reiterating his confidence that the people of the United States with practical unanimity would support the league of nations. Mr. Burton, Republican and former senator from Ohio, had telegraphed a welcome to the president as recognized leader of the league of nations movement.

Altogether it was one of the busiest days in recent years at the White House. President Wilson resumed work with a rush, surprising executive office attaches by being at his desk when they reported this morning. From then on, there was ceaseless bustle everywhere, clicking of typewriters, scurrying of messengers and arrivals of callers, few of whom saw the chief executive.

Nomination of an attorney-general and an address to congress were two questions, said by White House officials, to be delegated to the background for the present. Several names are under consideration for the cabinet vacancy caused by the resignation of Thomas W. Gregory, who retires from the department of justice March 4, but the president has not made a selection.

Whether the president will address congress is believed to depend on the legislative situation. Tonight he will discuss the constitution of the league of nations in detail with members of the senate and house foreign affairs committees, who will be his guests at dinner, and the belief is growing in official quarters that the president will consider his explanations to them sufficient for the time being. With many bills still awaiting action, it is said to be possible that President Wilson may consider it inadvisable to take up any of the brief time remaining of this session, by discussing before congress a subject on which his views are well known and which will come up for approval or disapproval before a new body.

There was a full attendance at the cabinet meeting. Vice-President Marshall was present, having been invited to attend as a special mark of courtesy for his presiding over the meetings during President Wilson's absence. Assistant-Secretary Polk took Lansing's place.

Secretary Wilson announced after the cabinet meeting adjourned that March 3 had been chosen as the date for a conference of governors, with whom President Wilson is anxious to discuss the domestic labor situation. The conference will be held in Washington. Unemployment, complicated by the demobilization of many soldiers and sailors, and the attendant problems of labor unrest, are receiving close attention from the president.

PRESIDENT TO REMAIN IN WASHINGTON ONLY A WEEK

Washington, Feb. 24. — President Wilson plans to spend just one busy week in Washington before sailing again for France to resume his work at the peace conference.

Wireless dispatches from the President on board the transport George Washington announced that the ship after landing the presidential party at Boston would proceed to if the plan is carried out he will start one week from that night for New York to board the transport. In addition to his dinner conference with members of the congressional foreign relations committee Wednesday night probably an address to the congress in joint session later in the week and consideration of the various bills and resolutions, attention to important problems from nearly every executive department of the government must be crowded into the seven days.

Tentative plans have been made for a conference of state Governors with the President to discuss unemployment. His short stay may interfere with this.

While news of the President's plans caused some surprise at the capitol, administration leaders said it appeared the President had advanced his sailing date only a few days and this, they thought, might be due to Premier Clemenceau's condition.

Both Democrats and Republicans said they believed the President's quick return indicated that the extra session of the congress, which all apparently agreed was certain, probably would not be called for several months. Most senate leaders favor an extra session beginning not later than May 15, and expect to make that recommendation to the President.

WARM FIGHT IS NOW ON TO SAVE THE DAYLIGHT LAW

Washington, Feb. 24. — Once again in the congress the issue of the city congressman against the rural congressmen. This time it is all because of the daylight savings act which city congressmen and their constituents think is a fine thing but which the country congressman and their constituents think is an abomination.

Being in the majority in the senate agricultural committee, the country senators have been able to annex a rider to the agricultural appropriation bill repealing the daylight savings law and the bill will shortly be reported to the senate carrying that provision.

The farmers of the country have swamped their congressmen with protests recently against the daylight savings law. They assert that because of the law, their hired men start to work too early when the dew is on the grass and they can not do their work properly. Then the men quit work in the afternoon when there is two or three hours of fine daylight in which they might plow or do whatever is to be done about the farm.

These protests have stirred the rural congressmen to action and while the senate committee has annexed the rider to the appropriation bill, there have been four or five bills introduced in the house to repeal the Calder law.

But the city congressmen, headed by Senator Calder, are not asleep. They are heading an uprising against the repeal of the act. Their first action is a formal statement by Senator Calder, in which he asserts that the law has no effect whatever on the farmers and that their hours of work are decided entirely by the sunlight. He says the law has been a great boon to the working people of America.

INCOME TAX DUE; PREPARE TO PAY

Washington, Feb. 21. — Work on the collection of $6,000,000,000 has been begun by the Bureau of Internal Revenue. This is the estimated yield of the new revenue bill. The income tax provisions of the act reach the pocket-book of every single person in the U. S. whose net income for 1918 was $1,000, or more, and of every married person whose net income was $2,000 or more. Persons whose net income equaled or exceeded these amounts, according to their marital status, must file a return of income with the collector of internal revenue for the district in which they live on or before March 15.

Here is what will happen to them if they don't; for failure to file a return on time, a fine of not more than $1,000 and an additional assessment of 25 per cent. of the amount of tax due.

For "willfully refusing" to make a return on time, a fine not exceeding $10,000 or not exceeding one year's imprisonment, or both.

For making a false or fraudulent return, a fine of not more than $10,000, or imprisonment for not more than one year, or both, together with an additional assessment of 50 per cent. of the amount of tax evaded.

For failure to pay the tax on time, a fine of not more than $1,000 and an additional assessment of 5 per cent. of the amount of tax unpaid, plus 1 per cent. interest for each full month during which it remains unpaid.

In addition to the $1,000 and $2,000 personal exemptions, taxpayers are allowed an exemption of $200 for each person dependent upon them for support if such person is under eighteen years of age and incapable of self-support. Under the 1917 act, this exemption was allowed only for each dependent "child". The head of a family — one who supports one or more persons closely connected with him by blood relation, relationship by marriage, or by adoption — is entitled to all exemptions allowed a married person.

The normal rate of tax under the new act is 6 per cent. of the first $4,000 of net income above the exemptions, and 12 per cent. of the net income in excess of $4,000. Incomes in excess of $5,000 are subject also to a surtax ranging from 1 per cent. of the amount of the net income between $5,000 and $6,000 to 65 per cent. of the net income above $1,000,000.

Payment of the tax may be made in full at the time of filing return or in four installments, on or before March 15, on or before June 15, on or before September 15, and on or before December 15.

Revenue officers will visit every county in the United States to aid taxpayers in making out their returns. The date of their arrival and the location of their offices may be ascertained by inquiring at offices of collectors of internal revenue, post-offices and banks. Failure to see these officers, however, does not relieve the taxpayer of his obligation to file his tax within the time specified by law. In this case taxpayers must seek the government, not the government the taxpayer.

ANARCHIST SHOT FRENCH PREMIER

Paris, February 21.—Premier Clemenceau, who was wounded in the shoulder Wednesday in the attempt by the young anarchist, Emile Cottin, to assassinate him, was in a satisfactory condition today, according to the latest reports. No fever has developed.

The radio examination of Premier Clemenceau's wound showed that the bullet had penetrated his lungs and has lodged on top of the premier's right lung.

After the X-ray examination M. Clemenceau walked out on the balcony of his house, overlooking the garden, to take a breath of fresh air.

An official statement of the physicians read:

"The hemorrhage which occurred at 1 o'clock Wednesday demonstrated that the bullet penetrated the lungs. An X-ray examination disclosed the precise location of the bullet."

Cottin probably will be tried under the law of 1893, passed after an anarchistic attempt in the French chamber of deputies, by which he is liable to the death penalty even though death does not result from the attempt on Clemenceau's life. He will be tried in the assizes court, and not a court-martial, as Paris is no longer in a state of siege.

The wound in itself is slight, but necessarily serious for a man as old as the French prime minister. The physicians, however, say that his heart and arteries are young and they point out that he has been a lifelong abtainer from alcoholic drinks, has not smoked for twenty years, and that he has followed a careful rule of living. This has resulted in making him an extraordinarily vigorous man for his years. As a stimulant toward his recovery he has the knowledge of the heartfelt sympathy and good wishes of his own and every civilized country.

DANIELS TELEPHONED TO PRESIDENT'S SHIP

Washington, February 24. —, Secretary Daniels transmitted a telephonic greeting to President Wilson Saturday by naval radio. From his desk at the Navy department, the secretary's voice was carried to the transport George Washington nearly 800 miles off the Atlantic cost.

As the George Washington is not equipped for long-distance radio telephone transmission, Mr. Daniels talked without receiving a direct reply, and acknowledgment of the greeting came by ordinary radio.

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VOL. XXXIV. BERNE, INDIANA, MARCH 6, 1919. No. 10.

HOME MISSION

Within the last twelve months two lots have been purchased in Altoona, Pa., and a modern chapel was built thereon for a home in which to conduct the mission work. The location is central to the district in which the work is carried on. Since these quarters have been provided, the devoted efforts of the workers have been crowned with very encouraging results. It is an open, needy field for the preaching of the gospel, and we shall do well under God to concentrate increased efforts upon this field.

Toward this end it has been found necessary to provide a home for our workers. In order to work to advantage the workers should have their home if possible right on the ground where the mission work is done; either in the same building, or what would be better, in a building next to the mission building.

Fortunately for the cause it has developed that the lot and four-room house upon it can be bought just now for the very small sum of $950.00. An option, good for sixty days, has been taken on this lot in the hope that the supporting churches of the conference will be led by the Spirit to contribute the funds needed for the payment of this building. Sister Elizabeth Foth, our missionary worker in Altoona, recently took a brief vacation, during which time she visited a few churches. She made mention of the great need for a workers' home in Altoona, and without any solicitation these churches contributed $300.00 toward such a home. Since then the St. John's Sunday school near Bluffton, O., has given $100 for this same purpose. May there not be an equally generous response from other churches, so that before the sixty days are up the money shall have been provided with which to pay for this much needed workers' home? The money for this purpose, as well as all other contributions toward Home Mission, should be sent to the treasurer of the Home Mission board, Rev. J. E. Amstutz, Halstead, Kans.

Should more than enough money be contributed to pay for this workers' home in Altoona, the excess will be allowed to flow into the funds for the workers' home in Chicago, where such a home is also much needed.

Our missionary workers are bringing great sacrifices, and they are doing it cheerfully for the Lord; seeking no gains, laying up nothing for the future, often facing serious problems for the support and education of their children. It is but fair that those whom these missionaries represent at the front in the Lord's battles — should be so placed that they might have the satisfaction that they are in position to put forth their efforts most effectively. Living in rented houses, often at inconvenient distances from the mission, and often being required to move again because the house has been sold, militates against effectiveness, and tends to discourage the workers. Accordingly the establishment of workers' homes in connection with all our missions will encourage our workers and also strengthen the work.

H. P. Krehbiel, Sec'y.

REQUEST

To the Ministers of the Eastern District Conference:

During the month of January blanks asking for detailed reports, financial and otherwise, of the congregations, Sunday schools, Christian Endeavor and Young People's societies, Ladies' Aid, Missionary and Sewing societies, requesting that these reports be forwarded to the conference historian without delay, were sent out. Only two of the brethren have reported so far. Unless these reports are sent in at once it will be impossible to furnish conference with the information it asks for. Brethren, do not withhold your reports any longer. They must reach me not later than March 15th.

N. B. Grubb,
Conference Historian.

The lark cannot soar as high as does the eagle, but it sings while it soars. Better emulate the lark than the eagle.—Sel.

IN MENNONITE CIRCLES

The Home Mission Board of the Eastern District Conference met in the First Church, Philadelphia, on Feb. 22. Plans were made for greater evangelistic efforts in the field under the board's care. The executive committee of the Mennonite Brotherhood met on the same date and in the same place, and arranged to give the board its financial support.

At the call of the board of directors the supporters of Freeman college held a special meeting on Feb. 22 and considered plans for increasing the usefulness of the institution. Freeman college has recently made an addition to the number of books in its library. The president of the board, D. A. Schultz, has been circulating among the friends and patrons of the school and reports the receipts of generous contributions to both the endowment and the general fund of the institution.

Rev. Elmer Graybill, elder of the Richfield, Pa., congregation, is at present in a Philadelphia hospital suffering from a severe break-down. We assure him the sympathies and prayers of the readers and editor of this paper.

Thirty-five Mennonites are in France working with the Friend's reconstruction unit and seven are in training for the work at Rosedale, Pa.

WORK IN RUSSIAN VOLOSTS AND VILLAGES.

Mr. Cornelius Enns, an attorney of Los Angeles, Calif., and a Mennonite, believes that there is a chance for a distinct missionary service to be done in Russia by the Mennonites, Friends and others who go to that country understanding beforehand something of the ideals and manner of life of the peasants.

Mr. Enns is trying to make a connection with Russia and has written to his uncle who lives at Polugrad, Cubernia Taurida, Ukraine, in order to find out the needs for work such as the American Friends service committee could organize in that country. In a letter to the American Friends' service committee received February 3rd, he says:

"I know that the Mennonite volosts or cantons have been forced to make heavy contributions to whichever faction controlled. Their sons served in the Red Cross and other non-combatant service. Mennonite committees did great work among the neighboring Ukrainians, relieving the widows and orphans of the soldiers. There is great organizing and productive energy in those Mennonite settlements, but the war has impoverished them.

"The best form help could take here is a loan, which need not be a loan to any individual, but can be a loan to the volost or community, as these Russian municipalities have broad powers to pledge their credit, and I have no doubt the Ukrainian government would heartily co-operate. By making the re-constructed parts help in the re-construction of others not reached, an extensive work of love and service could be performed."

LAKHAN

Janjgir C. P., India,
Jan. 2, 1919.

Dear Editor:

It will probably be of interest to many readers of your paper to hear of the "coming back" of Lakhan. If there is a human soul in which one could see the Spirit of God working, it is Lakhan. Our predecessors have sown the seed, we have been privileged to reap.

Some years back Lakhan first became interested in Christianty. He heard the gospel, and Hinduism became less attractive to him. He gradually lost interest in the caste system, which appeared to him more and more an empty religion, bringing in nothing in return for the religious observances. I remember some four year ago, when one of his caste died from the effects of the strike of a chora choroid, that he had taken no part in the burial rites. When Brother and Sister Penner asked him, why does he sit apart

from the caste brethren and does not join them, he replied that these things are dead and he has no more desire to observe them.

A year later Lakhan broke away from heathendom, and accepted Christianity. Bro. P. W. Penner baptized him on Aug. 26, 1915. However, a week later he wished to return to caste. Upon his return home from church on the day of his baptism, his mother wept so bitterly that he was leaving their caste that he could not bear to see her weep. Satan was at work and held him fast for a season.

However, many prayers ascended to the throne pleading for the soul of Lakhan, both here and in America. His father was going to disinherit him. His wife held aloof, and he lingered. Until two months ago there were very few indications and hopes of his return. The first sign of his return was in November, upon our coming back from Conference. Rufus, our deacon, the father of Nellie in America; Sukhi, the brother-in-law of Lakhan, and Monohar, teacher in Girl's School, invited Lakhan and his wife to eat with them and us. They were able to persuade them to come. And for the first time Lakhan and wife ate with Christians. This in itself defiles heathen and throws them out of caste. It would have cost them fifteen dollars or more to get back into caste. They said that they want to come to us. He wished to be reinstated in full with the church and his wife wished baptism.

At once we gave them instruction in the Christian religion. They attended the church services and Sunday school regularly and we soon saw that they were in earnest.

On New Year's morning he confessed his guilt before the church and asked pardon, which all were glad to grant, and he was reinstated in full into the church. And I baptized his wife and blessed their babe.

When asked why he forsook us and why he wished to come back, he replied that he forsook us because of his mother's tears; but he now wants to live with Christians.

The entire Janjgir church rejoices because of their return and we know that many others do also.

Another one by name of Jailal, who walked with Christians for a season, went back about the same time. This man is not here now, but he is working in the coal-fields. While he is 400 miles or more from here, God is not far from any of us. Yours and our prayers can reach Him, and God's spirit can touch Jailal and wake him from his spiritual slumbers and bring him, too, back home to his fellow Christians. Let all who will join in earnest intercession for Jailal.

May the Lord, who hears and answers prayer, make us all earnest intercessors.

Your co-worker,
E. B. Steiner.

LOS ANGELES MISSION

Los Angeles, Cal.,
Feb. 22, 1919.

Greetings to all readers of the Mennonite with the words of Paul in Colossians, 1:3: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you."

"Prayer and Praise for Missions" was the subject of an article in the Mennonite some time ago. This subject was adopted by the editor of this paper as the subject of a new department which he wished to open up in the paper and cited the article as a sample for contributions to this department. The Home Mission board has encouraged us, as mission workers, to contribute to this department, and so I shall endeavor to combine my report and thoughts along this line.

There is probably hardly anything more timely than to write mission reports, with the thought of prayer and praise in mind, because in this age of organizations, religious education and emphasis on what man can do, even Christians might be prone to forget to give God the praise and glory for things accomplished in the evangelization of humanity. Many a failure in Christian work is due to the fact that honor and praise were not given to the One to whom it belongs for things accomplished; for only through Him and His in-dwelling in us can anything be successfully done. "Without Me ye can do nothing." Jno. 15:5. "I can do all things through Christ who strengtheneth me." Phil. 4:13.

Again, in this age as described above, men forget how much can be accomplished through prayer; that prayer is the method God and Jesus Christ have appointed by which to obtain all things needful. Cf. Mk. 11:24; Jno. 14:13-14; 15:7; Hebr., 4:16.

Two questions are therefore before us. First: What are some of the things here in our mission work for which we should be thankful and praise God? Second: What are some needs and problems here that call for our and your special prayers?

This mission is part of the General Mennonite Conference work and so it is your work, dear reader; therefore it is necessary that you get an idea of this work that you may more intelligently and heartily praise and pray.

The following is a schedule of our meetings:

SUNDAY.

9:25 A. M.: Prayer meeting.
9:45 A. M. Sunday school.
10:45 A. M.: English preaching.
11:30 A. M.: German preaching.
2:30 A. M.: Prayer meeting before street meeting.
2:45 P. M.: Street meeting.
3:45 P. M.: Young Peoples' meeting.
7:30 P. M.: Evangelistic service.

TUESDAY.

3:45 P. M.: Children's service.

THURSDAY.

7:30 P. M.: Bible study and prayer meeting.
8:30 P. M.: Choir practice.

WEDNESDAY.
(Every Two Weeks.)

7:30. German prayer meeting in homes of scattered Mennonites in and around Los Angeles.

In spite of great hindrances, the good Lord has prospered our Sunday school. The following is a brief report of 1918:

1st Quarter: Enrollment, 81; average attendance, 60; collections, $19.67.

2nd Quarter. Enrollment, 80; average attendance, 60; collections, $29.48.

3rd Quarter. Enrollment, 55; average attendance, 43; collections, $20.42.

4th Quarter. Enrollment, 78; average attendance, 68; collections, $15.00.

In general we can speak of growth although it does not seem that way. The reason for the decrease in attendance during the 3rd quarter was the fruit season, when many children left the city. In the 4th quarter the influenza was the great hindrance. In that quarter we had only five Sunday school sessions. Naturally the collections were smaller during those quarters. Our S. S. paid for its literature and had funds left to support an orphan child, Flora, in India, who our S. S. adopted last fall. A decided growth in our S. S. has been manifested since Christmas. We thank God for the 10 splendid S. S. teachers engaged in our S. S. at present.

The services after the Sunday school Sunday morning, Sunday evening and Thursday evening, are under our pastor, Rev. P. W. Penner's, supervision and I can thankfully say that the Lord is richly blessing us with these services.

The street meetings we have recently started, and we thank God that we have the privilege to give a blessing to others, to give the Gospel to some that would not receive it in any other way. The attendance has been all the way from fifteen to thirty, of whom the majority are children.

At this meeting we invite the children to come with us to the Junior Christian Endeavor meeting at the Mission chapel. We usually get about a dozen children with us and with others that come we have an attendance of from 15 to 40. Our C. E. is now divided into two departments in charge of three of our young Mennonite ladies who are attending the Bible institute. I myself am starting a boys' class to meet at that hour.

Two other lady students from the institute have charge of the children's service on Tuesday. The Lord has blessed us with the privilege of being able to gather in sometimes as many as 30 children and give the Gospel to them.

Another great phase of my work is house to house visitation. For this work I spend as much time as I possibly can spare from the other phases of the work, for it is an important work. In this work I am trying mainly to reach the men who are hard to reach any other way; and many are hard in this way, for one reason because our people here are largely of the working class, so I can see them only in the evenings.

There is a joy and blessing in this work although it is hard and sometimes discouraging. About a year ago a middle-aged woman used to tell us how her old father did not believe in any hereafter, but that she was praying for him and was very anxious for him to be saved before he died. We visited him now and then but could not do much with him. For several years he has been troubled with rheumatism and feebleness of age. Recently this got worse and he mostly has to stay in bed. About two months ago his daughter asked some of us to come and have a prayer meeting at his bedside, which we did. After reading a passage from the Bible with a few remarks about it and prayer, we started into the other room to sing a few songs at the piano. Before I went, I asked him a few pointed questions about his soul's salvation. To the question whether he could accept Jesus

Christ, who died on the cross for him, as his Savior, he said: "I sure can." Since he is anxious to have me come often I visit him quite frequently now. His mind is wandering considerably and his speech somewhat broken because of feebleness, but when it comes to the question of peace in his heart he has so far not contradicted himself. Several times he has expressed the longing for going home to heaven. Once he said that he sometimes when very tired would pray: "Lord take me." We praise God for this joy and for the answer to the many prayers that have gone up for this 82-year-old man.

We also praise God and again thank all Mission friends for gifts sent here in money, clothes and other things, and also for the prayers that went to the throne of grace to bless these gifts and those who would receive them. We can always make use of gifts to good advantage. As much as we are in need of temporal things in such work as this, much more are we in need of your intercessory prayers. Therefore, pray for a hunger and thirst after righteousness and God's word among these people and for wisdom to present to them the truth in an attractive and forceful way, and to be able to persuade men and women. Pray for the strength and wisdom to combat with the great problems before us every day some of which are the drink problem, usually causing family troubles or the divorce problems. Miss Feighner said this morning that the families could be counted off on one's fingers who were enjoying a comparatively happy home in our district. Pray for much tact and wisdom to deal with the great problem of Roman Catholicism. Pray that the barrier between the somewhat better class and the Italian element might more and more be removed in order to get more of both classes into our meetings. Pray for wisdom and much grace, courage and patience to reach the tough gang of boys on the streets of the district, some of whom are liable to develop into thieves and robbers if they cannot be reached in time. Pray for the poor and the sick. Pray for us that we might be faithful and be a blessing to lost sinners. The more definitely we will pray for definite things the greater the things accomplished, and the more definitely we will be able to praise God for definite things received.

In the Master's service,

H. D. Voth.

A REPORT AND A REQUEST

Dear Readers of the Mennonite:

I feel constrained to give you a short report of the blessed time we enjoyed at our Los Angeles mission last Sunday. Likely the regular correspondent of the church at Los Angeles will send in a report, but I feel it is not overdone to convey to you some impressions received. The Lord graciously gave us a glorious day with typical south California weather. A number of us journeyed per auto the forty miles to Los Angeles and we arrived at the mission when the Sunday school was under way. A feeling of gladness and thankfulness took possession of my heart when I observed how well the chapel was filled with regular scholars and visitors. At the closing exercises I noticed the large number of children and little tots, too, speaking loudly of the successful operation of this mission Sunday school. Yes, the dear Lord is certainly blessing the efforts of our laborers at Los Angeles. We praise His holy name for it.

After Sunday school the congregation and many visitors gathered for services of baptism and ordination. Bro. P. W. Penner had charge of the services, Bro. J. B. Baer conducted the introduction and Bro. Sommer of Glendale, Cal., preached an appropriate sermon in German. We thank God that at our mission both languages are still dwelling peacefully side by side, to the advancement of God's cause and kingdom. This is as it should be and we feel that the dear Lord was specially kind to our mission in these things. Had the German been swept entirely away, what a loss to our dear old fathers and mothers and others who gather at the chapel Sunday after Sunday, who learned to love the mission and who cannot be spiritually fed by means of any other language. As strangers and pilgrims, without this great boon they would be like Israel in Babylon and weep when they remembered Zion, etc. We thank God also for the great benefit accruing to our mission by having many of our people of different conferences interested in the work. Yes, we thank God for our devoted workers and volunteers under the faithful leadership of Brother and Sister Penner. May we faithfully continue to uphold them at the mercy seat.

I drifted away from my narrative. After Bro. Sommer's sermon, Bro. Penner administered the holy rite of baptism to a daughter of Bro. and Sister Sommer. May her name be written not only in a church book but in the Lamb's Book of Life. Then Bro. Dietrich Dyck was ordained by Bro. Penner to the office of a deacon of the Los Angeles congregation. May the dear Master grant this dear brother grace and strength for his duties and make him a true helper and adviser in the field.

The little chapel was filled to the utmost, the ushers having difficulty to find seats for all. There were at least 175 people present. We are certainly glad for this interest manifested.

During the noon intermission the whole company gathered in the mission house and partook of a luncheon provided by the busy hands of the sisters. There was time for friendly visit and chats, renewing bonds of friendship and making strangers feel at home. The mission compound certainly now presents a pleasing appearance and beckons a welcome to newcomers and strangers. It at present affords a home and spiritual center for our little Mennonite congregation. May it be growing steadily in number and spiritual strength.

The afternoon service was particularly for the mission district folks and we feel that it meant a forward step for the work. I am deeply grateful that I was privileged to be present upon the request of Home Mission board, to act as its representative and to ordain Bro. H. D. Voth to the Gospel ministry as helper in the mission district. Pray that the dear Lord may be Bro. Voth's help and strength. The task is not an easy one and the responsibility is not light.

Being unable to remain for the evening evangelistic service, we, during the quiet evening hours, journeyed homeward. As darkness began to fall and we watched the almost continuous stream of autos passing us, headed for the city, we were reminded of Nahum 2:4, where the inspired prophet gives us a very vivid description of automobiling today. Let the thoughtful reader read and ponder. It sounds almost incredible, but by actual count, along a stretch of barely 30 miles, one thousand six hundred and ninety-six autos passed us. Doesn't Daniel also refer to this when he says that knowledge shall be increased and men shall run to and fro upon the earth? We are bidden to watch the signs of the times so the day of the Son of Man shall not find us as foolish virgins. Matth. 16:1-3.

Now being at home again, we would ask our dear readers to visit with us another mission field located close to our mountains and so radically different from the one we had the privilege to visit last Sunday. Here battles are fought in silence against a grim and invisible foe—tuberculosis. This battle must be fought in silence while lying still and with many it is not only a physical but a spiritual battle. We pray that the true Physician, who has borne our griefs and carried our sorrows, may always be very near to those who are battling with this insidious foe. There are other battles in connection with this institution. Our committee has great difficulty in providing and keeping an adequate force of nurses and helpers. Just this week they again received a negative reply from one of our deaconesses, who was called to come and take hold of these self-sacrificing tasks. Is there not one among our deaconesses and nurses willing to serve her Master here among the "Lord's favorite children" in the sanitarium at Alta Loma? We so often sing, "Where He Leads Me I'll Go with Him **All the Way.**" Sisters (brethren as well), are doing it? Please let us make this a special object of prayer! pray more, do more, be less critical and less fault-finding and the Great Physician will cause us to see our way clearly and give strength to go with Him **all the way.**

There is another present need we would once more bring to the notice of our dear readers. There should be a large washing machine and mangel at the sanitarium. Now a steam laundry is doing the washing and this is expensive and hard on the linen and clothing. With the necessary laundry arrangements at the place the washing could be done cheaper and better. Machine and mangel can be procured with $200.00. Our Sewing society ladies have somewhat taken the matter in hand and ask for the help of others whom the Lord will move and who have a heart for the worthy cause. Has the dear Lord kept us from serious illness then shall we not lay a thank offering upon His altar? Perhaps he has healed us from serious illness. Will we not gratefully recognize this with an offering upon His altar? Many of us the Lord has prospered with abundance, while millions today are starving for want of food. Will we not return to Him a portion out of the abundance He gave us? This means laying up treasures in heaven where they will bear interest in eternity.

With greetings to all,

M. M. Horsch.

THE MENNONITE

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EDITORIAL

With the coming of the month of March we begin to feel that the severe weather of winter is passed and the beautiful out-door life is more and more approaching. To the one who must make his living from the land the season will mean one of long, hard toil for all that is to come of it. Unfortunately the time when the way to the House of God is most delightful is becoming more and more a period of neglect. In city and country one hears the complaint that church services are hardest to keep up to standard during the summer months. This should not be so. "The better the day the better the deed" should be a fact as well as a proverb. Sabbath visiting and Sunday pleasures are the instruments the devil uses to destroy the worship of God. It should be the firm determination of every Christian not to allow the devil to so use him or her as an instrument by which the worship of God is opposed. Nothing could gladden the hearts of many weary pastors more than were they able to say at the end of summer: "My people were faithful in attending service." The saddest wail of the Old Testament is the one recorded which goes: "The harvest summer is ended, the harvest past and I am not saved."

The Mennonite church was one of the first to emphasize the value of Christian education, and therefore to introduce the use of the cathechism as an instrument for the instruction of young people in the essentials of faith as the Word of God presents them. It is important that a Christian be able to give a reason for the faith that is in him and to be able to do this, the child, just budding into maturity, should come under special instructions of the pastor. As it is important for a Christian to know why he is a Christian, it is also important for the Mennonite to know why he is a Mennonite. To become a Christian, a process of regeneration must take place. This occurs more readily and more intelligently when one knows clearly what the Scriptures lay down as essential to salvation. No course of catechetical instructions is worthy of the name if it is not also a period of heart searching. To become a member of the church, admitted into the brotherhood that assembles regularly at the memorial feat which symbolizes the crucified Christ, one must, by the requirements of Scripture and the rules of the church be baptized upon confession faith as a symbol of one's belonging to the Lord. Everyone understands this condition, but to the youth the meaning of these symbols as well as the other instructions of the church must be made clear by a process of education.

We have nothing to complain about the work of grace so frequently manifested in evangelistic services. We believe in them and are always ready to give them our hearty support when properly and sanely conducted under the jurisdiction of the church. But no experience, no matter how soul-stirring it may be, takes the place of the educational requirements that catechetical instruction aims to supply. God may in an instant lead one to know that one is saved but that is a miracle of His grace. But God does not waste miracles and when He requires us to know certain things and places the means of learning at our disposal he does not miraculously give us knowledge that we may acquire ourselves. By placing too much emphasis on the emotional side of religion and ignoring the intellectual side of it we have in our day churches full of men and women who are in no position to state and defend the faith they profess. How could they do such a thing when they have not been specially instructed? It is no unusual thing to see people transferring their membership from one denomination to another without even considering the differences existing between the two, which may have two opposite views of a certain principle. The change is not made because of a change of views but generally because of some likes or dislikes that interest only the individual and involve no matter in which the great principles of the churches are concerned. When people are grounded in the things for which their church stands and thoroughly believe in them they will not, if they are honest to themselves and the church, put off one church and put on another as though they were but so many coats. The shallowest attitude a member takes toward his church is when he declares: "I am not so much concerned about its creed as I am about feeling at home there," or words of similar effect. To be in accord with the standards of the church means to be loyal, devoted and serviceable to it. It is only by a course of instruction that our church or any other church for that matter, may hope to retain the affections of its people and make its impress upon the world for the truth it aims to proclaim.

CORRESPONDENCE

Ebenezer and St. John's, Bluffton and Pandora, Ohio, Feb. 20. Greetings in Jesus' blessed name:

We have great reasons to be thankful to our heavenly Father for all the blessing He showered down upon us, both temporal and spiritual, up to the present time.

As we were requested to give a report of the work of the Ladies' Missionary societies, we shall try and do so in this column.

First, we shall report of all three societies — Ebenezer, St. John and First Mennonite—as we worked together from January to April, 1918. A monthly meeting was held in each of the three churches for the first four months of the year.

The total collection amounted to $226.53 and $224.37 was left in the treasury from the year 1917, giving us a total of $450.90.

The disbursements for these four months were as follows:

Dry goods	$ 78.33
For South American Missions	10.00
For China	63.30
Red Cross	10.00
Charity	37.00
Armenians	56.00
Automobile for India	100.00
Box for India	72.17
Total disbursements	$416.80

The box was sent to Ezra Steiners, which contained a lot of dresses for orphans and a few of bed clothing.

Leaving a balance of $34.04 in the union treasury.

Ninety-one dollars and seventy-six cents was collected for the rest home in India at our union anniversary day which was held January 12, 1919.

On March 27, 1918, our three societies had an all-day sewing at which the following articles were made: Nine quilts and fifteen comforters.

Since a change has taken place in our congregations, separating the First Mennonite church from the Ebenezer and St. John churches through the efforts of the pastor of these three Swiss churches because he felt that the work for one man was altogether too heavy. This however also resulted in a change in our missionary societies, leaving the First Mennonite church to work as a separate society and the Ebenezer and St. John together as a society, leaving each society to have its monthly meetings as before.

May we here add a few words as to how these meetings are carried on? The Ebenezer society meets every first Thursday in each month while the St. John society meets every second Thursday of each month, giving our pastor, Rev. Gottshall, and wife the privilege of attending both of these meetings.

The society opens with a song. Then follows our prayer meeting, which is being led by different members of the society. Then several topics are discussed, some missionary readings are given, Bible quotations are read and also some music such as quartets, duets, etc., are rendered. Then we are also fortunate to have Rev. Gottshall with us and he favors us with a talk from some Scripture passage in the Bible. May we also say here that we have no dues, all our offerings come in at these monthly meetings.

Here follows the report of the Ebenezer and St. John societies from April to December, 1918:

Total collection, $214.59.

Disbursements were as follows:

To Mr. and Mrs. P. J. Boehr, Christmas presents for the Chinese Missions	$ 50.00
To missionaries:	
Albert Classen	10.00
John A. Funk	10.00
Mrs. P. W. Penner	10.00
Charity	20.00
Total	$100.00

Leaving a balance of $114.59.

Several boxes of clothing were prepared and sent to Miss Foth in Altoona, Pa. A lot of clothing was gathered and sent to the Belgian refugees. A crate of eggs was sent to a rescue mission. One hundred and fifty dozen cookies were sent to Miss Foth at Altoona, Pa. Sixteen dozen cookies were sent to Miss Miswander at the Chicago mission.

Fifty dollars was sent to India to support two Bible women.

In conclusion I will say, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord." He will richly bless all them that labor for Him and whosoever believeth in Him should not perish but have life everlasting.

Mrs. W. S. Gottshall,
President.
Selma Roethlisberger,
Corresponding Secretary.

Berne, Ind., Feb. 20, 1919. "Money, more money!" is at present the loud cry of many people. Money is often desired and acquired for personal satisfaction, more pleasure and amusement, for the sake of hoarding it; but also "to help others" in a temporal and spiritual way. Every good cause requires financial support. After the terrible world-war the people of many countries are, perhaps as never before, in dire need of immediate help.

On January 12 a good collection was taken in our Sunday school for relief in Armenia. On the following evening ex-Missionary A. J. Bowen gave an interesting report of the missionary activities in Africa. An opportunity was given to aid this cause financially. Soon after this a general drive for Armenian relief was made by our government, an urging appeal to give.

On account of the flu the annual week of prayer was postponed till January 13 to 18 inclusive. Some of the daily meetings were held in daytime and others in the evening in order to give all an opportunity to attend some of the meetings. A good interest was manifested.

A union meeting was held at the Mennonite church on January 19, where Rev. Kelsey of Indianapolis made a strong plea for relief in the East (Armenia, etc.). In the evening Sister Foth of Altoona, Pa., gave an interesting, thrilling report of the city mission at that place. Probably our people would support this mission more liberally if they would realize the great need of sufficient support. We trust that the help Sister Foth received here will be an encouragement to her in this excellent work.

The ratification of the amendment to the constitution for national prohibition on January 16, 1919, brought joy to the temperance people of our congregation. Rev. F. D. Lekliter of Indianapolis, representative of the Anti-Saloon league, spoke to a large audience at the Mennonite church in the evening of January 26. He emphasized the present movement for world-wide prohibition in which our country should take an active part.

The anniversaries of the Ladies' Mission society (Missions-Naehverein) and the Christian Temperance society, held on February 3rd and 5th respectively, were of special interest. At the former, Rev. A. S. Shelly of Bluffton, Ohio, gave an appropriate and interesting address on missions. The talks on Feb. 5, given by Rev. S. F. Sprunger and Rev. P. R. Schroeder, were very suggestive and encouraging to carry on the work of temperance. In former years the members of this temperance society worked hard and perseveringly, with God's help, without seeing or even anticipating such gratifying success as we have now.

We were glad to welcome Rev. Andrew Neuenschwander and his family of Trenton, Ohio, who recently visited here their parents and friends, and also Bro. and Sister Burkhalter of Bluffton, Ohio. Brother Neuenschwander preached us the Gospel in the evening of Feb. 2, and Bro. Burkhalter on Feb. 9. Brother and Sister Burkhalter are prospective missionaries for India. Up to this time they attended Bluffton college but now have left for Brooklyn, N. Y., where they will pursue their studies.

"The effectual fervent prayer of a righteous man availeth much." This is a precious encouragement for Christians to intercede for others, especially for the ministering brethren and missionaries.

I. A. Sommer.

A FORM OF SINISTER LEGISLATION

To the Readers of the Mennonite:

I take for granted that every sincere Christian considers the freedom of thought and speech a sacred right granted to us by our constitution. That this right was seriously limited and in some cases practically annulled during the time of the war through the espionage act is well known to us all. It behooves us now that the war is over, to be on our guard lest the right of free thought and speech will be curtailed again through undemocratic legislation. Today I received a communication from the National Civil Liberties bureau which I consider important. I trust that every reader will take the following message seriously to heart and act promptly and conscientiously. The message is as follows:

Feb. 21, 1919.

Dear Friend:

The expected peace time "sedition law" has been introduced in the United States senate. The bill has been drafted by the judiciary committee and has been ordered favorably reported by unanimous vote. The bill, which carries a penalty of five years imprisonment and $5,000 fine, makes it a crime to advocate or incite or "to print, publish, sell or distribute" and written or printed communication in which there is advocated or incited" the overthrow by force or violence, or by physical injury to personal property, or by the general cessation of industry, of the government of the United States or all government." It is also made a crime to display any flag "symbolizing or intended to symbolize" any of the foregoing purposes.

The vice in this legislation is not so much what it purports to do as what it will be construed to do. Under the espionage act as originally passed, which only purported to punish certain definite **overt** acts against the prosecution of the war, scores of persons were jailed for the mere **expression of opinion.** If this proposed legislation becomes law juries will be found who will construe protests against economic, social and political conditions into "inciting the overthrow by force of the government of the United States." An engine of tyranny of incalculable force will have been forged. Besides this there is now being drafted an amendment excluding the forbidden literature from the mails. The power of Burleson is thus to be perpetuated.

This bill has been conceived without publicity. We fear that an attempt will be made to enact it in the confusion of the last days of the closing congress. If you wish to protest you must act at once. Write or telegraph **immediately** protesting against the enactment of the so-called anti-anarchist bill to your senators and to as many of the following as possible: Hon. Joseph I. France, Hon. Wm. E. Borah and Hon. Lee S. Overman, Senate Office Building, Washington, D. C.

Sincerely Yours,
Norman M. Thomas.
Secretary of Fellowship of Reconciliation.
Albert DeSilver,
Director National Civil Liberties Bureau.

It is my wish that this message will reach the readers of the Mennonite in time so that their messages and letters will reach our representatives in time to check this form of sinister legislation.

Your co-worker in the great cause of Christian citizenship.

J. P. Boehr, Summerfield, Ill.

THE C. E. TOPIC.

March 23.

The Art of Building Character.

1 Cor. 3:10-17.

Character is compared to a building. The figure is an apt one. A building represents only what has been put into it, so does a character. The Bible tells of many kinds of buildings. Some, such as the sheep-fold and the stable, were only for utility. Some, such as towers, were for protection and observation. Some, like the Tabernacle and the Temples, were for worship, and, in some, as in Solomon's Temple, utility, worship and beauty were combined. The greatest of all, the New Jerusalem, is to represent all that is pure, grand, holy and glorious.

Character, like any kind of a building that is to endure, must have a secure foundation. Jesus in the parable of the two builders, at the close of the Sermon on the Mount, points out the absurdity of building without regard to a proper foundation and applies it to character building. Those who erect the structure of their character upon the word of the Lord are secure; those who do not are lost. Paul, in the passage that forms the Scripture lesson for our study today, concretely puts it: "Other foundation can no man lay than that is laid, which is Jesus Christ."

A building must be for a purpose or else it is a criminal waste of energy and material. One of the saddest sights to be seen was that of an insane man working with furious energy constructing fantastic houses which were neither pleasing nor useful. It is not merely a fancy on the part of God that starts a life on its career. That life is to grow into a thing of glory and use in the establishment of the kingdom of God. Too many people are living and using time, talent and energy that God gives, which, when the time of reckoning comes, show nothing but so much waste. Character is wanting—at least the kind of character that God blesses.

A building must be according to a plan. Its height, its width, its cost and a hundred other things must be regarded. God has planned great things for our lives. As His workmen it is for us to carry out His plans. When a builder finds that his workmen do not regard his instructions he discharges them and sometimes withholds a portion of their pay

to cover the damages they have done. In the plan of God our lives are to be patterned after His Son, so that they will be of service to Him here and hereafter. We must not presume that He will overlook the miserable botches some make of their lives with the excellent material He provides.

In building, great care must be exercised in properly placing the material used. If a pillar does not stand square the whole structure will be sure to collapse. In character building emphasis must be placed upon the necessity of having everything plumb and sound. It would never do to have everything right but one particular part. A single sin has ruined many a promising career. A single lie, a single fit of anger, a single act of impurity has sent many an otherwise lovable character to its doom.

We have in mind a beautiful church structure that crumbled to a heap just a little while before the time set for its dedication. One part did not stand the strain. A building or a character is like a chain, no stronger than its weakest part. And that part will be severely tested by time, by trial, by temptation and a multitude of other things. Character must be planned with the idea of sustaining strain and with the certainty that great strain will be placed upon it.

The subject refers to the building of character as an art. It is to be a thing of beauty as well as utility. Men very low in the scale of civilization learned long ago to make things to please them as well as to be of use to them. Art is so old that we cannot estimate a time when it came into being. Every character should be planned to be a thing that gives pleasure to fellowmen and wins the approval of the Almighty.

"A thing of beauty is a joy forever," is an old proverb specially applicable to character.

People like to go to places where art of all kinds is displayed, not only to be pleased but to get inspiration. Nothing is so helpful in inspiring others to lives of beauty and righteousness as the beauty of character as we find it portrayed in the Christ life. To be in the association of Christlike people means that one is benefited and blessed.

Art is not a mechanical thing. It is the result of life's effort expressed in masterpieces. The art of character building finds expression in the same way. Great works of art are gifts to the future. They are to be preserved and kept as the best gifts the past had to give to posterity. Character, if it rings true, will live forever and future generations will rise up to call it blessed. The artist has a vision and he proceeds to express it. He gives attention to details; he will not allow inferior things; he will not permit substitutes. So with the character expressed in the beauty of holiness. It will be without spot; it will be pure, and a genuine expression of a life given to God.

THE S. S. LESSON.

March 23.

Israel Warned Aganist Compromise.

Josh. 23:1-13.

Golden Text: Evil companionships corrupt good morals. 1 Cor. 15:33.

Joshua lived to the day when Israel had peace from all its enemies. God spared him to see this great result. Not every man is permitted to see the end of his task; indeed, most of us only begin what others must finish, but, if the workers do die the work will go on if it is God's work. It is a rare privilege that some have who, when well stricken in years, retain all their faculties and can look back and forward with a clear vision. The way to stand a good chance of enjoying this privilege is to live right before God. This may involve a long hard road of temptation, trials and opposition, but the effort is more than worth while.

Joshua called the elders and leaders of Israel together to have a final conference with them. Though he was their God-appointed leader, much that had been done was accomplished by their assistance. In every work of God all have a responsible part, but those to whom peculiar ability or influence is entrusted there is also a peculiar share of the responsibility given. Their responsibility was bound to be greater when Joshua was in the grave because they would be thrown upon their resources and be without the help of his wisom and enthusiasm. Our responsibility is always progressive. Great as were the tasks of yesterday, those of tomorrow are sure to be very much greater. A testing time was to come. So much had been done under the leadership of Joshua it was now to be seen how much more could be done when he was gone. All the help God gives us from others is not intended to release us from troubles and trials. It is designed to get us ready for the time when we must stand alone.

The parting address of Joshua was a message of great import to those present; those they represented and the generations following. It was delivered at a meeting that left its impress upon the ages. As Christians we frequently come together for consolation and inspiration. We hear messages that concern the affairs of the kingdom of God. What is to come of such gatherings cannot be estimated now but they are all, if they are in the name of the Lord, sure to have a wider influence than that which concerns the immediate gathering. Let us remember that in our conferences, conventions, etc., God is at work upon the eternal welfare of His people.

Joshua begins his address by reminding the gathering of all that God had done for them. It was already a long story but how much longer is the story of all that God has done for us. He laid particular emphasis upon the fact that God had been fighting their battles. When things go hard with us we are always ready to call upon God the mighty helper, but when quiet and prosperity come we forget too much of what God has done and think too much of our own part.

Now God had given Israel a home and rest, but the end of His help had not been reached Joshua promises that the possessions of the nations still in the land were to be theirs. The fulfillment of the promise was conditioned by their faithfulness. In the light of the great blessings that are ours we may always look to greater ones just before us but their realization is altogether a matter of our being faithful.

Certain specific admonitions were given:

(1) They were to be very courageous. God wants strong, brave people. All the strength and courage we need is supplied by Him to us and so there is no excuse whatever for our not being courageous.

(2) They were always to keep the Book of the Law in mind. God's word is our only safe rule of faith and conduct. Nothing can excuse its neglect and where it is ignored or neglected decline begins immediately.

(3) They were to be a separated people, having nothing whatever to do with the heathen about them. From beginning to end the Bible demands separation. God's people must stand out distinct and firm against anything that savors of association with the world. The failures of the church may always be attributed to the fact that its members have not kept themselves a separated people.

(4) God alone was to be served. He cannot tolerate a divided service. "Ye cannot serve God and mammon." One cannot love anything better than Him, and if one does it means being cut off from those whom He regards His own.

(5) They were become mighty. One man to chase a thousand. An impossible power from a human point of view but a possible thing with God. The power of the righteous is always sufficient to overcome the forces of evil when faith in God is absolute.

MARRIAGE

Steiner-Blocher.—On March 2, 1919, at the pastor's home, George Steiner of Berne, Ind., and Ida Blocher of Linn Grove, Ind., by Bro. P. R. Schroeder, Berne, Ind.

Moser-Blocher — At the pastor's home, March 2, 1919, Marcus Moser, Berne, Ind., and Anna Blocher, Linn Grove, Ind., by Bro. P. R. Shroeder, Berne, Ind.

DEATHS

Zurfluch. — On Jan. 11, in Lima, O., John Joseph, son of Brother and Sister David Zurfluch, was almost instantly killed by the overturning of a delivery auto run by his brother. He was so seriously injured that he died a short time afterward without regaining consciousness. His age was 10 years and 16 days.

Short funeral services at their home in Lima were conducted by the pastor of the U. B. church, where the boy attended Sunday school, and later at the Ebenezer Mennonite church near Bluffton by W. S. Gottshall. Interment in the adjoining cemetery.

Zimmerly. — On Jan. 20 near Bluffton, Ohio, of ailments due to advanced age, Peter Zimmerly, aged 79 years 10 months and 26 days. Deceased was married twice and is survived by his second wife and three children of his first marriage and six children of his second marriage. In early youth he united with the Mennonite church and remained faithful to his death. Funeral services and burial at the Ebenezer Mennonite church were conducted by Jacob Haas and W. S. Gottshall.

Moser. — On Feb. 10 in Pandora, Ohio, very suddenly of heart failure, Daniel Moser, son of Rev. John Moser, aged 66 years 2 months and 24 days. When 22 years of age he confessed his Lord in baptism and remained a faithful member of the Mennonite church until his death. He was regularly in his accustomed place of worship, even just the day before his death. His funeral at the St. John's church was very largely attended and was in charge of his pastor, W. S. Gottshall, assisted by J. H. Langenwalter.

Amstutz. — On Feb. 14, at his old homestead four miles northwest of Bluffton, Ohio, where he lived over 80 years, of the infirmities of old age, John U. Amstutz, aged 86 years 10 months and 6 days. Father Amstutz was born in Blumberg, France, and

came to America with his parents when he was two years of age. At the age of 18 years he united with the Mennonite church and at the time of his death was the oldest member of the congregation. He was well preserved and was regular at the service until about six weeks before his death. One son and two daughters survive him. His funeral was one of the largest at the Ebenezer Mennonite church for a long time. Over eight hundred persons viewed the remains. W. S. Gottshall, assisted by W. S. Shelly, conducted the funeral services.

Disney. — Dr. Pearl V. Disney, beloved wife of Dr. J. Lambert Disney, on Feb. 23. Funeral services conducted by her pastor, Rev. S. M. Grubb at her late home, 1505 Teagu St., Philadelphia, Feb. 27. Interment at Jamesburg, N. J.

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P. P. Hilty, Treasurer.

Donnellson, Ia.

OUR DRESSING ROOM

This life is like a dressing room,
And the dress which we put on
Will determine our destiny
Whene'er this life is done.

—C. T. Moore.

NEWS OF THE WEEK

DEATHS IN BATTLE DURING WORLD WAR TOTAL 7,554,000

Washington, March 5. — Battle deaths during the war among all participants as far as available statistics show, are given by General March as 7,354,000. This represents only men killed in action or died of wounds.

In the list prepared by the general staff, Russia led with a total of 1,700,000; Germany was second with 1,600,000, and the United States last with 50,000.

Approximate figures for other nations were: France, 1,385,000; England, 706,700; Italy, 460,000; Turkey, 250,000; Belgium, 102,000; Roumania, 100,000; Serbia and Montenegro, 100,000; Austria-Hungary, 800,000; Bulgaria, 100,000.

Demobilization of the army had released up to yesterday 1,301,959 officers and men, General March announced. Of the total 77,542 were officers. Demobilization orders now have reached a total of 1,571,000.

Revised figures on the movement of American troops to France, made public by General March, showed that up to November 11, 1918, a total of 2,056,122 men had been carried, of whom 1,047,374 were carried in British ships. On the return movement up to February 28, 352,922 men had been embarked from France and of these British ships were available for only 75,744 or 21 per cent., compared with more than 50 per cent. on the movement across.

General March cited these figures as one reason for the slower return of troops, the British ships being employed at this time in repatriating British troops.

VICTORY LOAN BILL WAS PASSED BY SENATE SUNDAY

Washington, March 3. — Both houses of the congress were in session Sunday. The senate having taken a reeess at 7 a. m., after an all-night session which resulted in the passage of the "Victory loan" bill unamended, reconvened at 1 p. m., and heard eulogies on members who died recently. No legislation was considered.

An unofficial poll of the senate was said to disclose only four senators in favor of a filibuster against the loan measure.

WHEAT GUARANTEE BILL IS PASSED BY THE U. S. SENATE

Washington, Feb. 28. — The administration bill appropriating $1,000,000,000 to fulfill the government's guaranteed wheat price for the 1919 crop was passed at 12:30 yesterday morning by the senate without material amendment and is now going to conference.

No change was made by the senate in the house provisions for import and export restrictions, or in the limitation to June 1, 1920, of the operation of the act. Efforts to reduce the appropriation and to strike out the licensing provision failed.

After adopting an amendment to deny benefits of the bill to growers of 1919 spring wheat, who did not grow 1918 spring wheat, the senate reversed its action and by a vote of 31 to 21 struck out the amendment.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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THE PRIVATE SUPPORTER'S LIST

Is now being revised and brought up-to-date as far as possible by the missionaries in India and China. For this they need our help. We would therefore request all donors of these special gifts to send with the gifts the following items as fully as they can:

1. Name and address of the donor.
2. Name and station of the one supported.
3. State whether it is a worker or an orphan or a pupil.

In many cases the donors will not know, perhaps, the names, etc. Such cases we will then report to the missionaries, unless their reports contain all this information.

Until other arrangements are made, all private supporters' correspondence should be addressed to me, but when only money is being sent, it may be addressed to the treasurer, Rev. G. Harder, Whitewater, Kans., or his assistant, Mr. J. G. Regier, Newton, Kans. **P. H. Richert, Sec.**

IN MENNONITE CIRCLES.

Rev. W. M. Grubb of Schwenksville recently preached to a large audience in the historic Lower Skippack Mennonite church. This congregation has no conference affiliations.

The American Friends' service committee announces the receipt of clothing received from Mennonites in Birch Tree, Mo.; Columbiana, O.; Grabill, Ind.; Metamora, Ill.; Paradise, Pa.; Peabody, Kans., and Pekin, Ill.

Bro. P. W. Penner in a recent letter tells of an interesting service several weeks ago. He says:

"On February 16th we had a most blessed day. There have never been in this church so many people as was the case on that day. The Mennonites and others had come from Long Beach, Glendale, Pasadena, Monrovia, Van Nuys, Upland, Reedley, not Los Angeles to be forgotten. Long this day will be in vivid remembrance with all present. God showered His rich blessings. To Him be all glory and praise."

IN RUSSIA.

For some time our Mennonite papers have been laying particular stress upon the necessity of helping our brethren in the faith in Galicia, Poland and Russia.

Meagre as has been the amount of information leaking through from our Mennonite brethren, they have at least been able to let us know that they have everywhere been compelled to endure the awful horrors of the war.

Let one only imagine oneself with one's family and possessions situated as are our brethren in Lemberg or Warsaw who find themselves driven from house and lands, wandering months, yes years, in strange places, their families torn asunder, homeless, hungry and cold. One can only picture what it means to live in nightly fear of the roaming bands of outlaws that time and again rob kitchen, cellar, stall and barn. And what it means to wake each morning grateful at least to have seen the light of another day. When we read the letter on the horrors of Ukrainia appearing in the Bundesbote, 42 and 43, in which some of the excesses of the Bolsheviki are described, we must say: "Our brethren in Galicia, Poland and Russia have had to pass through experiences which would drive them to despair and doubt were it not for God and His protecting care.

They are no more in a position to protect themselves and call for help than was the man who went down from Jerusalem to Jericho and fell among thieves. Here, too, there is a call for the Samaritan to appear, bind up the wounds, give immediate assistance and, with sympathetic heart, provide care and pledge furture support.

We know where the needy ones are. They are not before our doors but lie helpless and forsaken in the wilderness. But where are the Samaritans? Without doubt, to our distressed brethren in Europe the Mennonites of America, living in peace and plenty, are to be their Samaritans. It is only a question of whether we are ready to provide the necessities they require. Are we, since it is so very necessary, prepared to provide the means of bringing them out of their distress? Is there enough love in our hearts and money in our wallets to help them until they again come into a position where they can help themselves?

Our pastor, H. J. Krehbiel, frequently says to us: "In these serious times of war we have had to give thousands of dollars for a purpose we do not approve, ought we not be as ready and even readier to give willingly for a purpose we heartily approve?"

Great needs call for great sacrifice. Let compassion for the suffering brethren and our gratitude to God for the undeserved mercies we enjoy prompt us to make real sacrifices that represent giving from our bare necessities for the use of those who need them more than we do. Let our giving be more than a mere giving from our abundance that we do not even feel.

When you, dear housewife, go over your supply of clothes, bedding, etc., and set aside this or that with the thought: "This they may have; I have no more use for it," you have not yet given an offering. It will be different if you ask yourself: "Will this be of use?" and then think of the mother of a child like your own that has no mittens ,no undergarments, no dress, no shoes, no stockings to put on it and who with bleeding heart must see the little one freeze and suffer while it is impossible for her to do a thing to help. With such thoughts in mind take up one piece after the other of your stock on hand. This or that may still be useful to you but place them on the pile for the poor and say: "Their need is greater than mine."

I seem to hear the Savior's voice: "I was naked and you clothed me not," but the housewife rejoices over the splendid amount she has gotten together. Now the husband appears. He is amazed at the great quantity piled up. "But, mother, are you really going to send this great pile of stuff? Why the cost of sending it will be more than all of it is worth."

True, dear housefather, here in America, but in Galicia, Poland and Russia there is nothing to buy and nothing to pay. A real offering is now in order. When the subscription list comes to you it would not be right for you to avoid your part. Do not ask: "What is the least I can give?" but say to yourself, "In consideration of the great need I will give to the limit."

The question everyone will be asking is: "Will our gifts get to their destination?" In our church papers the suggestion has been made that delegates with supplies be sent to Odessa because Mennonites are located near that city. To my mind Odessa would not be the best point. Taken for granted that the way through the Mediterranean, the Sea of Marmora and the Black sea are open one could only get to Odessa, but from there on the road to the principle Mennonite colonies on the Dejeper and Molotschna would be uncertain. According to the Russian counsel the way to the interior through Odessa is just now impossible on account of the war. Were the ocean route just described free it would be easy to reach the port of Berdjansk, where some Mennonites live, and from where the Mennonite colonies in Molotschna might be reached by rail within a few hours.

There is another way from Vladivostok across Siberia. M. B. Fast, former editor of the Rundschau and later of the Wahrheitsfreund, and I were in San Francisco Feb. 14 and 15 and consulted a number of persons who were in a position to advise us how goods might be sent through Siberia to European Russia.

We had an interview with Mr. Marlow, transportation chief of the Red Cros, under which organization we hoped goods might be sent with the understanding that we be permitted to distribute them as we liked. He told us that Red Cross material is shipped to Russia free of charge, but the organization could not be of use to us in this case since the

matter was an individual one and the material could not be distributed by the Red Cross organization. We also were privileged to see Bro. Peter Jansen, known to many of our people, who was in San Francisco at the bedside of his sick son. Brother Jansen promised to take the matter up for further consideration with his friends of the Red Cross in Washington.

The Russian counsel, Romanwsky ,who as he says represents all of Russia, and not the Bolsheviki alone, was interested and made several recommendations concerning the forwarding of goods through representative Russians and American Mennonites.

Concerning transportation, Mr. Daily, vice president Overseas American Transportation, gave the following information: One ton, 40 cubic feet, from San Francisco to Vladivostok, costs $28.50. After the middle of March this will, however, be considerably cheaper. The wooden cases may vary in size but must not contain over 250 pounds. The company is prepared to store the material in warehouses until the time of loading on ships at the rate of 1 cent per parcel per month, but Mr. Daily recommends that the goods be shipped only a short time before being shipped from San Francisco.

N. C. Neufeld.

CONSCIENCE.

Did Jesus leave a place in His religion for conscience? This question may seem unique to some and startling to others. The war and war conditions have brought a lot of conscience upon us,—all of it religious but not all Christian. And that started us to think. The covenant oath is older than history, the oath was made the foundation of conscience. That oath held men's consciences captive and impelled men to do things against better knowing. We might cite a few. Jephthah and his daughter, Darius and Daniel. Herod for his oath's sake had John beheaded sorely against Herod's will. Jesus in abrogating the oath forever freed His followers from the enslavement of conscience. Insofar as men understood Jesus, He was entirely free from the trammels of conscience. He knew no law but that of mercy and expediency. Will cite a few: Healing on the Sabbath day, the disciples in the corn field on the Sabbath day. Conscience is only what we make it, hence no infallible guide, or else it would not be so often arrayed on the side of cruelty. Paul kept his conscience in the background where it could neither offend God nor men. Acts 24:16. Or in other words, he lived above conscience. Or again he brought his conscience into subjection to the Holy Spirit. That is the vital point of our argument. We cannot serve two masters is good logic. There is no affinity between the spirit and conscience. The religious leaders of New Testament time were so overburdened with conscientious scrupulosity that they barred themselves from the kingdom of God. The Savior appealed to them in vain. That they were missing the noblest purpose of life, of mercy and justice and righteousness.

They were strangers to all these virtues. It ought to be obvious to all that it was a mistake to make our plea for exemption on the ground of conscience instead of creed. It must have been humiliating to our young brethren to be placed in the same detention camp with Socialists and I. W. W. (Bolshevik) who were quick to enter a similar plea for exemption simply to hinder the government and not for religious reasons. Because those people as a rule are skeptics, and are not averse to do violence aside from war. No wonder army officers were perplexed and unable to segregate the Christian from the unbeliever and thereby subjected our boys to injustice and cruelty.

In these trying times through which we have just passed conscience has held us captive and kept us from from defending the faith. The vulgar and brutal have put this question (we blush to write it) what would you do if (they suppose a case) some ruffian would assail your wife or daughter or sister, falsely drawing a parallel between the sanctity of the home and war. Such argument is the rankest sophistry. In the light of the Gospel and reason I would not compromise my non-resistance by protecting those in my care by my turning the intruder over to the civil authorities. Yea, a vast difference between even crippling a criminal or taking an innocent life in battle. In defending our home we can stop there. Defending our country against invasion may look very plausible and right, but war never stops there. The great object of war is the offensive to invade the enemy's country and work havoc and destruction of life and property.

In caring for the sanctity of the home I believe we can consistently take the Savior for our example. He used the scourge (violence) to maintain the sanctity of the Temple, only, and no where else. It would be belittling the work of the Savior to insist that that scourge was not a real one that would draw blood, and perhaps flourished only to frighten and was not laid on their corrupt backs with His usual fervor and thoroughness. In all this He would not conflict with the sermon on the Mount.

In a fit of anger parents inflict punishment upon their children, and not always justly either, and sometimes brethren engage in battle with the sharpest weapon (the tongue) on earth. All of which is worse than to drive the intruder from your home. If the plans of President Wilson succeed in getting the nations to agree to international law making war unlawful, that will be a complete vindication of our attitude toward war. Progress is slow. In the early history of our country dueling was common, involving some of the most prominent men of the nations. Now dueling has been prohibited by law, likewise prize fighting. All this is in accord with our interpretation of Christian civilization (There is no Christian civilization outside the Sermon on the Mount.) Our church was founded on mercy and justice and righteousness. This being our creed (not conscience), we could not bear the sword.

Coming to the more delicate part of our subject (with the utmost charity for those who differ with us), our people have for years owned government bonds, with no thought of it being wrong until recently such ownership became suddenly so to some of them. I believe the Savior bears me out in the attitude I take. In His characteristic utterance, "render unto Caesar the things that are Caesar's." Money at all times belonged to the government; so it does now. In the light of the Gospel it is right to loan our money to the government. Refusing to support the Red Cross for the relief of the wounded puts us in company with the priest and Levite, in the parable of the Jericho road robbery. Perhaps the most brutal feature of the war was the plea, let the wounded soldier die lest he recover and fight again.

Conscience was God's first gift of discernment between right and wrong given to the human family. All were alike, Christians and Socialists and I. W. W.'s, so far as army officers could see. Not so with the Holy Spirit. The Spirit separates us from conscience, is superior to God's last gift. Or in other words, supercedes or takes the place of conscience. The fruits may be different. Another man's conscience cannot be a safe guide for me. But the Spirit filling the soul is. The Spirit eliminates cruelty, superstition and lordship (fruits of conscience).

A vow and oath are equivalent. As the magicians followed Moses in his wonder-working before Pharaoh for awhile and then failed, so the unconverted can follow the Christian for a while but must fail where the Holy Spirit takes the place of conscience.

It looks like a hopeless case to tumble this colossal idol down from its pedestal and incur the bitter hatred and sharp criticism. I would not take conscience away from the unsophisticated if I could not point them to some thing infinitely safer and better. I would not be true to my fellow men or myself if I did not enter my solemn protest against those who take the liberty of conscience for a cloak of maliciousness. II Petter 2:10. Drum up some conscience to escape our duty or to dig at some one that we don't love. It is the height of folly to believe that all truth has been revealed, and arrogance to go as far as we have the light, and then compel others to stop there. Rome tried it and failed, so did Luther and Calvin. None of them could stop our forefathers.

In conclusion would say in my limited understanding our young brethren who refused to perform non-combatant service were led by the Divine Spirit, and not by conscience.

Abram Burkhart.

Sterling, Ill.

THE C. O.'s AND THE WAR DEPARTMENT

Now and then as a result of investigation and effort we discover that there has come a change. The war department has effected the correction of some seeming errors of procedure. As in the case of one of the C. O.'s whose sentence being 10 years, was restored to honorable duty status and discharged on Jan. 27. This man is now engaged in business as before the war and doing a valuable service to his community. He had been a prisoner almost nine months, four of which he spent at Leavenworth. This young man feels that the war department should not be too severely criticized as their rulings regarding C. O.'s were reasonable and good only that they were to such a great extent ignored by (petty)

officers who took this question into their own judgment for treatment and settlement. Incidentally it was a mistake in most all cases that were sent to Ft. Leavenworth and believe that messages published in the public press from the head of the war department very lately verify this statement. The mistreatment of C. O.'s referred to in this article fell to the most idealist or absolutist as already inferred and did seem as inhuman when one heard the incidents related. In the case of the great number of the men upon entering the prison, the rules and labor were presented in explanation and those who could abide thereby, like all general prisoners, got along in the best of order, even winning the respect and small favors of the prison authorities. For instance, the permission of a C. O. minister holding church services every Saturday afternoon with the boys. Now since the beginning of this year the war department has taken this fair step in that a board of inquiry has been sent to investigate all cases of C. O. prisoners. Some have thus been judged sincere in their attitude and conduct and been released while there are still many under exactly the same status who are still held in prison. The few who joined church after war was declared but proved by their life in camp and prison to be sincere Christians and willing, as with all those cases released, to take the prison sentence rather than go contrary to their convictions, should also be extended full clemency. These men are not only valuable prisoners, as some of the officers acknowledge, but would be busy and valuable as free men in the building of a true democracy by promoting and upholding Christian ideals. With grateful hearts for the favors already granted by the war department in the face of opposition by a part of the public, we feel that the remaining C. O. prisoners should be given immediate consideration and all whose reports prove worthy of their course should be also discharged.

A C. O.

CORRESPONDENCE

First Mennonite Church, Bluffton, O., March 4, 1919.—Dear Readers of The Mennonite: In our recent correspondence to The Mennonite, we mentioned the monthly Sunday School Workers' conferences. For the benefit of those who may be interested, we shall endeavor to give an account of the last Workers' conference or meeting held on Thursday evening, February 20. This meeting was somewhat more elaborate than usual in that we combined both the conference and social features, making it an occasion for gathering some helpful suggestions and also getting a little better acquainted with one another in the social part of the meeting. Sixty persons were present to enjoy the good things provided. These meetings are opened with devotional exercises and singing. On this evening Prof. G. A. Lehman and Miss Estella Lugibill favored us with two vocal selections, splendidly rendered. Before going any further we wish to say that not the least enjoyable feature of this meeting, by any means, were the refreshments served by a committee of our workers. These refreshments consisted of real, genuine Swiss home-made chicken sandwiches, fruit jello, cakes and cocoa.

The general subject for the evening was "Loyalty to Christ," as announced by Dr. Good of Bluffton college, who presided at the meeting. Association with others is helpful, he reminded us. That is the reason for such gatherings. One can not work himself alone continually and do his best work; there must be mingling with others and association with others in work. This subject of "Loyalty to Christ" was discussed from three angles. We shall try to share with you some of the suggestive thoughts presented under each one.

The first is "Loyalty in Our Personal Life," and this was presented by Dean Langenwalter, head of the Theological seminary. The Christian religion is a personal religion, distinctively so, and its aim is to establish personal friendships. Christ did this while here on earth, established personal friendships with His disciples and a few others who were His followers. It aims to develop personality. Christ just went after men and sought to develop them in strong personalities. He wrote no books, left no writings of any kind. He left only men, personalities. The greater the emphasis there is placed on personality today, the greater will be the loyalty to Christ. Christ's object was to establish personal relationships with men. When our personality is developed along the line of Christ's intention, then we shall be loyal to Him.

The second angle is "Loyalty to Christ in the Sunday School Work." This was discussed by Prof. Hirschler, our Sunday school superintendent. Loyalty to Christ is a pre-requisite to all Sunday school work. First we need to understand the purpose of the Sunday school and before we can do that we need to have a definite purpose or purposes in mind. We need to have as great purposes, religious training and the building of character and then unite the whole school in a systematic, united effort in the upbuilding of the kingdom of God. We need to have a real, definite interest in the spiritual welfare of the members of the school. The Sunday school is not an end in itself but is a part of the church in its work. Our loyalty to Christ demands that we feel this. We need also to be diligent in our church attendance. We should develop a feeling of real need for the worship of God and to this end we need to have the spirit of worship in the Sunday school. Loyalty demands love for the Sunday school, for the church, for God, for the Bible, for the work of Christ.

The third angle is "Loyalty to Christ in Plans for World-Wide Evangelization," and this was presented by our pastor, Rev. Shelly. Personal loyalty is true loyalty, only when expressed in that which our Lord would have us to do, only when we are engaged in His work. The Sunday school expresses loyalty when it is reaching out for others at home in its own community. When it does this, then it becomes a center of missionary enterprise, from which center the missionary work may spread and does spread. It is the Sunday school which has given practically all the missionary forces in past years. What would Jesus have the Sunday school do? See John, chapter ten: "Other sheep I have," etc., and "Go ye, bring them in." This is His work for the Sunday school. We need to develop the spirit of willingness to give all for others. Jesus depends upon us, upon the Sunday school of today. We show our loyalty to Christ by doing this. The foundation of all our loyalty to Christ is love for Him. Without love the Sunday school can not be loyal.

We feel that these Workers' meetings are a real help to us in our work in our Sunday school. Subjects of vital and practical interest in our work are discussed at each meeting. We believe that other schools would find them of equal help in their work and would very heartily recommend that the plan be tried by our Sunday schools.

A. S. B.

Ebenezer Church, Bluffton, O., March 1, 1919.—Dear Editor: It has been some length of time since a report has been sent in from this place. I shall at this time give a brief report of the past two weeks:

During Feb. 10-21, Rev. W. S. Shelly conducted a series of revival meetings. An unusual interest was manifested by the large number of people who came out to the meetings every night. Bro. Shelly preached the simple, straight-forward Gospel. Where the Gospel is preached there is no difficulty of getting the people together.

There is a great tendency all over the country, especially in colleges and seminaries, to exalt man instead of Christ. Man's wisdom, intellect and eloquence are so much esteemed that the Lord Jesus Christ is left in the background. They have such a small, far-off Christ.

Bro. Shelly preached Christ and exalted Him above every man. About thirty-five young people have accepted Christ as their personal Savior. At the closing meeting a few minutes were given for testimonies. A large number expressed their gratitude to God for the blessings they have received.

On Sunday, Feb. 23, we had the privilege of having Mr. J. H. Hicks of Chicago with us. In the forenoon he preached a sermon and in the evening he gave his testimony. Mr. Hicks was not able to read nor write until he was thirty years old. All this time he lived a life of sin and shame. He was a criminal and was imprisoned several times. The last time he was in prison, he was marvelously saved by the grace of God through the instrumentality of a few men who held a religious service in prison. Three days after his conversion he was released. Since his conversion he has preached to several thousand prisoners in the various jails of Chicago and other places. God has wonderfully blessed him in His service.

The church was filled both in the morning and evening. The people greatly appreciated the testimony which was given by Mr. Hicks.

Yours in His service,

L. H. B.

BITS OF WISDOM

Worship springs not out of duty, but out of eager willingness.

Any temptation through which a man may go without yielding is a glory and a strength.

Religion is, not by accident or chance but by its own very nature, the happiest of lives. Just so far as it ever grows sad and gloomy, it grows irreligious.

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EDITORIAL

In this issue a California brother again calls our attention to the urgent necessity of coming to the immediate assistance of our brethren in the war-ridden countries of Galicia, Poland and Russia. It will be noted that he lays special stress upon the use to which clothes, bedding, etc., may be put for the supplying the immediate requirements of the suffering ones. Investigations carried on by this brother and M. B. Fast seem to show that a way to the interior settlements of Mennonites in European Russia is open through Vladivostock and all that is needed is the qualified representatives from our church well supplied with the things that bring immediate relief. It may be by this time that clothes are as much needed as food. There is a limit to the amount of exposure that poorly nourished men, women and children can endure. Relief in this direction may only come too late to save many lives. In America, even the poorest have something in the line of clothes and bedding which they can easily do without. We venture the opinion that if every Mennonite family were to pledge a full outfit in clothing from his or her own supply and if such a supply could be gotten across to the brethren there would be more than enough to supply their wants. Every family might follow the suggestions of Bro. Neufeld and go over their stock on hand and divide it for the benefit of our suffering friends, brethren and relatives across the sea. Since the freight would be high it would only be worth while sending material that would be worth carrying so far. A central committee might be called upon to pass upon such gifts as were presented and decide which were suitable to send, arrange for their proper packing and exportation, and use whatever remains for supplying local calls for charity. No doubt the matter of caring for our needy European brethren will develop into one of the biggest jobs that ever confronted the Mennonite people in America.

WORLD-WIDE SUNDAY SCHOOL NEWS

The Sunday School Atmosphering of Japanese Visitors.

A number of Japanese commissions are visiting America to study educational, financial and commercial methods and conditions. These bright visitors are noting the enormous preparations making in government, in business and in educational and religious lines for a great forward movement in the reconstruction period.

These visitations give opportunity for contact with some of the foremost men of Japan who upon their return become propagandists of the best things that they have seen. America's Sunday school leaders have been alert to this opportunity. They have kept in contact with these visiting commissions and in different cities have arranged that they be received by Christian business men who are also Sunday school leaders, who have seen that they do not fail to understand the plans for the character-foundationing of America through the Sunday school.

These commissions and Japanese individuals of high rank have been shown the types of Sunday schools.

Two groups of educators have been recently in America, one of these composed of school principals selected from different parts of Japan; another, a group of eight principals from the city of Tokyo, sent out by the city educational authorities to study educational conditions in various cities in America. These visitors have been met by Christian business men in Denver, Chicago, Pittsburgh, Philadelphia, New York and Boston. They have been shown the best things in civic life, and have been received in Christian homes. Recently Mr. John Wanamaker presented Bibles, personally inscribed by him, to these eight educators. These Bibles were distributed, on behalf of Mr. Wanamaker, at the home of Mr. William J. Schiefflin in New York. These visitors were also received by Mr. H. J. Heinz and associates in Pittsburgh. Mr. Wanamaker had prepared special plans for them in Philadelphia. In Boston their coming timed with the Christmas holidays and special plans were made for them to attend Christmas entertainments in Sunday schools. They were entertained overnight in Christian homes and attended a community Christmas celebration, besides other functions.

Two members of the house of peers have been amongst these visitors, one of them being Baron Megata of the Japanese commercial mission, and the other, Mr. K. Uchida, recently minister of communications of the Japanese government, interested in promoting the world's Sunday school convention in Japan in 1920. Extensive preparations are being made for that great event and Japanese leaders, including Prince Okuma and Baron Shibusawa, are enthusiastically arranging for this convention as a great opportunity for reuniting the nations upon the platform of Christian brotherhood.

These and similar courtesies shown to visiting Japanese are having an effect upon the Japanese in the home land. Rev. H. Kawasumi, secretary of the National Sunday School Association of Japan, just wrote: "Lately Japanese gentlemen think that all the sincere, reliable people in the U. S. A. have some connection with the Sunday school work. This is to the glory of God and we are filled with joy."

Strikes Do Not Stop Sunday School Meetings.

Rev. George P. Howard, field secretary for South America, representing the World's Sunday School association, is always a busy man. He has the Sunday school activities of a continent under his care. Most of his work is done in Argentina, where he lives. He makes frequent trips to Chile, Brazil and Uruguay. He just wrote about two successful Sunday school rallies in Montevideo and Buenos Aires. The Central Methodist church of the first named city has an average Sunday school attendance of 250 but more than 400 were present at the rally. Howard writes as follows: "A serious car strike was on and the few cars that were circulating had a couple of armed soldiers on the front platform and two on the rear platform. It looked as if this abnoraml situation would spoil the projected rally. A little before the hour people began to stream in from all directions. Soon every chair in the large Sunday school room was filled. Two hundred little children were crowded up on the platform where they found a comfortable sitting—on the floor! Rows of fine young men were lined up along the wall, like a guard. And still they continued to stream in. Where they all came from I do not know. Soon the hall was packed, and every one thought, "What a blessing there is a street car strike. If not what would we have done with the crowd?" The singing was magnificent; the atmosphere was tense with excitement; everybody was happy. The Buenos Aires rally also brought out a record breaking attendance.

Temperance for All the World.

In working for a dry world the Sunday school forces are already active. Special attention is given to temperance work by the various field secretaries of the World's Sunday School association. These men are located in Cairo, Manila, Tokyo, Shanghai, Pyengyang, Rio de Janeiro, Buenos Aires and Santiago, Chile. Posters, which have been so effective in presenting the facts, have been sent to all these men, as well as the best temperance literature from the leading organizations in this country. Some of the leaflets have already been translated into the languages of the respective countries. Special co-operation is being rendered in Japan by M. K. Uchida of the house of peers. Until recently he was minister of communications of the Japanese government. Through the good offices of the World's Sunday School association Mr. Uchida has also been provided with a supply of literature which will be used in developing the dry Japanese sentiment. His plan is a safety first prohibition organization for Japan that shall promote prohibition from the standpoint of Japan's highest advancement.

Broadening Sunday School Work in Moslem Lands.

Major Stephen Trowbridge is finding that his training in Sunday school activity in Egypt as a field secretary of the World's Sunday School association has been a fine foundation work for his large duties in supervising the distribution of relief in the Near East. A government boat of the British navy has just been furnished to take him from Haifa to Mersine, from which port he will journey to Aleppo. Life at Aleppo has been hard in these past months. Typhus has raged there and the overcrowded hospital was all too small. The chief surgeon died and the woman doctor passed through such a severe illness from typhus that for several months she lost her mind. Meanwhile the heavy, loaded lorries that have been conveying food from the seaport Alexandretta into Aleppo have entirely worn out the carriage road. The

mountains there are covered with snow and every time the sun comes out for a few days torrents of rain pour down into the valleys and make the mud impassable. There is one single orphanage in Aleppo with 1,500 children with no winter clothing and a great shortage of food supplies. While looking after their relief Major Trowbridge will arrange for Sunday school work as soon as it can be established.

Palestine being under martial law, no regular missionary work has been opened up but in a quiet way preparations are being made and Christian leaders are in close touch with the native pastors and Sunday school superintendents. The churches and Sunday schools were sadly broken up by Turkish interference and persecution, but every one now feels full of confidence and hope. It was very touching in Syria to see the overflowing joy of the people at the liberation brought by the troops and General Allenby and the French naval contingent which co-operated along the coast.

A RETURNED RUSSIA WORKER

(Speech as reported by the West Chester, Pa., Daily Local News.)

Frank Keddie, a Scotchman, member of the Friends' Russian relief expedition, spoke last evening in High Street Friends' meeting, on the subject of work which has been done there, and his talk included a discussion of the Russian conditions. On the latter theme he grew especially warm, saying that the Bolshevik government is not ideal, but the best that can be provided at present, and he expects to see it improve greatly. He insists that the Russians should be given an opportunity to work out their own destiny, and that the troops of the Allies should be withdrawn.

"I hope President Wilson will have the strength to insist that those American troops are recalled from Russia," he added. "They are doing no good there, and are keeping the Russians from settling down to their new form of government. How would America have liked a lot of foreign nations to interfere during the Civil war here and take one side or the other? The Americans were able to settle their own troubles, and so will the Russians if they are given a little time. The word "Bolshevism" does not mean the same there it does here. In America it is about the worst term you can apply to a man, but there it includes the rank and file of the people, who are industrious, peace loving and anxious to do their best. They have been oppressed for so many years by the large landowners that they determined to free themselves, and as they could not get evolution they took revolution.

"In a Philadelphia paper a day or two ago an article was published about them and this was one long infamous lie from beginning to end. Just give them a chance and they will come out all right."

Reconstruction Work.

Mr. Keddie had been in Russia for over two years, and he spoke with great interest regarding the work of reconstruction in that country. His work was mainly about Samara, over in the southwestern section toward the Caspian sea and the Ural mountains. There, in a locality already impoverished and lacking industries the peasants found quartered upon them 40,000 refugees from the war zone. All these had to be fed and sheltered. Appeals were made to London and Philadelphia, and money was supplied, but the question was how to get the food to the people without pauperizing them. Wool was bought and looms were made and the refugees were encouraged to manufacture clothing for themselves. Those who worked at this were paid small wages, and this money they used in buying food. Schools were opened, and one school of forty boys was conducted as the George Junior republic, the boys making their own laws. They did carpentry, at which they became rather adept, and they also accomplished good work at tailoring and bookbinding. Girls were given opportunity to do sewing.

Mr. Keddie looks upon the great need of encouraging the people, who have been so badly treated and he urges that they be given such aid as will help to develop them spiritually and let them become self sustaining.

The C. E. Topic
March 30

On the Fence

Matt. 27:11-26.

In the narrative that presents to us the Christ before Pilate we are inclined to think that it was Pilate who hesitated but there were others who choose between Jesus and others. (1) The disciples some of whom had pledged themselves to die with Jesus, came to the point where they had to stick to Him and lose their lives or flee to save them—they fled. (2) The Jews had persuaded themselves that they were waiting for the coming of the Messiah. When He was presented to them they rejected Him for Barabbas, the murderer. (3) The cold, unbelieving judge, Pilate, who might have been true to his good judgment and freed Jesus, hesitated and then decided for popularity's sake to commit the greatest crime men know and condemned Jesus to the cross. It is useless to speculate what might have happened if the disciples had been true to their pledges, or the Jews to their expectations or Pilate to his sense of justice. Such things did not occur and could not have occurred, but we do see the wrong and the loss that came to the world because they failed.

To all believers there come times when the temptation to be untrue to their pledges to Jesus is strong. They may, like the disciples, be in the position of paying for their loyalty to Jesus with their lives or saving them by forsaking Him. This is the supreme test which God does not always permit every one to go through, but to us who are here unmolested in our Christian faith the question should nevertheless be settled, "What would be my answer if I had to make the choice between my life and Jesus?" In our own age thousands of Armenians have had to answer that question and multitudes gave their lives for the faith. Would we be as true as they were, should the test come to us? Like the Jews of old, we believe ourselves to be the children of God specially favored above all other nations. We have the word, the Christ and the Spirit to guide us. Suppose that He should appear in our midst, would we know Him? Would we obey Him? Would we make him our king? Or would some Barabbas, some selfish notion, some personal interest stand in the way of our being true to Him? Sinners! Jesus stands before you. The way you choose to accept or reject Him indicates your life here and hereafter shall be blessed and in accord with God's will. Like Pilate, you ask and must answer the question, "What shall I do with Jesus?" When Mr. Wanamaker paid a fortune to secure the celebrated painting, "Christ Before Pilate," he immediately gave it another name and called it, "Pilate Before Christ." Do you see the point? It was not Christ but Pilate that stood in judgment and the condemnation fell upon Pilate. Neither man nor God can excuse the wrong he did to Jesus on that day when he doomed Him to the cross.

What are some of the things that keep people on the fence? Well, here is the love of sin. Though they see the reasonableness of accepting Jesus they are not ready to give up the pleasant paths of sin. But is there pleasure in the paths of sin? Think a minute: What a man sows he reaps. Every sin ends in the things that spell doom and horror. Then, here are those who put off the decision. They know what they ought to do but, like the moth fly, they linger too long about the flame and are overtaken with destruction before they realize it. Again, here are those who do not want to stand out alone for Jesus. They value their earthly companions above Him. They fear to be on the unpopular side. They want to go along with the crowd. They are too weak to stand out boldly and make an open decision. Once more, there are those who have interests they love above Jesus. It may be unlawful business, a harmful habit or a secret sin. For the sake of such things they let go of eternal life. Remember that those who will not confess Him will not be confessed by Him.

One who is on the fence cannot be blessed by the sweet fellowship there is with God's people. He lives yet to become one of them. He cannot realize the meaning of His presence. Not having accepted Him, He cannot become the intimate influence in his life. He will not realize the blessings and sweetness that consecrated prayer and worship bring. Consecration is for those who accept Him without reserve. Prayer brings its answer when made in His name. We cannot pray in His name until we are His without reserve. Worship is the exercise of the soul that reaches out to God. Who can worship rightly that does not know and love Jesus intimately?

THE S. S. LESSON
March 30.

Review; God's Hand in a Nation's Life.

Read Josh. 24:14-28.

Golden Text: Prov. 14:34.

Lesson I. Pharaoh Oppresses Israel. Praraoh thought he was looking after his own interests when he oppressed and sought to destroy the chillren of Israel. He did not consider that he was opposing a God stronger than himself and all of his gods. He did not realize that the future of Israel was surer than that of Egypt because Jehovah had declared it to be so. Because God was true to Himself, rather than because Israel was true to Him, did he exercise his power in favor of Israel. The world may seem ever so powerful but when God asserts His power the world is nothing.

Lesson II. Moses, the Leader of Israel. The babe, Moses, was surer of his future than the great-

est in Egypt because God had him under His care. The period Moses spent in the court of Pharaoh was a preparation fitting him to be the leader who was to organize the great company of slaves that the Israelites were into a civilized nation with laws superior to any in the world. The forty years spent in the wilderness familiarized Moses with the territory through which he was to guide his people for a generation. God assured Moses of His power and presence by miracles. He declared himself ready to keep His promises to Abraham, Isaac and Jacob. God's ear was not deaf to His suffering people. It never is.

Lesson III. The Passover. It was a feast designed to bind Israel into a nation. It was to teach that there was atonement through the shedding of innocent blood. It symbolized the shed blood of the Savior who was to die for the race. The passover celebrated (1) the passing of the avenging angel over Egypt, (2) the passing over the Red sea, (3) the passing from slavery to freedom.

Lesson IV. Crossing the Red Sea. Israel was between two dangers, the sea and the Egyptians. Neither of them could hurt them. God fought for them, opened a way and destroyed their pursuers. Neither man nor nature are strong enough to stand in the way of the purposes of God. The delivery called for an expression of gratitude on the part of Israel as deliverance calls for praise on our part.

Lesson V. The Manna. All our food is ours by a kindly provision of God. The manna sustained the life of the Israelites. We have another manna. A bread which comes from heaven to sustain our souls. There was enough for every one. God is unstinting in His gifts. It came every day. Our prayer, "Give us this day our daily bread," is always answered.

Lesson VI. Jethro's Counsel. Even Moses was in a position where he could learn from others. Moses knew what should be done, Jethro showed him how to do it. The work of Moses had to be shared by others. God gives us enough to do so that others may have the blessing of sharing in it.

Lesson VII. Ten Commandment. These were the base of all civilized law. They point out our duty to God and fellow man. No people can survive and be happy without respecting these ten great principles. We fail in trying to keep the law perfectly but what we cannot do Jesus has already done for us. In order to be saved we must accept Christ as the one who fulfilled all righteousness for us.

Lesson VIII. Moses Praying for Israel. Israel was soon to forget. Aaron feared the people, then he yielded to their demands for a god whom they might see. God spared Israel because Moses pleaded. The prayer of the righteous availeth much. We are spared from the wrath of God because we have an advocate at the right hand of the throne of God pleading for us.

Lesson IX. Report of the Spies. The spies found everything as God had promised, but they lost their nerve when they forgot God and regarded man. Same thing happens when we forget God's assurances and fear man. It required bravery on Joshua's and Caleb's part to stand out against the majority but men and women who believe God can afford to stand alone. The had God's protection and later enjoyed God's reward.

Lesson X. Joshua. Proved his fitness by faithfulness under Moses. Reaped the reward of his faith by having greater responsibilities given to him. He could not take the place of Moses but he had his own place to fill. He was to be (1) courageous and (2) keep the law.

Lesson XI. Cities of Refuge. God's law always has room for mercy. Cities of Refuge represent the security we find in Jesus. Way to the cities was made easy. The way to Christ is open to all who will flee to Him.

Lesson XII. Israel Warned. (1) Be a separate people; (2) Keep close to God; (3) Be strong; (4) God will fight your battles.

DEATHS

Leatherman.—Mrs. Mary Leatherman (nee Baker) was born Dec. 9, 1827, in Bucks Co., Pa. In the spring of 1840 she with her parents moved to Medina Co., Ohio. In 1858 she was united in marriage with Jacob W. Leatherman. To this union were born three sons, Milton H., Benj. F. and John N. Mrs. leatherman was baptized in infancy. About 1894 she and her husband became active members of the Mennonite church of Wadsworth. Mrs. Leatherman was a great lover of church activities and took part in them as long as her health permitted. Last Christmas she became totally blind, since which time she has gradually grown weaker until death relieved her Feb. 18, 1919, bringing her age to 91 years 2 months and 9 days. Her husband preceded her in death July 10, 1904. With the exception of one year, Mrs. Leatherman lived in her home on the corner of Mills and Pardee streets, since her husband's death. She leaves to mourn her departure three sons, ten grandchildren, four great grandchildren, one brother (four brothers having preceded her in death), two sisters and a large number of friends.

Loganbill.—Benj. F. Loganbill was born July 9, 1856, in Wayne Co., Ohio, and died at his home near Excelsior, Mo., March 2, 1919, at the age of 62 years 7 months and 21 days. He united with the Bethel Mennonite church May 20, 1875, and remained a lifelong and faithful member. He has held many offices of trust in the church, being at the time of his demise trustee and treasurer of the church funds. He was married to Eliz. J. Lehman Jan. 22, 1885. To this union four children were born, two preceding the father to the better land. He is survived by his wife, two children and five grandchildren. His remains were laid to rest in the Bethel cemetery March 4. Rev. D. D. King conducted the funeral services. Text: I Cor. 15:55-57.

Heuston.—Mrs. Margaret Heuston, wife of Harry Heuston of Roaring Spring, died February 16 at 3 o'clock of a complication of diseases following an attack of influenza. She was born September 16, 1870, in Taylor township and was the daughter of George and Rachael Hainsey. Surviving are her husband, two daughters, Molly of Pittsburgh and Laura at home, and one brother, James Hainsey of Braddock. She was a member of the Roaring Spring Mennonite church. Funeral services were held Tuesday, February 18, at 3 o'clock, in charge of Rev. Jacob Snyder, pastor of the Mennonite church. Interment in Green Lawn cemetery.

Miller. — Charles Elmer Miller, grandson of Brother Elmer Miller, Sr., of Wolfsburg, was born January 29 and died February 14, 1919. Funeral services were held Sunday, February 16, by Rev. Jacob Snyder. Interment in Mt. Olivet cemetery, Manns Choice, Pa.

CONTRIBUTIONS

HOME MISSION CONTRIBUTIONS.

General Fund.—Salem Cong., Freeman, S. Dak., C. B. Lehman, $81.56; Bluffton, O., Cong., A. C. Geiger, $83; Deer Creek, Okla., Cong., J. S. Dester, $21.25; Arlington, Kans., Cong., Ed. Linseheid, $25; Hoffnungsau Cong., Buhler, Kans., J. C. Dyck, $145.55; Bethel Cong., Dolton, S. Dak., John S. Ewert, $50; Trenton, O., Cong., G. W. Bender, $28; Berne, Ind., Cong., S. F. Sprunger, $797.69; Anonymous, Berne, Ind., S. F. S., $5; San Marcos Cong., Paso Robles, Calif., J. J. Dueck, $30; Ebenezer Cong., Mt. View, Okla., D. A. Goertz, $5.35; Mrs. Aug. Leisy Mission fund, Harry E. Leisy, Wisner, Nebr., $50; Salem Cong., Wisner, Nebr., Harry E. Leisy, $43.60; Anonymous, Upland, Calif., M. M. Horseh, $5; Bethel Cong., Inman, Kans., Klaas Kroeker, $137.41; Bethany Cong., Freeman, S. Dak., J. M. Wollman, $102.99; Zion Cong., Souderton, Pa., H. D. Detwiler, $75; Wayland, Ia., Cong., Lena Schlatter, $65; San Marcos Cong., Paso Robles, Calif., J. J. Duech, $24.29; Mission box, Berne, Ind., S. F. Sprunger, $2.90; interest on bonds, J. G. Regier, Newton, Kans., $40; Woodlake, Calif., S. S., J. A. Haury, $5; Christian Cong., Moundridge, Kans., A. H. Kaufman, $12; Swiss Cong., Bluffton and Pandora, O., C. W. Roethlisberger, $210; Herold Cong., Bessie, Okla., P. A. Quiring, $11.40; Grace Cong., Pandora, O., N. S., Hilty, $100; A Friend, Halstead, Kans., $50; Pulaski, Ia., Cong., Mrs. M. A. Niswander, $82; Beatrice, Nebr., Cong., J. H. Penner, $81.50; Bethel Cong., Dolton, S. Dak., J. S. Ewert, $17.70; Colfax, Wash., Cong., P. R. Aeschliman, $20.80; a Friend, Ft. Riley, Kans., H. P. Krehbiel, $10 interest on bonds, J. G. Regier, Newton, Kans., $29.35; Upland, Calif., S. S., Earl Ledig, $29.35; West Zion Cong., Moundridge, Kans., P. C. Schowalter, $29.70; Eicher S. S., Noble, Ia., Edith Wenger, $10; Bethlehem Cong., Bloomfield, Mont., G. L. Deckert, $66.30; Bethel Cong., Fortuna, Mo., D. A. Garber, $19.45; Burrton, Kans., Cong., J. A. Richert, $1; Summerfield, Ill., S. S., Ed. Hirstein, $25; Bergthal Sewing society, Corn, Okla., Mrs. P. L. Heidebrecht, $40; Summerfield, Ill., Cong., J. P. Boehr, $34.34; Anonymous, Hillsboro, Kans., $100; Deer Creek, Okla., Cong., J. S. Dester, $20.50; Mission box, Berne, Ind., S. F. Sprunger, $6.85; 1st Menn. S. S., Aberdeen, Idaho, I. J. Wenger, $31.56; Anonymous, Berne, Ind., S. F. Sprunger, $5.

Special Gifts: Chicago. — Mission friend, Moundridge, Kans., $20; Lisette H. Kinsinger, Collinsville, O., $20; J. J. Reimer, Harvey, N. D., J. J. Balzer, $100; birthday gifts from primary and intermediate Depts. of Pulaski, Ia., S. S., E. G. Hartzler, $5.06; Beatrice, Nebr., City C. E., Mrs. J. H. Von Steen, $5; A Brother, Goessel, Kans., B. H. Friesen, $25; West Swamp Y. P. C. A., Quakertown, Pa., Allen E. Bleam, $5; birthday gifts Elise Penner's S. S. class, Halstead, Kans., $1; Wm. Narr, Berne, Ind., J. F. Lehman, $5; Maria Miller, Marion, S. Dak., A. P. Waltner, $100.

Chicago Chapel. — Anonymous, Berne, Ind., S. F. Sprunger, $1; Anonymous, Donnellson, Ia., P. P. Hilty, $5; Anonymous, Berne, Ind., S. F. S., $5

Chicago Workers' Home. — Aletta H. Krehbiel, Clarence Center, N. Y., $5.00.

Hutchinson. — Mission friend, Moundridge, Kans., $20; Beatrice, Nebr., C. E., Mrs. J. H. Von Steen, $5.00.

Hutchinson Chapel.—Jac. W. Penner, Hillsboro, Kans., $50; Newton, Kans., Cong., J. J. Epp, $40.25; H. T Reimer, Holmesville, Nebr., $10; several contributions through H T. Unruh, $100; Bethel college Cong., Sewing society, Mrs. P. J. Wedel, $20; Mrs. Tobias B. Unruh, Gt. Bend, Kans., H. P. Krehbiel, $25.

Los Angeles.—Katie Reimer, Beatrice, Nebr., Abr. Reimer, $6; Mission friend, Moundridge, Kans., $20; Lisette H. Kinsinger, Collinsville, O., $10; Beatrice, Nebr., C. E., Mrs. J. H. Von Steen, $5; Woodlake, Calif., S. S., Ed. Rahn, $12; Maria Miller, Marion, S. Dak., A. P. Waltner, $100;

Altoona. — Sewing society, Bally, Pa., Mrs. R. A. Goerz, $30; William R. Strunk, Quakertown, Pa., $8; Frieda Kramer, Quakertown, Pa., $1.

Workers' Home for Altoona.—Aletta, H. Krebbiel, Clarence Center, N. Y., $5.

City Missions.—Salem S. S., Wisner, Nebr., John Boehr, $9.70; Anonymous, Goessel, Kans., B. H. Freisen, $100; Summerfield, Ill., Cong., J. P. Boehr, $34.34.

Jewish Mission. — Canton, Kans.,

Cong., J. T. Wedel, $31.65; Anonymous, Berne, Ind., S. F. Sprunger, $2; Beatrice, Nebr., C. E., Mrs. J. H. Von Steen, $5; Newton, Kans., Cong., J. J. Epp, $77.55; Girls' Bible class, Newton, Kans., S. S., Edna Ens, $32.58; Newton, Kans., S. S., B. E. Regier, $16.11; King's Workers S. S. class, Upland, Calif., $13.40; Abe Baumgartner, Upland, Calif., $10; Irvin Baumgartner, Upland, Calif., $5; all through Sylvia Baumgartner; Mrs. Tobias B. Unruh, Great Bend, Kans., H. P. Krehbiel, $15.

Poor Relief in Large Cities. — Anonymous, Goessel, Kans., B. H. Friesen, $100.

Gratefully acknowledged,
J. E. AMSTUTZ, Treas,
Halstead, Kans.

TUBERCULAR SANITARIUM, ALTA LOMA, CALIF.

P. S. Voth, Goessel, Kans., $20; from a Brother, Goessel, Kans., $10; D. C. Steiner, Pandora, O., $13; Katie Holle, Trenton, O., $5; W. S. Shelly, Wadsworth, O., $5; Max Wiebe, Beatrice, Nebr., $10; Mary Eymann, Reedley, Calif., $5; Will J. Ewert, Marion, S. Dak., $20; Jacob Wiebe, Beatrice, Nebr., $10; J. L. Hofer, Dinuba, Calif., $25; Eliza Holly, Fairfield, Ill., $1; J. W. Boese, Avon, S. Dak., $25; Mrs. Henry Gertz, Dallas, Ore., $5; J. L. Schrag, Odessa, Wash., $12; Mrs. H. Rees, San Dimas, Calif., $5; from a Friend at Upland, Calif., $5; Hoffnungsau church, Buhler, Kans., $53.18; Friedensberg church, Avon, S. Dak., $20; Ben A. Unruh, Avon, S. Dak., $15. Total $264.18.

The Sanitarium is urgently in need of additional contributions.

Gratefully acknowledged,
D. C. KREHBIEL, Treasurer.

FOR LOS ANGELES MISSION.

For Relief Work.—Wm. Classen, $50; H. E. Wiens, $1; Mrs. W. Woelke, 50 cents; Unknown, $1.35; Unknown, $5; Pratum, Ore., S. S. class, $1.55; Mrs. Katie Detweiler, $2; Mrs. Ella Reese, $5; Mrs. Sarah Giesbrecht, $4.50.

For Running Expenses. — Wm. Classen, $1.50; D. G. Hiebert, $5; H. E. Wiens, $5; A. W. Toews, $5; Herm. A. Wiebe, $10; H. L. Wenger, $20.

For Painting.—Mrs. Wm. P. Rempel, $25; Mrs. P. Regehr, $15.

For Sundries.—Miss H. Janzen, $2; Gerh. Wiebe, $50.74.

Clock Fund.—Mary Paulus, $12.

For Christmas.—Regehr Bros., $2; Mrs. Jac. Rempel, $20; F. M. Regehr, $1.50; Mr. and Mrs. Hack, $2; Peter Loewen, $6; H. N. Kroeker, $5; Mrs. A. W. Toews class, $8; Brudertal Sew. soc., $15.

God surely loveth a giver. To Him the praise. P. W. PENNER,
227 So. Ave. 20, Los Angeles, Calif.

NEWS OF THE WEEK

INCOME TAX WARNING.

Washington, March 10.—Warning was issued today by Internal Revenue Commissioner Roper that persons who fail to file income tax returns with revenue collectors before next Saturday night will be subject to prosecution. He called on honest taxpayers to aid in the roundup of slackers by reporting any information they might have which would assist in detection.

Those who merely neglect to file returns are subject on prosecution to a fine of not more than $1,000 and those who "wilfully refuse" are subject to fine of not more than $10,000, or imprisonment of not more than one year or both.

"Ignorance of the law," said the commissioner, "can not consistently be offered as an excuse by the man who fails to file his income tax on time. Wide publicity has been given the provisions of the new revenue bill.

Means of detecting the tax dodgers include the posting as soon as possible in each revenue district of the names of persons who have filed returns and the checking over of reports of "information at the source," made by persons who paid more than $1,000 last year to any individual or business interest.

Commissioner Roper called attention to the extension of forty-five days allowed taxpayers who are unable to file complete returns by next Saturday, providing they report an estimate of the tax due by that time together with a payment of at least one-fourth of the estimated tax. This applies to both corporations and individuals.

BATTLE CASUALTIES TOTAL 240,197, SAYS THE REPORT

Washington, March 10. — Battle casualties of the American army in France, as shown by revised divisional records announced by General March, totaled 240,197. These include killed in action, wounded, missing in action and prisoners. There probably will be some slight further revision as final reports are received.

American troops actually participating in engagements against the enemy numbered 1,390,000 men. General March announced the figures today, showing that 1,100,000 comprised divisional troops and divisional replacements; 240,000 corps and army troops, and 50,000 service of supply troops.

Demobilization reports made public today by General March showed 1,361,528 officers and men discharged to date, while the number ordered released had reached 1,613,500.

Up to March 3, departures of soldiers from France numbered 419,555, of whom 354,824 had landed in the United States up to yesterday.

Hospital records from the expeditionary forces, General March said, showed 81,231 patients on February 20, a reduction from 112,217, since the armistice was signed.

A reduction in the number of demobilization camps from thirty-three to twenty-three was announced, the purpose being to enable the war department to release thousands of men who, under the original plan, would have been held at the ten additional camps as demobilization personnel.

Thirteen of the original thirty-three camps designated as demobilization centers will be abandoned. Three new camps, Fts. Bliss, Oglethorpe and D. A. Russell, have been added, bringing the total to twenty-three.

NICKEL LOAF TO COME BACK AGAIN

The "nickel loaf" soon will return to the market basket of the housewife, food officials say. They are working on a plan, said to be nearly ready for submission to Herbert Hoover and President Wilson to utilize the billion-dollar wheat price guarantee fund for decreasing the price of flour to bread makers and still keep wheat prices to $2.26 for the farmer.

The tentative plan, according to officials, embrace the taking over of the flour supply of the country at a nominal profit to the millers and selling it to the public at a loss of $2 a barrel. They express no doubt that the foreign demand for wheat will be sufficient to keep the wheat price up to the government's guaranteed figure.

Officials state that with wheat at $2.26 a bushel, the flour can be bought fairly by the government for $8 a barrel, after making allowance for all the by-products saved in making the flour and for a fair profit.

But in order to insure the five-cent loaf the flour must cost not more than $6 a barrel to the breadmakers.

The plan considers the government absorbing the loss of $2 a barrel at a total cost of $500,000. Thus the consumer would get the five-cent bread, the farmer the $2.26 price and the government's appropriation be used to decrease the bread price, instead of boosting the wheat price, officials pointed out.

The food administration and the department of agriculture, in estimating this year's stimulated wheat crop, place the figures at about 1,200,000,000 bushels. Of this probably $650,000,000 bushels will be needed for domestic use, allowing about 550,000,000 busels for export and carry-over. About 300,000,000 bushels can be safely exported, it is believed, leaving the rest for seed and other carry-over needs.

The world wheat reserve of 400,000,000 bushels, which was unavailable because of shipping needs and which has since been pouring into hungry Europe, will be exhausted long before the present crop is marketed, officials say. In addition, about 300,000,000 bushels in various localities, which has been held as a carry-over, is already used up. Many of the large wheat districts in Russia, Rumania, Austria, Germany and parts of Italy and France this year will produce only a small portion of their normal crop.

So officials have no doubt that the American export supply can be sold at any figure asked for it. Great Britain is now buying some wheat at about $1.25, but this is on contracts which have been held up because of lack of shipping. The Liverpool market cannot again control the world wheat price until there is a world surplus of wheat, officials state.

DISCHARGED SERVICE MEN GET BONUS INSTRUCTIONS

Every soldier, sailor and marine and in fact every one who served in the naval or military forces during the present war, and who have since April 6, 1917, been discharged under honorable conditions or who have resigned are entitled to a bonus of sixty dollars from the government.

Definite instructions as to the course for each person to pursue to receive this bonus has been received by the local board.

Bulletin No. 506 contains these instructions and paragraph 3 of the bulletin contains the information as follows:

"All persons separated from active military service from April 6, 1917, to date of receipt of these instructions, who are entitled to the $60 bonus in reference, and who have received their final pay, will forward claim for such bonus direct to the zone finance officer, Lemon building, Washington, D. C., who is hereby designated to settle such claims. Such applications must contain:

(a) The discharge certificate, or order for discharge or relief, if no certificate was issued, but both certificate and order, if both were issued, the paper bearing indorsement of final payment being required.

(b) A statement of all military service since April 6, 1917, showing place and date reporting at first military station, and

(c) The address to which check is to be sent.

When settlement is made all personal papers will be returned to applicant with check. No further correspondence is necessary except to advise of change of address of applicant. No other disbursing officers are authorized to pay claims covered by this paragraph.

WILL REDUCE COST

The government this week expects to take its first direct step to bring down war prices.

Through the newly organized industrial board an effort will be made to realize a big reduction in the price of iron and steel. There will be a conference in Washington of steel and iron men, recently appointed by the industry and headed by Judge E. H. Gary, of the United States Steel corporation.

The prices of food, textiles and building materials will be taken up after the steel and iron problem is settled.

PEACE TREATY TO BE COMPLETED BY MARCH 20

Paris, March 11.—The first rough outlines of the peace treaty are beginning to take form as a result of the rapid disposal of the main questions before the council of the great powers. The preliminary draft will be well along within the present week and with the arrival of President Wilson, final revision will proceed so as to have the document ready for presentation by the end of next week and thus conform to Marshal Foch's limit of March 20, although the British apparently are inclined to doubt the possibility of carrying out the program on time.

The treaty promises to be a very long document, chiefly owing to detailed provisions concerning the German military system and methods for its control by the allies. It will embody, however, only five or six main divisions, namely, first, military and naval and aerial terms; second, reparations for the war damages; third, German boundaries; fourth, economic and financial provisions and probably, fifth, responsibilities for the war.

All these main subjects are in an advanced stage and have been either adopted or agreed on in principle, with the exception of some reserved points on which President Wilson and the premiers are to take final action.

Easter Services for Sunday School

An Easter Vision. (L)
Earth Greets Her King. (L)
Life Eternal. (L)
A Wonderful Day. (L)
The Easter Message. (R)
The Risen Lord. (R)
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VOL. XXXIV. BERNE, INDIANA, MARCH 20, 1919. No. 12.

CONFERENCE NOTICE!

The annual sessions of the Eastern District Conference will be held in the Perkasie church on May 4-6, 1919. The Lord's supper will be celebrated at 10 a. m. Sunday, the 4th, at 10 a. m. Sunday evening the retiring president, Rev. W. H. Grubb, will preach the annual conference sermon. Business sessions will open Monday at 9:30 a. m. The communion service will be preceded by preparatory and baptismal services on Saturday evening, the 3rd, at 7:30. May the Lord grant us a blessed time. Official notice.

A. M. FRETZ, Secretary,
Perkasie, Pa.

IN MENNONITE CIRCLES

The Western District Conference has, through a committee, sent a circular to all of its ministers inviting them to offer their time and services to the work of itinerate preaching. They are asked: (1) Have you the time and are so situated as to be able to participate in this work? (2) How much time can you give? and (3) When can such time be given?

Rev. H. P. Krehbiel, secretary of the Home Mission Board, calls our attention to a misprint appearing in a recent number of the Mennonite. We herewith quote his note in order to correct any wrong impression that may have resulted from the error:

"In my report on the purchase of a Workers' Home in Altoona I had made the statement that 'a modest chapel was built' in Altoona. Behold, how a slight change can magnify things! In print the Mennonite now shows that a 'modern' chapel was built in Altoona. I wish this were true, in fact. I think every one would be glad if a modern chapel were already built. But, alas, it is only just a modest little chapel, which Sister Foth thinks will soon be too small. So we will probably soon need a larger chapel in Altoona. Because this little change in a few letters may be the cause of misunderstandings, kindly make correction."

Rev. W. S. Shelly will conduct a week's evangelistic service for the Perkasie, Pa., church in April.

The pastor of the Perkasie, Pa., church is giving catechetical instruction to a class of young people.

Rev. A. M. Fretz announces his spring communions as follows: Perkasie, May 6; Deep Run, May 11; Springfield, May 18; Bowmansville, May 25.

The Springfield, Pa., Sunday school, which was closed since New Year's, will re-open on Sunday afternoon, March 23, in connection with the preaching service.

Rev. H. D. Penner of Newton, Kansas, is at present making an extended trip in the interest of Deaconess work. He expects to visit Mt. Lake, Minn.; Berne, Ind., and Bluffton, O.

Rev. Elmer Graybill, elder of the Richfield, Pa., church, passed to his eternal reward on March 11. Bro. Graybill had been in a Philadelphia hospital for several weeks but rallied sufficiently to be taken to his home where he died the next day.

Brother William Umstead, one of the oldest members of the mother church in Germantown, Pa., and a descendant of William Rittenhouse, the first Mennonite minister in America, passed away this week. For many years Bro. Umstead was a trustee of the church and took an important part in keeping it alive during its trying years when it had to struggle for an existence.

BRO. AND SISTER WIENS WRITE FROM BIRRA.

District Bilaspur, C. P., India, Jan. 6, 1919. — Dear Friends in the Lord: Three days ago it was two years since we left America's shores to start on our long, slow journey to India. It was middle of March before we reached India, the land we had been permitted to concentrate our lives to for almost nine years. Now God was bringing us back for another nine years if it so be His will. On the 11th of this month it will be eight years since we came to Mauhadei first, pitched our tents and began building this mission station. One native preacher, a Christian cook and another Christian servant with family were all who gathered around us at first for service. How different a picture has been presented to us time and again during the holidays which just have passed. On Christmas morning the Christian community and a few servants that gathered together for service and Christmas celebration in our school house numbered over sixty. Then in the afternoon all of these gathered again in the school house to witness the celebration with our heathen S. S. scholars, 114 in number, those who came more or less regularly to S. S. through the whole year. Many more were left outside who would have liked to hear their names called and be permitted to go inside; but we have to draw a line and not let any in for the celebration who are only occasional visitors of our Sunday school. But our schoolhouse was more than filled with those who were permitted to go in. By next Christmas we hope to have a regular church building. It was a great joy and privilege for us to make so many happy on Xmas day through the kind, loving help of all you dear mission friends. Just a few days before Xmas a box arrived which contained loving gifts from Beatrice, California, Mountain Lake, Pennsylvania, and Kansas. In November a box came containing gifts from, oh, so many dear friends of many different states. We cannot begin to tell you how our hearts were warmed and encouraged, and what a help these garments and other articles are for our work, our Christians, and us personally. To many of the dear givers we intend to write at least a short letter as soon as possible, but to many others we will not be able to write as we do not know their addresses, for they only had put their names on a slip of paper attached to their gifts, but no address. So please let us express our deepest thanks to each and every one who helped to send gifts to the Mauhadei mission station. If only you dear friends could see the work once as it is.

Just now while I write this about 8 a. m. one song after the other comes over to me from the house for the orphan and boarding boys. What if they or their parents had never had the chance to hear about Jesus? What if at this very hour, though scattered over many places, they would kneel before idols of stone and wood. Your gifts and prayers are making it possible for us missionaries to take in the children and give to them a daily Christian influence and education besides the school education. At present we have 33 boys in the home. After some time quite a number will come yet from the families that were baptized lately. In December we had the joy of seeing 10 more souls take Jesus as their Savior and to be baptized. Most, yes maybe all of them are very ignorant, but we rejoice to see them come out of heathenism, and be willing to learn how Jesus wants us to live and believe.

Oh, Satan has put up a strong high fence in this country in the customs of religion and caste. For some time a Brahman has been with us here at the mission station with a very sore foot. My husband has given him much medical treatment and help, and thought he would be able to send him home in about ten days. Now suddenly blood poisoning has set in, wet gangrene, and there is no hope for him to live. As soon as the man and his people were told that the end was near, they secured a calf and all the products of the cow, and Ganges water and rice from Jagarnath, Puri. For all these things are to help to bring the soul of the dying into the place of happiness. Our hearts ache to see such hopelessness, and at the same time rejoice at the thought of those who have left this darkness and taken Christ as their Redeemer. On the last Sunday of 1918 we had the joy of baptizing two sisters and one brother here at Mauhadei from those who had come from Sukhri. As soon as possible my

dear husband will go to Sukri and have a kind of Christmas celebration with the Christians over there. They with their families make up a community of about 100. How happy those sisters will be to get a cholie (kind of short sleeved blouse) as a Xmas present, and a garment for each child. I wish that you dear sisters who made the cholies and garments could be there to witness the joy and help they bring. But as this cannot be, our prayers are that the Lord may let each of you feel very strongly that you are helping Him, and that no stitch is in vain.

May our dear Lord richly bless and reward you, dear mission friends, all. Please continue to pray and to give for this great work of His.

With many thanks and greetings from

Yours for India,
Agnes and P. J. Wiens.

THE CHURCH IN KAICHOW MAKES GREAT RESOLUTION.

Kaichow, Chihli, China, Jan. 29, 1919: Herewith we thank you for so kindly inviting us to participate in the "Prayer and Praise for Missions" corner of the Mennonite.

It came forcibly to my mind that there are a number of things which our dear home people do not know about our field, and which could be stated in short phrases, thus making the page look inviting to read at the same time. I thought it would be well to send you such a paper, and the short phrases might be headed "Missiongrams of Our China Field." Enclosed you will find a number of these Missiongrams on a separate sheet, and they might be put into the Prayer and Praise for Missions column, if you think that is the best plan for these notes. They constitute alike a challenge to earnest prayer, and inspire to thankfulness for that which the Lord is doing for our field. (See Prayer and Praise.)

To Rev. Richert I have sent a few correspondences for the Mennonite, also the set of New Year's resolutions which our Chinese church made for 1919. The latter are to appear in the papers, too, and they certainly call for serious prayer on the part of the home churches. We trust you will be in receipt of those resolutions soon. They are translated out of the Chinese into English, and so are ready for the Mennonite; whereas they must be translated if they appear in the Bundes-Bote.

There is a feeling among our Chinese that the church should make a decided forward movement in the New Year, and they must pray much if they are to stand by the resolutions they passed at their annual church meeting on New Year's day. Among the resolutions there is one which calls for the establishment of three regular preaching places by the Chinese church—without foreign money—and their efforts ought to be backed by the prayers of the home church. It is the movement toward self-support and self-propagation, but we may likewise pray for self-government of the Chinese church in our field. In other words, some of the best men in our Chinese church feel that the church should have an awakening—and the missionaries certainly pray for this,—and it should result in a decided step forward toward self-support and self-propagation. Not only do we pray for a definite awakening of Christians, but one feels a longing to see more real work done by the Christians; and our desire is that the awakening may also affect our schools. Our five Christian boys and two baptized teachers should do much for the 70 and more boys in our Mission school, and I want to have a class with the Christians in the boys' school in preparation for winning their fellow pupils.

Special praise to God is due for the hopeful outlook of the work in view of the rapid growth of the foreign force. Whereas in 1914, when our conference made itself responsible for this field, there were on the field only two missionaries, there are ten now, and at least four more expected to arrive on the field this year. The Lord has given special grace so that all who are on the field now are gradually conquering this very difficult language. And we have great reason for thanksgiving because of the prospect for easier and quicker acquirement of a reading knowledge of their own language by the illiterate millions of China. Already the movement is well on foot to adopt a kind of shorthand Chinese for the old Chinese characters, so that the ordinary Chinese need learn only 39 characters as a good foundation to the study of his language. Thus, with good application, most any illiterate can acquire his language with a month of study.

I may get to write about the new Chinese at some later date. Through Rev. Richert you may also receive shortly a short letter for the Mennonite, should I find out that no one has yet written in some detail about our Christmas at Kaichow in 1918.

Cordially yours, **P. J. Boehr.**

AMERICAN BIBLE SOCIETY MAKES EXTENSIVE PLANS

A large part of the after-war emergency budget of the American Bible society will be used in extending its religious and educational activities in France, Belgium and Italy, where an unprecedented interest in Christian literature has been aroused through the visit of millions of Allied soldiers each carrying a Testament as part of his outfit.

At least $150,000 will be required to meet the emergency needs of the society, Secretary William I. Haven has announced, and the organization is co-operating with the fourteen leading churches of the United States in the national interchurch emergency campaign to raise $10,000,000 to meet immediate needs.

The society proposes to publish and distribute millions of Testaments printed in 150 or more languages in every country on the globe.

Dr. Haven said today that there were hundreds of persons in America who could not read English and that tens of thousands of them were in the army and navy of the United States. Experience in camps and hospitals had shown, he said, that these men were eager to get the Scriptures printed in their native languages.

"President Wilson's appeal to the American people to supply Testaments to the soldiers and sailors as essentials in the support of morale," Dr. Haven said, "has had a marked effect on the people of Italy and France in arousing interest in Christian teachings. The sudden demand for Bibles in Europe must be met by the religious workers of the United States and part of our emergency fund will be devoted to that purpose."

Dr. Haven said that appeals were being received by the society from Europe and Asia Minor for Bibles printed in the languages of the different peoples. The stocks of Christian Bibles in those countries are exhausted and a great opportunity awaits the funds necessary to supply the lack.

The 1919 budget of the American Bible society calls for an expenditure of $925,000, but only part of this is for the emergency work following the war. A feature of the society's activities during the year is to be the completion of its task of supplying every man in the American army with a testament.

Seven million copies of the testament, the Gospel of St. John, the Proverbs or the Psalms had been placed in the hands of fighting men by the society up to December 31. The society has operated principally through the chaplains, regardless of denomination, and has furnished them with all the Testaments which they requested for their men.

Dr. Haven said that the demand still far exceeds the supply, as books in connection with a soldier's regular accoutrement are short lived and must be frequently replaced.

The copper plates from which editions of the Bible in modern Greek, Rumanian, Bohemian and Arabic were printed in the past at various European capitals have been made inaccessible by the war and the Bible society is reproducing them by photographic process which entails heavy expenditure.

To meet the needs of the foreign speaking peoples in the large industrial centers of the United States, Bibles in Russian, Rumanian, Polish, Finnish, Hungarian, Bulgarian, Lithuanian and Czech are being prepared. Other editions in modern Greek, Rumanian, Yiddish, Czech, French, Spanish, Italian, Portuguese and Russian are soon to be issued for the use of the men from those countries still under arms in the Allied forces.

The Levant, including Asia Minor, Syria, Bulgaria, Macedonia and Turkey-in-Europe, has been fully opened for the first time since the beginning of the war to the extension of Christian teaching, Dr. Haven said. The small stocks of Bibles in those countries are exhausted and those in charge of the interchurch emergency campaign look upon this as one of the fruitful fields for future co-operative endeavor.

Reports from secretaries of the American Bible society in the Levant say that the eagerness of the Armenians to secure Bibles is astonishing and a large appropriation is contemplated by the society to supply them.

RURAL CHURCH PROBLEMS.

Paul E. Holdcraft.

So much has been written and said in recent years on the subject of the rural church problem that I hesitate to add thereto. I know but little about the rural church problem of the United States, but I have spent eight years amid the hills of Maryland studying the situation at close range. Perhaps it would be better if some of the lecturers and experts on this subject would

spend more of their time showing how to solve the problem and less time telling how.

No one questions the importance of the rural church, since official statistics show that the most of our leading religious, social and political leaders, both of this and past generations, were reared in the rural districts. Many of our finest city churches owe their very existence to the country church. The rural church has been a constant feeder to the urban congregation, and many of the most useful leaders received their earliest religious impressions in some "little brown church in the wildwood."

But the rural church has been losing somewhat, and so depressing have been the effects of its decline that a solution of the problem is foremost in the discussion of today. The most distinct phases of the problem may be stated as follows:

1. The rural exodus. The discontent of the young folks with long hours, poor pay, isolation, and so forth causes many young people to go to the city. Often the parents retire to the city, taking the children with them. In this way, numbers, quality and financial support are gained by the city church at the expense of the rural. Truly does the city pastor often "taste the sweet spices of Arabia, yet never knows the scorching suns that brought them forth."

Higher wages, increased farm conveniences, such as the telephone, daily mail delivery, daily newspapers, good roads and automobiles, electricity, and a better community spirit are doing much to solve this phase of the problem.

2. The overchurched community is a most serious phase of the problem, and is hard to deal with. In many communities, there are three or four churches where one would be sufficient. Competition may be the life of industry, but it is often death to the rural church and spiritual starvation to the community. There is a more fraternal spirit now than ever before.

The story is told of three rural churches in a certain village, all very close together, where competition rather than co-operation prevailed. All three held revival meetings simultaneously. They ceased to be revival meetings, and became rival meetings. One evening one of the congregations began singing, "Will There Be Any Stars in My Crown?" The next congregation then started up, "No, Not One." The third church choir then sweetly chimed in, "That Will Be Glory for Me." This would be funny if it were not so true. This spirit has too often characterized the rural church; but we hope this day is forever in the past. It will take time to weld three country congregations into one, harmony and peace prevailing. But it must come, for the glory of God and the salvation of men. It is an economic necessity. One preacher will do effectively the work of three, and with less traveling and expense. More preachers will be available for home and foreign mission work, and more dollars will go out after the lost.

3. The minister's lack of a rural vision. One ruralite said, "They send the young preachers out to practice on us, and the old to die on our hands." If this be true, it is not fair. The country gentleman has as much right to and need for the up-to-date, energetic, educated pastor as his city cousin. We need a ministry called to the country parish, just as ministers are called to city churches. We must go out to these people, stay with them, and die with them if we are to solve their problems. God forbid that the country church be used as the stepping stone to the city parish.

The rural church problem seems to be largely that of trained men. Why do not more of our trained men go to the rural church? Is there lack of willingness to sacrifice? The fact is, the average young minister comes from the poor man's home struggles for an education, comes out with a debt which staggers him as he looks into the future. He is capable of serving a city charge with its inviting salary. The country charge cannot offer him these inducements, and rather than struggle under a heavy debt for many years he elects to go to the city, where he can get out from under in much less time. He is criticized for this, but criticisms do not pay off a heavy college debt, nor do they take care of the aged minister, who generally retires without funds. Thoroughly trained men will save the country church. These men will come when the rural church realizes that the laborer is worthy of his hire and shares the minister's sacrifices. The rural church stands ready to pay for what it gets, however, and very often it pays for more than it gets. To sum it all up, the rural church challenges the church to send them trained men, not experimenters, not the inefficient, not those the city will not have, and they will pay the bill. Now what can be done? An adequate endowment for the Christian college is the answer. Help the college to help the young minister through with his education without incurring great debt, and much of the problem is solved. Every dollar invested in the Christian college is a dollar spent for the future welfare of the rural church. Endowment for the Christian college is like endowment for the local church, and even better.

—Religious Telescope.

PRAYER AND PRAISE FOR MISSIONS

MISSIONGRAMS OF OUR CHINA FIELD, OR, DO YOU KNOW THAT?

Prepared by P. J. Boehr.

Our field is 350 miles south and 100 miles west of Peking, the capital of China. It is in the extreme southern part of Chihli province.

The present field is approximately 75 miles from north to south, and 40 miles from east to west.

The Yellow river, called Hoang Ho, the two words for yellow and river in Chinese, or "China's Sorrow," runs through our field diagonally from southwest to northeast, cutting off a little more than a third of our field and leaving it south of the river.

We must have between 600,000 and 700,000 people for whose evangelization you and I have made ourselves responsible.

Ten foreign workers on the field, including Mr. and Mrs. Brown at present on furlough in America.

That means about 60,000 to 70,000 people for each missionary.

In 1914 our home churches accepted the challenge to speedily evangelize this small portion of China—less than one eight hundredth of China's population. How soon will our church do it?

Three cities, Kaichow, Tungming Hsien and Changyuan Hsien, are the centers of population and government. Kaichow is in the northern part of our field, Tungming in the southern part, and Changyuan Hsien in the southwestern part.

Distance from Kaichow to Tungming Hsien is about 33 miles (about straight south), from Kaishow to Changyuan Hsien about 47 miles (to the southwest), Tungming Hsien to Changyuan Hsien (west) about 25 miles.

The first two cities have church buildings, and the last one has a chapel; regular Sunday services at all three.

Fifteen Chinese workers are at work—ten men and five women. Through them and the missionaries about 20,000 portions of the Bible were sold or distributed last year.

A boys' school and a girls' school are located at Kaichow, with 77 boys enrolled in the boys' school and 21 girls in the girls' school. Most of the pupils come from heathen homes. Only five boys are baptized Christians.

At Kaichow we have a Sunday school of an average attendance of about 160 during the greater part of the year. Eleven S. S. classes. S. S. offering every Sunday.

One evangelist has been supported by our Chinese church, and they have promised to support two. As a guarantee the church has decided to give the tenth, beginning with the year 1919. They need your prayers.

The church, which has 80 members, gave in 1918 to the Bible society money to the amount of $20.00. The expenses for S. S. literature are borne by the Chinese church.

For all church purposes our Chinese Christians offered over $50.00 in 1918. If you would give proportionately as much for Home and Foreign Mission work, you would give $1.00 for every $800.00 worth of property annually. How much can your church give for the work of the church annually?

According to the above proportion most of the home churches of our conference could have their representative in India or China, or among the Indians, and have sufficient funds for donations to our colleges, city missions, churches and other charities. The present force of missionaries could be appreciably augmented in order to give a missionary to each church that could have one as their representative.

Special women's and boys' work has been started in Kaichow city. The Kaichow station is in the east suburb.

Perseverance counts much with God as well as with man. If Elijah had ceased at his first petition the heavens would have scarcely yielded their rain to his feeble praying. If Jacob had quit praying at bedtime he would scarcely have survived the next day's meeting with Esau. If the Syrophenician woman had allowed faith to faint by silence, humiliation, repulse, or stop midways its struggles, her grief-stricken home would never have been brightened by the healing of her daughter. — E. M. Bounds, in "Purpose in Prayer."

He who always does his best will have a feeling of self-possession and serenity.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

A brother, who takes a well known religious magazine that is noted for its orthodox stand on questions of theology and Bible criticism, writes to us from Oklahoma, suggesting that the subjects proposed in the paper he names be given publicity in The Mennonite, either by reprint or by discussion. We are glad to note that the brother has both The Mennonite and its readers at heart and is anxious to have them get the benefit of present day questions that concern Christians generally in this great day of reconstruction. Suggestions relating to the policy of this paper or to material it contains are always welcome at this office. While we are not always in a position to accept and use all suggestions as our friends make them, we are always ready to hear them and will try to give them our earnest consideration. The subjects noted by our brother have largely to do with the problems that confront Christians and the church in their relation to this age when so much of our past has to be constructed. We anticipate a different church and different ways of bringing the Gospel to the world a year or five years from now than what we have had or find at present. Articles bearing on such subjects may be interesting and helpful and may occasionally be of use in The Mennonite but we prefer not to give too much space to copied articles. A church paper is more than a mere scrap-book containing good articles culled from many sources. It is, or should be, the literary expression of the thought of the church it represents. Original articles always get first consideration in these columns. They may not always measure up to the standards of literature fixed by critics, but they are the expression of our people on subjects close to their hearts. We must confess that the only reason why copied articles appear on these pages is because there is a scarcity of material produced by our own people. We try, when we must fill in space, to give the best we can find, but we feel that the best we might find would be articles prepared by and growing out of the problems confronting our membership.

A brother in Los Angeles sends us a pamphlet prepared by Dr. R. A. Torrey on "Our President's Colossal Blunder," which has to do with and severely criticizes President Wilson for having called upon the pope during his recent visit to Italy. As Protestants we naturally would have preferred to have seen the president's efforts devoted to a speedy settlement of the problems about the peace table to his making social calls at the Vatican. Like the brother who sent us the pamphlet, with the request that notice be taken of it, we do not altogether see the connection between the chief magistrate of our nation and the holy father, who still asserts his hollow right as temporal ruler over all nations. It is quite natural that Catholics will get a great deal of satisfaction out of the fact that a president of the United States complied with all the tomfoolery required to get next to a begowned and bejewelled old man who imagines he is the real succession of St. Peter because he wears the fisherman's ring, the triple crown and the purple slippers. To us such a performance would partake of the nature of a masquerade party or the joining of some silly lodge with its tinsel and make-believe lords and knights. But we must confess that we are not particularly alarmed in spite of Dr. Torrey. The pope has not had enough influence, even in Catholic countries, during the war, to get a respectable hearing from anybody. The president is the president of both the Catholic and Protestant citizens of America and so he may have felt that he owed some show of respect to the representative of the faith of millions of our fellow citizens and of our allies. Protestants are not likely to applaud his visit to the pope, but at least we have this comfort, Mr. Wilson is still a Presbyterian, the pope is not just ready to move to America and the next president, whoever he may be, is hardly likely to be a Roman Catholic. In our position as Mennonites the visit of Mr. Wilson to the pope is of very little concern. As the commander-in-chief of the army and navy he is the military head of the nation and our position is non-resistant. Whether Mr. Wilson goes to see the pope or not does not matter enough to make us rabid critics or noisy boosters of Mr. Wilson. Visiting kings and popes seems to be a part of a military show which does not interest us very much.

JOHN SMITH KEEPS A GENERAL STORE HERE.

Not long ago in passing through a country town I saw an old wooden building and over the door hung a dingy signboard bearing these words: "John Smith Keeps a General Store Here."

There was no freshness or sign of renovation and if the building contained merchandise it was well concealed from the passing traveler, so I fell to musing. What message did this old sign bring to the passerby; what appeal to enter and buy goods? The merchant's name was not a matter of great moment, the statement that a store was hidden in the building—kept seemed an apt word here—offered no comparison with other stores in the village and finally the claim that a general store was kept in so small a house implied that a little quantity of a great many things must be the stock in trade. The sign suggested nothing of benefit to the prospective customer, but it did suggest eloquently that John Smith kept the store as a means of existence and that he was having a hard time of it. His merchandise may have been excellent and his prices fair but he made no compensating appeal. He said in effect "come in and buy so that I may survive" when he should have said "eleven pounds of sugar for a dollar," or "thirteen eggs for a dozen."

I know a store house containing spiritual merchandise, good values too, no shoddy in the fabrics, but the house is not large and it is growing old, being now perhaps two hundred and fifty years in existence. Few people come in to buy though no disrepute has ever been fastened upon the establishment. Its goods are often not popular but they wear well and I have seen other merchants take these same goods and distribute them community-wide. What's the matter with John Smith?

I'm afraid he is a poor merchant; his scheme of publicity is obsolete, his psychology is out of joint. Nowadays people do not care so much about the merchant as about the merchandise. Merchandise must be exposed to view, must at the least be accessible.

John ought to join a Retail Merchants' association and read a trade paper; undoubtedly he needs more capital and I hear he lets many high grade employes get away.

The law of diminishing returns must be worrying him with the best of goods lying unsold upon his shelves and the whole wide world crying out for the wares they do not know he has. May God revive John Smith and the general store he has so persistently "kept."—American Friend.

AN AMERICAN THRESHER IN THE FRENCH WAR-ZONE.

John C. Baker.

(Working with the Friends' Reconstruction Unit in France.)

After helping the women, old men and children thresh in the "zone des armees" one season, we Americans had a vision of a second season and decided to prepare for it. Consequently we urged the purchase of a real American thresher and tractor. It received a hearty welcome on arrival, was set up at once and exhibited with pride to the curious French.

Ordinarily a Frenchman takes time to discuss anything, no matter whether he knows anything about the subject under discussion or not. French soldiers "en repos," having nothing to do, will cause a bigger argument about nothing than any other soldier on earth. Everything about the thresher was under scrutiny from the color to the number of "kilos" it could thresh each day. It was universally condemned and there was little chance for an argument until one of the soldiers from the "Midi," where they use large, modern machinery, suggested that it was better than the big, cumbersome, side-feed French machines. This started things. We had admitted that our machine broke the straw and this fact was held as a club over the man from the "Midi," for a Frenchman values his straw as highly as his grain. Also it was made entirely of steel and "whoever heard of a thresher being made entirely of steel?" At last a "poilu" remarked that one could finish threshing in two days and "what would you do the rest of the winter?" He said, "You can work the ground during the winter in the "Midi," but not here." "C'est ca, c'est vrai" (that's true),

admitted our friend from the south, and they moved off feeling that they had settled the fate of American machinery forever.

We were accustomed to such discussions and awaited the day to try the thresher.

That day arrived. The engine was started, clutch thrown in and the little thresher started to hum. Five minutes passed. The "patron" was waiting to tie the first bundle. (It is the custom in northern France to tie the straw into bundles as it comes from the machine.) As he saw the broken straw emerge from the machine, he threw up his hands and shouted, "Sapristi, ce ne vaut pas un sous." (It is not worth a cent.) "Madame, la patronne," who had been watching the nice clean grain pouring out, happened to notice the straw and shrieked, "Monsieur, stop. You are breaking my beautiful straw. I will break it myself when I put it in my bed. I do not want you to break it. Arrestez! Arrestez!"

Thus began and ended the career of an American thresher with the "Mission des Amis," as its reputation for breaking straw spread faster than its reputation for cleaning wheat.

THE COST OF GOOD PREACHING.

The cheapest brand of preaching is the anecdote variety. It costs little to collect and pigeonhole for future use bundles of happenings in the social or religious life of the people and relate these on call of occasion at the preaching hour. They illustrate, and in some cases the auditory are left to wonder just where to apply the illustration. I heard a sermon from a great preacher twenty-five years ago, and he made no use of illustrations. This is the opposite extreme. But to declare doctrine, to enunciate law and its relation to the intricacies of life; to correctly analyze conditions, moral and spiritual, and apply the remedies which will work a cure; to weave the web of gospel truth into a garment of salvation—all this calls for application to the study which Paul recommends that we may be approved unto God. In fact, the worth of preaching and the value to the hearer are about proportionate to the cost to him who prepared it. A mighty sermon which produced phenomenal results, immediately and subsequently, was said by its author to be the result of thirteen consecutive hours of secret prayer. No wonder that surprising and mighty results follow and accompany the delivery of such prayer-wrought messages.

No class of laborers have such temptations to an easy execution of the functions of its employment as the minister of the Gospel. With no overseer, with no report blanks to fill out as to how he has employed his time, he is in danger of lethargic lapses, during which time his pulpit efforts will betray the state of his mind and the fruitfulness of his ministry will betray the idleness of his hours.

As laziness is evident to all employers, and is quite easily detected by the average beholder usually, so laziness in the pulpit is discovered, and of all places is is the most reprehensible. An indolent minister is the scandal of his denomination and a disgrace to his society. The motion and manner of a man in earnest is as evident in the pulpit as anywhere else. The easy-going, ease-loving pulpiteer is seen to move (if he move at all) in the slow and easy motion of one discharging an irksome task, and the hearers will be as disgusted with the lazy exhibition as men usually are at a smaller sight in business life.

There is also the cheap and lazy tone—usually the monotone. The lazy man has a lazy voice. Also the indolent minister. The sing-song lullaby issuing in strains of sleep-inducing melody (?) from the mount that once roared and smoked with wrath against sin, and with zeal for the cause of God, is so out of harmony with the supposed relation of the Gospel to the fallen sons of Adam, that no situation in the church more loudly calls for remedy.

The cost of good preaching must be paid or a cheap article will be delivered in the guise of the message of God. Study and prayer, study and prayer—these are among the preparatory steps to appear in the embassage of Him who spent whole nights in prayer.—The Free Methodist.

IS THE WORLD TURNING TO CHRIST?

Answers to this question will vary according to one's viewpoint and understanding of what "turning to Christ" means. There is unquestionably an increasing appreciation in all lands of many of the ideals and blessings of Christian civilization. A writer in a recent number of a secular magazine declares that Christianity is conquering the world. He declares that in Korea there is an average of 3,000 converts a week; in China 7,000 students, scholars and officials are enrolled in Bible classes; in Japan evangelism is winning thousands; in India the mass movement is enrolling 150,000 candidates for baptism, and whole villages are turning to Christ. Africa has single churches with memberships of 10,000, and even South America is showing signs of evangelical awakening. There are enough signs of the working of God's Spirit in the world to encourage every one who works and prays for the coming of God's kingdom on earth.

On the other hand, there is far too much worldliness in the church and too much ungodliness in so-called Christian lands to give ground for complacency or satisfaction with present conditions. The world can never be termed Christian, even in outward life, until the marriage tie is held sacred, while dishonesty is countenanced in business, and self-seeking rules in politics, until white slavery is unknown and intemperance is ostracised. The world will be Christian only when man's laws are identical with God's laws and man's conduct is in harmony with them, when God's name is hallowed, God's word is known and obeyed, and God's day is sacred to rest, worship and Christian service. When will this time come? It is worth working for and praying for, but it will not be ushered in by wholesale movements for political and social reforms. It will come when Christ Himself comes to reign in the hearts and lives of men.—Missionary Review of the World.

THE C. E. TOPIC

April 6.

Our Relation to God. IV. Praying.

Mark 11:19-26.

Prayer is the function of the religious person. It is his soul in action. The poet, Montgomery, defines it as "The soul's sincere desire, uttered or unexpressed." In all ages men and women have prayed. They could no more do without prayer than they could do without eating or drinking or sleeping. It was a part of their nature. The minute one finds out what one is to God and what God is to one, one wants to speak to Him. St. Augustine's words are significant in this respect: "Thou hast made me for thyself and my soul is disquieted until it finds its rest in thee." Men have prayed in some of the strangest places one might imagine. Some in the wilderness, some on the mountain tops, some in prison, some while with flocks, or armies; some when in danger and others when perfectly safe. Jonah prayed from the belly of the whale. The Christian who wants to grow in the art of praying should go through his Bible and make a study of the prayers recorded there. One will be surprised to note how many of them there are. Then, one will be refreshed at the great amount of good these prayers do one.

We must think of prayer as a duty. The Christian life would be impossible without it, for at every turn there arises the need for special prayer. Jesus commanded us to pray and pray often. We are to pray without ceasing. But, having said so much in regard to prayer as a duty, there remains the other side of it. Prayer is a privilege. This makes prayer all the more blessed. It is no accident that mere creatures of the dust, such as we are, may enter into communication with the Almighty. He desires that we come to him and make known the desires of our hearts. We cannot ask in prayer as if it were our right, but we may come because He desires to show favor to the unworthy. The sad part of it all is that while this opportunity is open to all so few are ready to comply with its conditions and take advantage of it.

Prayer should be a frequent occurrence. No one can pray too much. While prayers find their expression in words, words are not all there is to prayer. We must not regard a form of prayer just so many magic words that get us what we want. The words of prayer are the outward expression of the faith, the love, the righteousness and the life of those who make it.

Jesus taught us a form of prayer. The more we study the prayer, frequently referred to as "The Lord's Prayer," the more do we see the possibilities of prayer opening to us. The Lord's prayer is not imposed upon us as a form we always must use, but it serves as a model, a pattern, suggesting to us how we may build our prayers.

Prayer should be made in the name of Jesus because it is only through Him that we can hope to get any blessings whatever. Because we are to pray in the name of Jesus there are many desires that are not suitable to be expressed in prayer. In other words, we can only ask for those things which we know Jesus Himself would ask for. To ask God to strike down an enemy, or to crave success in some sinful venture, would not be a proper prayer that God would bless with a favorable answer for the reason that it would not be a prayer such as Jesus would make.

In our prayers we are encouraged to ask for great things. Perhaps the greatest reason why

Christians have not seen the realization of the fullest possibilities there are in the kingdom of God is because Christians have not prayed for them sufficiently or have not prayed for them at all.

Who may pray with the assurance of an answer from God? The vilest sinner will be heard if, in all sincerity, he pleads for mercy and forgiveness. He must begin there, however. To pray and still continue in a career of sin will bring no results. The rebel in arms must first surrender and lay down his arms before he can hope for mercy from the king against whom he has rebelled and the sinner must give up his sins, surrender his will and all to God and plead for forgiveness before he may even hope that God will bless him with an answer. There are numerous instances of remarkable answers to prayer everywhere. They encourage the weakest child of God to pray. The greatest comfort lies in our realization that our prayers are answered, and they will be answered if made in faith and humility as God directs.

THE S. S. LESSON

April 6.

God Our Heavenly Father.

Matt. 6:24-34.

Golden Text.—"Our Father who art in heaven, hallowed be Thy name." Matt. 6:9.

During this and the next quarter we shall study topical lessons in some great teaching of the Bible. Emphasis in this lesson is placed upon the fatherhood of God, proved by the way He provides, just like an earthly parent, for the bodily necessities of His children. In verse 23, the first in our lesson, we have two great contrasts, namely, two masters and God and Mammon. There is no middle way between. The fence is so high that no one can get on it. Either one is or is not for God. As impossible as it is for a thing to be black and white at the same time is it for one to serve God and mammon at the same time. To be for God means to be pure, be good, true and loving; to be for mammon is to be the opposite of all these and many other virtues. Mammon is often represented as the god money. One who lives to serve only his pocket-book has made it a god and is therefore an idolater. But mammon is more than mere money. Anything we love better than God; anything besides Him, that we make our god is our mammon.

In reading verse 25 we must not get the impression that when we are to "take no thought for the morrow" we are to throw all prudence to the winds. Nothing would be farther from the purpose of God. He has taught us by the stern law of necessity that if we want to reap a harvest we must first sow and, if we do not sow and reap, we shall starve. But the passage refers to unnecessary worry. There is a concern higher than the body. We must concern ourselves about the soul. To the unsaved person the saving of his or her soul is vastly more important than providing for the needs of the body. God puts our bodily needs within easy reach of all of us. He likewise provides a way for which we may attend to the needs of the soul. When it comes to a matter of choice, the needs of the soul are the most important, the needs of the body are of lesser importance. In v. 26 Jesus points to the birds as an illustration. He ever loved birds, flowers and little children. The life that takes note of such things is sweet and blessed. Palestine had many birds, but their numbers were not a reason why they should go on unobserved any more than the fact that there are many people should lead Him to ignore them. Birds do more than just open their mouths to be fed. They lead their normal life going where food is and doing all that is necessary to obtain their food. But birds do not worry and fret. They praise God with their songs of joy and are satisfied with the sufficiency that God provides for them. V. 27.

It may please our vanity to be an inch higher and there may be some earthly advantage if we are so much taller but there is absolutely no use trying to secure height by fretting or worry. God has made us what we are to accomplish the duties before us. We cannot change His purpose in regard to such a matter. In v. 28 the matter of raiment is touched upon. The matter of dress occupies the attention of multitudes. It seems as though ever since the race left Eden people have been making the matter of clothing one of supreme importance when in reality with God it is one of the minor things to which our attention should be given. Dress serves the purpose of protecting our bodies. When we make it more than that it is pure vanity. And what an irony we see in the expression, "Solomon in all his glory was not arrayed like one of these!" The best that any one can do is no match to the birds and flowers who never so much as concern themselves about the splendor of their dress. In v. 30 we have the emphasis placed upon how much God does for us and how we should trust Him. Surely man, made in the image of God, is more important than mere grass and, if he cares for such insignificant things, common sense should lead us to place absolute confidence in Him. Verse 32 leads us to see how that those without God place too much value upon food and dress. To the child of God a greater blessing is possible. He is "to seek the kingdom of God." Make it first in all things and desires and then bodily needs will be taken care of. What is the use, after all, of troubling ourselves about tomorrow, today has enough in it to command our attention.

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Friesen, $5; Mission friend, Altona, Man., $30; found in store, Altona, Man., D. W. Friesen, $1; S. S., First Menn. Ch., Newton, Kan., B. E. Regier, $13.38; Menn. Ch., Pulaski, Ia., Mrs. M. A. Niswander, $100; Bethel Ch., Inman, Kan., Klaas Kroeker, $73.51; Christian Ch., Moundridge, Kan., A. H. Kaufman, $12; Mission friend, Goessel, Kan., B. H. Friesen, $100; Grace Menn. Ch., Pandora, Ohio, N. S. Hilty, $300; Menn. Ch., Burrton, Kan., J. A. Richert, $16; S. S., Gretna, Man., Mrs. Jacob J. Kehler, $10; Mission friend, Berne, Ind., $102.80; Mission box, Berne, Ind., $8.76; birthday offering, Berne, Ind., 9 cents; P. E. Habegger, Berne, Ind., $54; S. S. class, Willing Workers, Berne, Ind., S. F. Sprunger, $80.70; Menn. Ch., Beatrice, Nebr., J. H. Penner, $200.20; S. S. Menn. Ch., Beatrice, Nebr., ditto, $282.12; Mission friend, Ringwood, Okla., J. Lichti, $25; Mission friend, Moundridge, Kan., $30; S. S., Menn. Ch., Watova, Okla., H. L. Janzen, $77.66; Mission friend, Halstead, Kan., J. E. Amstutz, $120; Sewing society, Bergtal Ch., Korn, Okla., Mrs. P. L. Heidebrecht, $50; A. H. Krehbiel, Clarence Center, N. Y., $5; Sister Maria Lohrenz, Moundridge, Kan., for China and India, $10; Bro. and Sister Cornelius Ewert, Avon, S. Dak., H. C. Ewert, $55; Neuhoffnungstal Ch., Ringwood, Okla., J. B. Becker, $25.38; Bethel Ch., Dolton, S. Dak., John S. Ewert, $17.70; S. S., Bethel Ch., Fortuna, Mo., D. N. Garber, $82.22; bequest Maria Miller, Marion, S. Dak., Alfred P. Waltner, $300; Bethany Ch., Kingman, Kan., C. J. Voran, $46; Mission friend, Goessel, Kan., $20; S. S., Menn. Ch., Summerfield, Ill., Ed. Hirstein, $25; Menn. Ch., Meno, Okla., B. Nightengale, $14; Hoffnungeau Ch., Buhler, Kan., J. C. Dyck, $167.75; Tabor Ch., Goessel, Kan., J. S. Schmidt, $26.01; First

Menn. Ch., Newton, Kan., J. J. Epp., $457.27; S. S., First Menn. Ch., Upland, Calif., Earl Ledig, $25; First Menn. Ch., Paso Rohles, Calif., C. R. Lichti, $22.70; S. S., Salem Ch., Wisner, Nebr., John Boehr, $9.70; S. S., Eicher Ch., Noble, Iowa, Edith Wenger, $30; Menn. Ch., Bally, Pa., J. B. Funk, $150; Bethlehem Ch., Bloomfield, Mont., G. L. Deckert, $66.30; Bethesda Ch., Henderson, Nebr., D. A. Janzen, $569.33; Bergtal Ch., Pawnee Rock, Kan., Jacob Ruediger, $34.07; S. S., Brudertal Ch., Hillsboro, Kan., P. F. Suderman, $65.60; Eden Ch., Schwenksville, Pa., M. M. Kremer, $46; M. G. Oberholtzer, Quakertown, Pa., H. G. Allebach, $5; Mission friend, Newton, Kan., $50; Menn. Ch., Summerfield, Ill., J. P. Boehr, $50; Menn. Ch., Hydro, Mont., Peter J. Schroeder, $5; Bro. and Sister J. H. Von Steen, Beatrice, Nebr., $10; Bro. and Sister. J. W. Moser, Pandora, Ohio, P. P. Hilty, $20; Friedensberg Ch., Avon, S. Dak., D. A. Schultz, $30; First Menn. Ch., Reedley, Calif., H. J. Krehbiel, $48.75; Menn. Ch., Escondido, Calif., H. H. Adrian, $22.85; Salem Ch., Freeman, S. Dak., C. B. Lehman, $150; Herold Ch., Bessie, Okla., J. A. Harms, $15.73; Christian Ch., Moundridge, Kan., A. H. Kaufman, $5.50; S. S., First Menn. Ch., Aberdeen, Idaho, I. J. Wenger, $31.57; Bro. Schersch, Los Angeles, Calif., P. W. Penner, for India, $5; Bro. and Sister John A. Ruth, Reedley, Calif., $50; Elizabeth Wirkler, Los Angeles, Calif., $25; Bro. and Sister E. M. Harder, Newton, Kan., $25; Bro. and Sister Christian Wirkler, Los Angeles, Calif., $50; Mission box, Berne, Ind., $132.91; Mission friend, Berne, Ind., $10; D. Bixler, Berne, Ind., $75; birthday offerings, Berne, Ind., S. F. Sprunger, 65 cents; S. S. class, Lehigh, Kan., D. J. Auernheimer, $4,25; Salem Zion Ch., Marion, S. Dak., A. A. Graber, $70.50; Upper Milford Ch., Zionsville, Pa., H. T. Mohr, $25; Bro. and Sister J. J. Krehbiel, Newton, Kan., $100; Hoffnungsfeld-Eden Ch., Moundridge, Kan., C. B. Goering, $220.13; H. J. Kliewer, Hammon, Okla., returned, $100.

Gifts for Special Purposes.

Mission friend, Moundridge, Kan., J. M. Suderman, for Workers, India, $30; Mission friend, Goessel, Kan., B. H. Friesen for J. R. Duerksen, Arizona, $25; Mission friend, Goessel, Kan., B. H. Friesen for P. A. Kliewer, $15; S. S., Deer Creek, Okla., J. S. Dester, education for poor children, China, $62; Sewing society, Waldheim, Sask., M. K. Goerz, for Mauhadei, as needed, $195.95; L. M. and K. B. Schmitt, Halstead, Kan., for Kaibal, India, $25; F. N. Dyck and Abr. H. Wiebe, Steinbach, Man., for orphans, Janjgir, $25; Salem Ch., Ruff, Wash., John C. Jantz, rest home, India, $30.20; S. A. Krehbiel, Halstead, Kan., J. W. Krehbiel, for Ammagruh, India, $30; Sewing society, Bethel College Ch., Newton, Kan., Mrs. P. J. Wedel, rest home, $30; Y. P. society, E. Swamp Ch., Quakertown, Pa., H. G. Allebach, child, India, $25; Jacob W. Penner, Hillsboro, Kan., for Korba church, $75; Jacob W. Penner, Hillsboro, Kan., for Mauhadei church, $75; Bro. and Sister B. W. Harder, Whitewater, Kan., for Elias, India, $25; Rudolph Mueller, Halstead, Kan., for Jacob, Champa, $15; Sewing society, Berne, Ind., M. K. Goerz, rest home, India, $15; Sewing society, Upland, Calif., M. K. Goerz, home, India, $100; Oliver Crewser, Witman, N. D., for support of child, China, $10; two S. S. classes, Dallas, Ore., A. P. Braun, for poor in India, $7.50; Mission friend, Dallas, Ore., A. P. Braun, orphan in India, $15; A. P. Braun, Dallas, Ore., for Paulina, Janjgir, $60; Bro. and Sister J. H. Von Steen, Beatrice, Nebr., for poor in Mauhadei, $100; Bro. and Sister J. H. Von Steen, Beatrice, Nebr., for Sensai, Champa, $100; Jr. Mission society, Halstead, Kan., for Agarmatti, Janjgir, Irma D. Haury, $25; S. S. class, Careful Gleaners, Berne, Ind., S. F. Sprunger, rest home, India, $110.05; Swiss Ch., Whitewater, Kan., Peter Zuercher, for helper, India, $88.12; O. R. Crowser, Winger, Minn., for support of child, China, $5; S. S., Wymark, Sask., H. S. Friesen, support of child, India, $40; J. H. Schmidt, Gotebo, Okla., for Jane, India, $30; Mrs. E. J. Haury, Halstead, Kan., for Mennonit and Benedquar, India, $60; S. S., First Ch., Bluffton, Ohio, S. Bixel, for Bhoras for 1919, India, $90; Woman's and Junior Miss. society, Halstead Kan., Irma D. Haury, for rest home, $25; Women's and Junior Miss. society, Halstead, Kan., Irma D. Haury, for bell, Mauhadei, $500; Y. P. society, Hillsboro, Kan., J. S. Friesen, for Mariam, Bible woman, India, $25; Mrs. A. B. Becker, Meno, Okla., for Bible woman, India, $9.10; John P. Linscheid, Arlington, Kan., for Sayudes, India, $30; Y. P. S., W. Swamp Ch., Quakertown, Pa., H. G. Allebach, for orphans, India, 1918, $12.50; Y. P. society, Fortuna, Mo., A. L. Aeschberger, evangelist, India, $67.55; Jr. Y. P. society, Bluffton, Ohio, A. S. Shelly, for Subia, India, $43.11, A. H. Krehbiel, Clarence Center, N. Y., for rest home, India, $5; M. A. Krehbiel, Clarence Center, N. Y., for rest home, India, $15; Girls' Mission class, Chicago, Ill., E. Hirschler, for Burkhalter, Ariz., $5; C. H. Suckau, Korba, India, for Bible woman, China, $40; Mrs. Christian Wirkler, Los Angeles, Calif., for orphan, India, $10; John A. Ruth, Reedley, Calif., rest home for India, $25; Mission friend, Bethel college, for Amand Masih, India, ¼, $7.50; Y. P. society, Bethel Ch., Inman, Kan., J. H. Edigger, for teacher, Mauhadei, $50.50; Mission friend, Newton, Kan., for Esther and Samuel, India, $60; Y. P. society, Emmaus Ch., Whitewater, Kan., Katie Dyck, for teachers and orphans, $35; B. K. Pletcher, Summerfield, Ill., education of child, China, $7.50; O. R. Crowser, Winger, Minn., support of child, China, $5; bequest Anna Schroeder, Hillsboro, Kan., girls' home, India, $65.

For Mission Auto.

Memhers Friedensberg Ch., Avon, S. Dak., F. A. Buller, $28; Johannestal Ch., Hillsboro, Kan., H. H. Schroeder, for China and India, $25.

With sincere thanks,

Gustav Harder, Treas.,
Whitewarter, Kan.
J. G. Regier, Asst. Treas.,
Newton, Kan.

CHICAGO CONTRIBUTIONS.

Box of quilts, Miss. So., Lehigh, Kan.; a friend, Freeman, S. D., $70; Emergency Relief commission, $10; S. S., Summerfield, Ill., $25; box clothing, Freeman, S. D.; S. S. class, First Menn. Ch., Chicago, $5; J. J. Unruh, Dinuba, Callf., $10; D. C. Cowles, Pulaski, Ia., $10; H. W. Sommer, Doylestown, O., $1; two boxes goods, A. A. Penner, Mt. Lake, Minn.; Rudolph Pletcher, Summerfield, Ill., $30;

Gratefully acknowledged,
W. W. Miller.

1420 W. 71st St.

NEWS OF THE WEEK

THE SUPREME COURT WILL PASS ON TELEPHONE ORDER

Washington, March 17.—Authority of Postmaster General Burleson to increase telephone rates throughout the country is to be determined by the supreme court of the United States, which today granted the state of Kansas permission to institute original proceedings against the postmaster general, questioning the validity of his order of December 13 last establishing new toll rates.

The court ordered that a return be made in the case at the next term, in October.

Under the order attacked effective since January 21 last, the postmaster general establishes a new classification and schedule of toll rates under a parcel zone system. The Kansas authorities allege that the postmaster-general exceeded his authority in making it and that it is "unlawful, unreasonable, arbitrary, unjust and oppressive." They ask that the supreme court define the extent of the authority conferred on the postmaster general under the joint congressional resolution and the presidential proclamation by which the telephone and telegraph systems were taken over by the government.

While these proceedings affect directly only the carrying out of the order in Kansas by the Southwestern Bell Telephone company, the questions involved touch every state.

The Kansas contention is that the postmaster general is without authority to fix interstate rates, and that if such authority was conferred by the resolution and the proclamation, both are unconstitutional.

CAMPAIGN FOR FIFTH LOAN WILL OPEN APRIL 21

Washington, March 13. — Begin to save for the Victory Loan, treasury officials urged today.

The three weeks' campaign starts April 21, Secretary Glass announced. He is striving to make it a popular loan like the Liberty Loans, instead of a big banking affair.

Five-year notes have been decided upon instead of long-term bonds. The short-term notes will stay at or near par where bonds might slump, officials believe. Interest rate on the Victory Loan has not been fixed, nor has the total amount of the issue. It was intimated by Secretary Glass that the notes will bear 4½ per cent. or upward.

DISCHARGED SOLDIERS MAY KEEP UNIFORMS

A lengthy communication from headquarters states that all soldiers and sailors may keep their uniforms and outfits which will be good news to many of the young men.

The instructions state that each soldier and sailor may keep one suit, including overcoat, and such other equipment as has been issued to them. Instructions also emphasize the importance of each discharged man wearing a discharge insignia upon his clothing. If, in case anybody has sent his uniform in to headquarters, the government will return it or one which is equally as good. In such case it is necessary that the man make such request from the same place where he sent the outfit. It is not likely, however, that anybody has sent in his outfit as yet, because all were given 120 days in which to keep their suits, etc.

DAYLIGHT SAVING LAW.

Washington, March 17.—To make effective the daylight saving law, Director-General Hines has instructed railroads to turn their clocks ahead one hour at 2 a. m., Sunday, March 30.

Trains will run on the schedule thereafter, but will be held only at terminals. While on the road they will not stop for an hour to make up the difference in time. Each railroad will be called on to "properly safeguard movements of its trains on the road at the time of the change."

Clocks will be moved back an hour at 2 a. m. on the last Sunday in October.

HELGOLAND FORT IS TO BE RAZED

Paris, March 19.—The fortifications on the island of Helgoland, Germany's formidable base in the North sea, must be dismantled. This decision was reached by the supreme allied war council.

It was decided also that the Kiel canal should be internationalized and made available to the ships of all nations on even terms. Tolls will be collected to pay for the maintenance of the canal. Germany probably will retain sovereignty of the waterway.

The council has under consideration the question of maintaining Helgoland as a port of refuge for peaceful craft.

The future navigation of the Rhine will be controlled by an allied commission, the peace conference commission on the international regime of ports, railways and waterways decided. The commission will replace the German-Holland commission of before the war.

Disposition of German warships is not likely to he included in the treaty of peace, according to the view of the American peace delegates. Germany, however, will be required to surrender title to the ships. The ultimate ownership will be determined later.

Because of the pressing problems hefore the peace conference, David Lloyd George, the British premier, has been urged strongly to postpone for two weeks his return to England, arranged for the last of this week. The plea was made in a letter signed by President Wilson, Premier Clemenceau and Premier Orlando.

Mr. Lloyd George will submit the letter to the British cabinet, and it is understood will act in accordance to its views.

Easter Services for Sunday School

An Easter Vision. (L)
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The Christian Conception of God—The Infinite Perfection and Unity of God.
The Deity of Jesus Christ.
Jesus Christ a Real Man.
The Personality of the Holy Spirit.
The Deity of the Holy Spirit and the Distinction Between the Father, Son and Holy Spirit.
The Atonement: God's Doctrine of the Atonement vs. Unitarian and Christian Science Doctrines of the Atonement.
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, MARCH 27, 1919. No. 13.

A GENERAL CONFERENCE APPEAL

To the General Conference Churches:

Outstanding bills against the Gen'l. Conf. treasury amount to several hundred dollars more than is in the treasury at present. All the churches that have not taken an offering or appropriated anything for this purpose, are kindly requested to do so at an early date, and send the same to the conference treasurer, Bro. C. F. Claassen, Newton, Kansas. If each church in the conference responds, an amount of from three to five cents per member will suffice. Please note Resolution No. 38 of the 20th General Conference held at Meno, Okla., in 1914.

The Conference Officers,
P. R. Schroeder, Secr.,
Berne, Indiana.

A WORD OF ACKNOWLEDGEMENT FROM INDIA

Dear Friends:

Shortly before Christmas we received two cases from America. They had been sent by Bro. and Sister P. W. Penner, but most of the contents came from very dear friends in America. We have sent a word of thanks to each donor, but lest some should not have received this, we would like to insert one in our church papers in the hope that it will catch the eye of the donors. It is quite possible, some friends have not received our card, because we did not find the name in the cases. These had been opened in the customs, and the goods repacked in a topsy-turvy fashion. We therefore have good reason to believe that some names may have been lost.

Mrs. Penner and I desire to thank you all very, very much for the gifts for our Christians and for the personal gifts for ourselves and our daughter. Everything was much appreciated. May the Lord our God abundantly bless and reward you for the gifts and the motive that prompted them.

Yours for India.

P. A. and M. Penner.

IN MENNONITE CIRCLES

After March 25, the address of Rev. J. B. Baer will be 1411 Ocean Ave., Santa Monica, Calif.

Rev. Dillman Hess, of Ruff, Wash., is at present under treatment in the sanitarium at Alta Loma, Calif.

Sister Dorothea Goodman of the Chicago Jewish mission is circulating in the churches of the Central Illinois conference. Later she plans to visit the Beatrice, Nebr., and Moundridge, Kansas, churches.

Bro. Peter Jansen of Beatrice, Nebr., has again returned to his home after being called to the death-bed of his only son in San Francisco. The sympathy of the readers of The Mennonite are with the brother in this great trial coming to him in the declining years of his life.

Information has just reached us of the recent death of Sister Moyer, the wife of Rev. J. F. Moyer of Pandora, Ohio. Brother Moyer and his family have the assurance of our sympathy. One who has often been called upon to offer words of consolation to sorrowing ones may, when afflictions try him, more keenly realize the truth and the certainty of our eternal hope in the resurrected Christ.

Bro. Andrew Bechtel of our seminary at Bluffton, Ohio, has received a call to become the pastor of the Normal church in the Central Illinois conference.

The Ladies' Aid society of the First Church, Philadelphia, Pa., celebrated its anniversary with appropriate exercises. Mr. Harry Paisley, treasurer of the Reading railroad, made the address of the occasion, March 19.

The Ladies' Aid society of the Second Church, Philadelphia, Pa., celebrated its anniversary on March 24. An interesting program was arranged. Rev. Mr. Cooper, a neighboring Presbyterian minister was the speaker.

Christmas at our mission in China, Rev. P. J. Boehr, in a letter, writes: "We had a white Christmas, for just a few days before the holidays we had a snow storm, and considerable snow fell. I went to the railroad with the mission's foreign spring wagon, to meet the Misses Habegger and Lehman, who are attending the language school in Peking. We ran into a snow storm and had a hard time to get to our station. We had to drive 35 miles in the storm, and nearly against the wind. So we had to stay all night in a dirty cold Chinese inn. It usually takes eight hours to make the trip with the mules. We reached home only the next day at one-thirty P. M. There are many deep ravines, and these had been driven full of snow. We had to have guides with spades for the latter half of the trip, but we finally reached home in safety. All of us had a blessed Christmas together, and also together with our Chinese, who gave a very good Christmas program on Christmas night. The teachers had drilled the boys very well for the Christmas 'playette'; the boys acted out how the gospel light expels sin and darkness. Some hundred street children also took part, and did well in their songs and the Christmas story. The latter was given in catechetical form by fifty street boys, and it was inspiring to listen to these heathen boys speak out loudly and distinctly the story of Jesus, the Savior of lost mankind. Two of the older school boys had prepared the questions and answers, and they did commendable work. We had our second snow storm today (Jan. 28). The snow storm had been very beneficial to the winter wheat, but the poor average Chinese must suffer much because of such weather. They rather wish to have no snow, for they are too poor to protect themselves against the cold wet weather."

Reports reach us from Canada that the only two bona fide absolutist C. O.'s have been released from prison. They are both members of the Society of Friends, and upon their refusal to take any form of service or to be exempted on agricultural grounds, as were a good many of the Canadian Friends, they were tried by court-martial upon their arrival at camp, and each sentenced to two years in a civil prison. Both of them held out against all participation in war, and even refused to sign the papers for their physical examination.

If the Canadian government is releasing the absolutists from the civil prisons there seems to be no reason why our government should not follow a similar policy in releasing all conscientious objectors in the disciplinary barracks. It goes without saying that a general amnesty for all political prisoners should be declared simultaneously with this action.

G. A. Lapp of Goshen college, Indiana, very aptly says, concerning the place of the Mennonite church in the world in these stirring times:

The Mennonite church holds a unique place in the world at the present time because of the many tests which have come to her faith. Her young men have conscientiously stood against many stings, which have marked them by the world, and it remains for them to prove their real bravery by entering some form of self-sacrificing service which will enable them to give their lives for the good of humanity. They are ready to hide themselves in the most obscure corners of the earth in order that they may bring the gospel knowledge in as many practical ways as possible to those who are in need. They are bringing messages of mercy to the starving in war-stricken areas. They will cross into heathen lands and spend and be spent for the heathen there. They will die on the great battlefield of Christian service. "The harvest is plenteous."

A WORD FROM INDIA CONCERNING OUR PRAYER AND PRAISE COLUMN

Dear Brother:

I am in camp, but can't do much work since it is raining so much. But if work in the villages is impossible, I have enough correspondence to do to keep me out

of mischief. We have, however, had some very fine meetings and have also had large crowds when throwing the "Life of Christ" on the screen. Sometimes the crowds were too large to suit me, since it was so noisy. Scripture sales were fairly good.

Say, brother, I think it is high time that you insert in the Prayer and Praise Column a note to the effect that the whole church begin to pray for:

1. A doctor.
2. More workers.
3. An inspector to be sent to India at once.

If I had to manage that column, I would keep these three items before the churches continually, like an advertisement, if you please. For one, I don't think that the conference as a whole is taking the matter of reinforcements, a doctor and an inspector seriously enough to make it a matter of prayer. The more the need for such an insertion in that column. If our furlough were not due, you may rest assured, I would roll up my sleeves and clear deck for action; but now if I say too much, I may hear something like this: "Pure selfishness, Penner wants to go home."

Well, let's keep sweet about it anyway. Kindest greetings to you and yours, and all the friends,

Yours in Him,

P. A. Penner.

REPORT AND SUGGESTIONS

It will undoubtedly please the Sewing societies and the private people to find out that those goods which were gotten ready last spring and summer to be forwarded to India have arrived there safely. Some left in June, others in August. These all helped preparing a joyful Christmas. The missionaries and Christians thank very much. As much as possible the missionaries will write to the respective parties, however, this cannot be done to all since there are too few workers presently on the field. In case one or the other will not receive a direct notice he should not feel offended. This shall be an acknowledgement in some way. The Lord bless the donors richly in His grace and mercy.

The various papers intimated how extreme the sufferings of certain districts in India must be on account of the failure of their crops last year. Therefore practically one-third of the population has to face famine times, viz., 100,000,000, nearly the entire population of the U. S. This reaches also the field of our conference. On top of all that the influenza was taking a heavy toll. Consequently many children take refuge to the mission orphanages in order to get something for them to eat. The distress ridicules all description. Other missions in the famine 20 years ago received such children and now are rejoicing over a beautiful staff of workers for the various phases of mission work. What we do today while this opportunity is offered, the future undoubtedly materializes as in other missions. These half-starved human creatures have to get some bodily support, with it the missionary will not be satisfied until the spiritual food has been administered, in turn these will help the spiritual work along in some future day. Let us do what belongs to the present and the future will take care of itself.

The southern portion of our district reveals to us in a special way the working of the Holy Spirit. In a comparatively short period out in the jungle quite a large church has sprung into existence. Not to be forgotten there are many children whom MUST be given a Christian education just as well as your children, dear reader. These new converts are surrounded by educational facilities where not a syllable of religious instruction is given, what makes it still worse, the schools harbor many heathenish influences, threatening to spoil the Christian development of these tots. It belongs to the obligation of the mission to look after this.The mission schools we find at the main mission stations. There is where the children are to be taken for a number of years. After the entire financial outlay the parents can impossible look, consequently this falls upon the mission. A willing hand must be found to make this quite possible. Who steps forward to offer his services (contents of the pocket book). During the war the government made every possible effort to urge all citizens help win the battles, how much more should we Christians put that into our banner to do our level best to help in our full capacity.

Not all can leave for China, India, and elsewhere, but whoever cannot, has he not thought how he in spite of him being at home can preach the gospel in some land day and night, i. e., twenty-four hours a day. Here is the plan. Provided you see to it that by your prayerful efforts and financial means some boy or girl in yonder land receives a Christian training and schooling in one or the other orphanage. In due season, while you are sound asleep enjoying the night's rest, he preaches the gospel, while he sleeps you toil along, getting his support ready. Actually you are doing better than a missionary on the field who has to have his due rest coming to him. "Oh that is glory to me." Will this not be a blessed state when in eternity you could be working in company of one of those who was miles away and then so near! Such would be a delightful companion. For more information the undersigned are always on deck.

The mission board recently has asked us to take charge of those articles which the friends would like to have sent to China or India. As the above shows, this has been done successfully. Five boxes for China and India will leave San Francisco March 13. The former we don't know, but the latter will reach Calcutta, India, in the latter days of April. For next Christmas the needs will be greater than before on account of the reasons stated. In order to have something for that occasion there on the field again to help the missionaries out we have planned to send those things for Christmas on the steamer sailing direct to India, July 13. Those who would like to have their supply sent in that lot would be kindly requested to have them here by June 15. Please prepay the transportation charges to Los Angeles. Since the freight has to be paid across the waters, so it is advisable for the sender to also remit 3½ cents per pound to China and 7½ cents per pound to India. With this amount all charges to yonder port will be defrayed unless freight rates go up.

The Sewing societies, Sunday schools, etc., who would like to find out more in detail what can be made and sent will receive information by writing to Mrs. R. A. Goerz, Mrs. F. J. Isaac, 5619 Marmion Way, Los Angeles, Cal., Mrs. S. S. Haury, Claremont, Cal., the Sewing Society committee, or the undersigned will gladly furnish such. May the dear Lord make the hearts willing to respond willingly.

In His name many greetings,

P. W. and Mathilde Penner.
227 So. Ave. 20,
Los Angeles, Calif.

AN INTIMATE PICTURE OF THE ALTOONA MISSION.

God, the Almighty One, is still in our midst. If He is for us who can be against us? He as our leader is going before fighting the battles and preparing the way. Truly God is good to us here in Altoona. We are made to realize His blessing on every part of the work. My heart is filled with praise toward God for the bountiful blessings which He bestows upon us daily and for the many definite answers to prayer. Oh, what joy when I can write opposite a name in my little book of "souls saved" for whom I have been praying definitely every day, "prayer answered."

I know there are friends praying for us; we feel it, and while you are praying God is working. Souls are being reclaimed and born again, proving again that "our God still hears and answers prayer."

The work here is growing, which gives one much courage and zeal to press on winning souls for the kingdom of God. The attendance and interest in the various branches of the work are increasing. The cottage prayer meetings and Wednesday evening prayer meetings and Saturday evening Bible study and prayer meeting are all well attended. The smallest attendance at mid-week prayer meeting since February 1, was twenty-seven, which was on a rainy night. Last Wednesday evening we had a special meeting, there being sixty-five present and this week there were forty-three souls present at the mid-week service. The Mission building, to which an extension was recently built, is comfortably filled at each Sunday service, and if our present rate of growth continues, we will not be able to accommodate the people in the building in the no-distant future.

It certainly is an inspiration to see the progress in the Christian life of these young converts and hear them testify to the saving and keeping power of God. How He is helping them to stand and show their colors! We have no idea of the temptations and battles that these young folks have. They need encouragement and our prayers.

The meetings have been especially blessed during the past few months. The first Sunday in February we had consecration meeting and eight children were consecrated, and we have had a number of old time conversions. We are glad to report that last month ten more precious souls have been made to realize their need of the all-atoning blood of Jesus and came to the fountain and were made whole. Oh, what joy to see a soul who was down and out in sin transformed to a saint of God. We had another victorious day last Sunday. Several more souls united with the church, some of whom once were members of other denominations,

and God was with us in convicting and converting power. Three more souls witnessed the joy of sins forgiven. It was a touching sight to behold the penitents as they came to the altar. I mentioned in my last report about a little girl, ten years old, who was rebuked by her parents when she told them the step which she had taken. Among the souls who knelt there was this little girl's father and mother. They came into the Mission that night with burdened hearts and, as they testified, they were the most wretched people, but praise God, they went out rejoicing. They went home and started a family altar and have been inviting their friends and neighbors to their home for prayer meeting every night. The little girl said the other day, "Miss Foth, we are all so happy at our place, it certainly seems like home, sweet home."

I also mentioned about a thirteen-year-old girl, one of our first converts, who was praying so earnestly for the conversion of her parents. God answered prayer, and we had the joy at a cottage prayer meeting to see this dear mother come back to the Lord, although her husband is a drunkard and she has a hard life, nevertheless she is just bubbling over with joy, praising God every opportunity she gets for what God has done for her. Will you join in prayer that God may save her husband? He had not been inside of a church for about three years but is now attending and is under deep conviction.

Oftentimes when people are under conviction, they try to run away from God. We had that experience one night at the Mission when a man who was a member of the Baptist church but had wandered away from God, was talked to about his soul. He got angry and went out but soon came back and went straight to the altar and there called upon God to have mercy upon him, a sinner. Praise God, he too, went out a happy man. As most of you know, this is a shop town. The men from the sub-stations come to Altoona for work. They come on an early train but a number must wait until twelve p. m. before they can go to work, which gives them an opportunity to attend some service. The other Sunday a number of the shopmen came to our Mission and God was there in convicting power. One man who belonged to a church but had not attended for several years was under such conviction that he trembled, but still he said, "Not tonight." He first had to make restitution. The next day the first opportunity he had he made all wrongs right. He sent word to me that he was a saved man and happy in Christ Jesus. Praise God for the old-time power. "Jesus is the sam yesterday, today and forever."

God has been blessing us but my heart aches because there are so many souls still out of the ark of safety and the Gospel which was brought down from high heaven to save me and you and it is for us to see that it is delivered to all the world. The price that God gave to the world through Jesus Christ cannot be measured in dollars and cents, neither can one soul. Millions of dollars are nothing compared to only one soul. Have you the million dollars to save the one soul even if you were aware of the fact that it would take it? Would you give it? Will you pray that God may touch the hearts of people that the money may soon be raised for that most needed Workers' Home in Altoona, not only for the comfort of the worker but the advancement of God's cause? We need an office where we can deal and pray with these dear souls. I made a brief visit and stopped at Berne and Bluffton and Pandora and I am very much encouraged and thankful for the interest and liberal support of the people. It certainly encourages one to know that the people are taking an interest in the work, and we crave your prayers for more workers in this most needy field. You could help answer your prayers by saying, "Lord, here am I." This is slum work and it means hardship and sacrifice, but there is a joy in doing the seemingly unpleasant things for the sake of the Lord and the sake of others, and what joy it will be to be able to lay precious jewels at the feet of Jesus in that great day. If the Gospel of Jesus Christ meant so much in the dark ages that men and women joyfully gave their lives for it at the stake, is it n worth some sacrifice today?

Others Lord, yes others; let this my motto be,
Help me to live for others, that I might live like Thee.

Happy in Him,
Elizabeth Foth.
2200 Eleventh Ave. Altoona, Pa.

THE WAR TIME COMMISSION OF THE CHURCHES REPORTS ON C. O.'S.

The war-time commission of the churches have in response to numerous requests made a study of the attitude of the government toward the "conscientious objectors." The result of its investigation is embodied in the following report:

"I. It is our firm conviction that no government has made a more serious effort to deal fairly with conscientious objectors and to allow freedom in the exercise of the individual conscience than has the United States in the present war.

"II. It seems clear, however, that a considerable number of men have been treated with undue severity, in a few cases even with brutality, by certain of the military authorities. We are glad to know that the war department has now taken steps that have relieved the situation. The cases of brutal treatment have been due, in the main, to the policy of certain army officers, who believed the conscientious objectors to be insincere and who held unreasonable and extreme views as to what is required by military discipline.

"III. The great majority of conscientious objectors were declared by the government after investigation to be honest and sincere in their convictions. The majority also accepted non-combatant service in the army or other work of a non-military character .

"IV. There are at the present time approximately 400 conscientious objectors in the military prisons of the United States, serving sentences of from five to thirty years, including both men who believe all war to be wrong and those who believe this war to have been unjustified. There are also in jails or federal prisons several hundred others who have been convicted under the espionage act for making statements contrary to the war policy of the government.

"V. Now that hostilities have ceased, we believe that these imprisoned conscientious objectors who are beyond question sincere should be granted amnesty at the time of the signing of the treaty of peace. After the war is over and the danger of a division is past, the best interests of democracy will not be served by carrying out further punishments against those whose honest convictions differed from the majority during the days of the war. To punish them further in time of peace would set an unwholesome precedent in a nation that has always emphasized the principle of the freedom of individual conscience.

"VI. We believe further that the whole question of the treatment of political offenders in time of war should be reconsidered by congress under conditions which make an unprejudiced judgment possible, and that a distinction should be made between those whose offense is loyalty to their own conscience, however mistaken the majority may believe that conscience to be, and those who have been guilty of criminal offenses."

A STATESMAN'S SABBATH.

When John Quincy Adams was minister to the court of Holland he joined a society of learned men who met once a week for mutual improvement. Mr. Adams, though one of the youngest members, soon became a great favorite; his finely trained mind and delightful conversation won him many friends, and, receiving as much enjoyment as he gave, he was always punctually present.

On one occasion, however, so the story runs, the meeting was adjourned to Sunday evening. Mr. Adams was not there. He was appointed on the next Sunday evening. Mr. Adams was not there. His fellow members noticed and regretted his absence. On the third Sunday evening it met, Mr. Adams' chair still vacant. Many were surprised that he who formerly was so prompt should thus suddenly break off. How did it happen? The press of business, it was supposed, kept him away.

At last the meetings were returned to a week-day evening, and lo! there was Mr. Adams in his place, brilliant and delightful as ever. The members welcomed him back and expressed their pleasure that press of business, or the duties of his office, should no longer have deprived them of his company. Did he let that go as the reason?

"Not business engagements hindered me," replied he; "you met on the Lord's day; that is a day devoted to religious uses by me."

He told them how he had been brought up in a land where the Sabbath was strictly observed; and from all that he had felt and seen he was convinced of the unspeakable advantages arising from a faithful observance of it.

John Quincy Adams' example of moral courage is a safe one to follow. How many youths, going from pious homes to the cities, the war west, on the sea and land, are thrown among reckless Sabbath breakers and respectable Sabbath breakers—before whom they fail to stand up for their Sabbath education.—Selected.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

How to meet the financial situation is a matter just now concerning almost every interest we know. After such a destructive war, with the cost of all of life's necessities rising beyond the means of the average income, there is worry in nearly every household. True, those who could work have received more money for their work than ever before in the history of the world, but that money did not help much. Those who could afford to save some frequently spent to the limit and raised their standard of living in a way that showed presumption that their present income would continue indefinitely. Those who did really save are already finding out that it was only a laying up in the fat years against the lean years which seem to be close at hand. After every war there comes a great reaction in many ways, but in the money line it is usually a panic. Our government, though not so severely tried as some others, has nevertheless assumed the heaviest financial burdens because of the war, in all of its history. Money must come from the people through taxes and other measures so that it can meet its obligations. This will make the burdens heavier for the people. We Americans have yet to learn what it means to have had a part in the world war and we will not be long in learning it bitterly.

If secular considerations were the only thing concerning us in this discussion this article would have no place in these columns, but one of the burdens of the church for the present and possibly the next following generation will be how to meet the financial situation. As a matter of duty to itself and humanity the church must prepare itself to provide and send out an endless stream of money for evangelical and humanitarian purposes. We thought eighteen millions of dollars contributed by the Protestants of America a remarkable showing for one year of missions, some months ago. In the face of the matter of evangelizing this generation eighteen million dollars is but a drop in the bucket. The war has opened Asia and Africa as never before to missions. It is now or never for the Gospel to enter and occupy the field before the wave of materialism or anarchy floods these continents and makes them practically impossible to missionary efforts

We are just becoming informed as to the absolute need of Christian benevolences everywhere. All but a small portion of continental Europe feels the pinch of hunger, there is famine in India and Siberia. The war has crippled multitudes, left millions orphans and made whole countries homeless. Only the offerings and sacrifice of more fortunate Christians will save their lives or provide for their needs. In any other age the recent world-wide plague of influenza would be marked as one of the greatest calamities overtaking the world. The plague has added its millions to the widows and the orphans who yet need to be provided for.

Mention might be made of educational needs, and they are many, but with them we are more or less familiar. Only this must be said: the requirements of education must be met and supplied more generously than ever before. We dare no more fail in this than we dare turn a deaf ear to the cries of the hungry from across the sea.

The question then to ask is: Where will the money come from? Can it be answered? We believe it can. From the Christians the world over, high and low, rich and poor who will be willing to be more than generous. They will give because they know it to be their duty. They will sacrifice because gratitude to Christ commands sacrifice. They will forget themselves in their liberality knowing that true love never asks: "How much?" but gives because it must.

Among the worries that opponents to the prohibition of liquor find consolation in is the fact that so many men and useful buildings and machines will be thrown out of their jobs and we will then not know what to do with them. Well, during the past months the making of booze has stopped and we have yet to see long processions of brewers and their employes going about reduced to living skeletons for want of bread. In fact they have already been lost in the shuffle. As for the empty buildings, etc., we do not need to see them go to waste. Indeed, some have already found that it will be profitable to make ice with the machines already installed. Next to the booze interests the ice trusts controlling business in large cities are the most heartless. When the winter is mild they raise the price because there was no ice to harvest although it has been years since they took ice off the rivers, having found it cheaper to manufacture it. Last summer the price of ice soared because the winter before had been so cold that they could not harvest the ice! Now we discover that the old ice plant that kept beer in condition may become useless for that purpose and very useful for breaking the back-bone of the ice trusts. The old saying holds true that "It is an ill wind that blows no one some good."

With prohibition we will not need so many jails and almshouses and perhaps not so many policemen. What is to become of our elegant up-to-date jails? And what will the poor jailers and policemen do to keep the hungry wolf from their doors? The latter will have to hunt jobs. We are sorry that they may have to do real hard work out in the burning sun, but if so many people were not doing that already they wouldn't be having their jobs at all. Of the latter we can only say that a jail may ever be put to some useful purpose besides confining criminals. The Herald and Presbyter tells of one jail which was put to a unique and, may we say useful, use. It tells us: "Prohibition has done some wonderful things. It frequently empties jails. Recently it filled a jail, and that with preachers. The place was Devil's Lake, N. D. The name had a bad sound. It was formerly quite fitting and the jail much needed, but since the state went dry the town has changed and the jail is empty. The state Sabbath school convention met in the town recently. The attendance was so large that there was difficuty in finding occommodations for all. The jail being empty the preachers were entertained in it."

RELIGIOUS BOLSHEVISM.

It was our privilege not long since to read an article on "A Substitute for the Church." The writer, in commenting upon the general worthlessness of the church, told how that democracy had arisen and first threw off the shackles of slavery, then outlawed the saloon, and now the church is next in order to suffer a like fate. We were ready to read what he had to say in extolling the virtues of atheism, but before he reached that point he turned. "Of course," he concluded, "democracy needs the church. That is, it needs some institutional expression of the universal religious impulse."

In other words, the church is to be tolerated, at least for a while longer, as a rubber stamp of the socialistic craze that is today sweeping over the nations, but the time has come when the religion of Jesus Christ—the religion that saves men from the depth of sin and admits them into the happy family of God; that teaches the utter depravity of unregenerate men and their salvation alone through the blood of Jesus; that teaches the new birth, the holy life, the simple faith, the eternal redemption and glory of the righteous and the eternal rejection and damnation of the unrighteous—has outlived its usefulness and must be outlawed. It is is the avowed program of modern liberalism, although many liberalists still have their eyes closed to the ultimate ends sought by the program which they have so blindly espoused.

Religious bolshevism, like the political brand of the same creed, may easily be distinguished by the following marks: A railing down on constituted authority and studied effort to discredit the powers that be; a continual preachment on the divine right of revolution; a striking down, on the one hand, of the Deity and virgin birth of Christ and, on the other, of extolling His virtues; a discrediting of the supernatural in religion, and at the same time sounding the praises of Christianity. Having succeeded in developing a general mistrust and confusion, these bolshevists boldly proclaim themselves dictators and complete their work of anarchy.

What the French revolution did a century ago, what bolshevism has done for Russia and other lands where its poisonous fangs have been sunk, so religious bolshevism will do for whatever church it gets within its grasp. Like Satan in the Garden, in the name of liberty and of social betterment, it destroys first faith, then order, then purity, then completes its work of demoralization and anarchy.

The best way to get rid of a serpent is to declare war on him before he gets you under the power of his charm.—Daniel Kauffman, in the Gospel Herald.

OUR WOMAN'S WORK

Los Angeles, Cal., Mar. 11, 1919.
Dear Sisters:

Greetings in Jesus' name. About a dozen letters have reached us the last few weeks coming from India, praising and thanking God to all the sewing societies for sending help in time of trial such as never before experienced, but they agree that the needs for 1919 still will be greater. Now, dear sisters, will you not do all that is in your power for Jesus' sake? He is coming soon, and oh, how happy shall we be when He then shall say to us, "Well done thou faithful servant, thou hast done what was in thy power to gather sheaves."

Permit a few words concerning our sewing society here in Los Angeles—not quite a year old. Our sisters nearly all live very far away, most of them work or cannot come alone. The influenza also hindered exceedingly for several months. It was praiseworthy when the first session could be held again in January. Most brought in the free-will offering from the preceding months. In a special way one sister, 75 years old, sickly, poor, gave her 25 cents monthly whether meeting or not. Besides that she always has a dollar or more in a little while ready for China, Russia, India. Have we all done as well? The needs are great and manifold. Our sisters here have done a great deal for the Los Angeles mission, Red Cross, for Russia, and now have begun working for India. Next week another sewing society is going to be organized for the American sisters who also are getting anxious to do their share for the Master. Pray for us here; we need it.

Another word of praise should be uttered regarding the guest rooms. The sewing societies have helped wonderfully. The committee working on this line have done much to get the furnishings. Mrs. R. A. Goerz helped me with it as a mother. The work of the committee (Mrs. Haury, Mrs. Goerz and Mrs. Isaac) is no easy one. I have tried to do it for some time in a quiet way. It will be a great success if all respond to the calls properly. Let our prayers not be forgetful of the committee. Who is willing to send a few hundred dollars to build a house for an evangelist or a widow as a memorial? Very urgent calls are coming in along that line. The need has presented itself on the foreign field, India, of late.

Back to our guest rooms. A thousand thanks to all givers. God will reward. The two rooms surely have been of great service, they have been occupied at times for weeks in succession. A guest book has been placed there and in the back the names of the donors are entered.

Next another necessity confronts us. The kitchen in the mission, which is used extensively on special Sundays, needs repairing and papering. It has been planned, but the funds are lacking.

The fence around the compound collapses at places. A straight fence certainly adds to the outward appearance remarkably.

I am sure our sisters often contemplate where they could spend their blessings and are glad to find out more in detail. What a privilege God has granted to be His helpers in foreign and home lands. Do you not think it would be a selfish world for us Christians to live in if God had not counted us worthy to give back to Him what He has given us and save souls for His kingdom. A helping life is the only life worth living at all.

Your sister in Christ,
Mrs. P. W. Penner.

Undoubtedly many a sister who has read the reports from other sewing societies as we published them from time to time, has felt a wish that a report from her own society might be reported, but she allowed the wish to die, and so we never heard what her society has been doing. A great deal more of good could be accomplished in the world if people would put their good impulses into action. "Do it now" is a good motto; adopt it, and send us a letter before the end of next month, telling about your sewing society and the good times you are having in it. We should also like to hear about mission bands and girls' sewing societies. If we knew your names we would invite you personally to write for this department. Tell us how the Lord has blessed you. Kindly send your letter to the undersigned.

Anna G. Stauffer,
558 S. Hope St.,
Los Angeles, Cal.

THE MOTHER'S HARVEST.

By Susan Chenery.

My sister Helen and I are getting along. We can't call ourselves young any more. Her daughter Margery is married and her son Frank is in the senior year at college. Helen has reason to feel perfectly satisfied with her work as a mother. Both Margery and Frank would be a credit to any family. They have their faults, but these are not noticeable. What I admire most in them is their absolute sincerity; there seems to be not only no striving after effect, but complete unconsciousness of it. I question whether this is entirely desirable in a boy of Frank's temperament. If he were not kindhearted, his bluntness would at times give offense. Still he is obliging and that saves the situation. I asked Helen if she thought that when Margery had children she would follow along her mother's lines.

"Why, no," said Helen, "I hope she'll improve on 'em. You must remember that the children rarely had occasion to know my motives. Perhaps they think every child is trained as they were. I never tried to impress the children with my personality. What I aimed at was what most mothers should desire for their children, the good old standard virtues which we all ought to have, such as truth, honor, charity, obedience, faith. Those seemed essential. There were other things I wanted for them, such as neatness, courtesy and thrift. There were still others that I hoped they would have, but did not especially strive for: I feared to meddle too much with their individuality. Do you know I could wish now that I had aimed at more in their training? Is it not amazing that every virtue I wished them to have, they have? As I look back I can't see that I worked hard to get them, either. I seem to have simply kept those things in mind and headed the children in that direction. I wanted the children to have certain qualities, and they have them."

"One reason why your children are straightforward and sincere, Helen, is because you never 'pretended' with them. How will children learn the truth from parents whom they frequently hear telling what isn't true? How will they learn honesty when their parents tell them to deceive the conductor about their ages? Those who are taught to be polite only before company are not apt to be truly courteous. Some parents ought to train themselves instead of training their children."

"Oh, of course, we must be in earnest," said Helen. "I'd like to say to every young mother: 'Begin early and keep in view the qualities you want your children to have and they will surely have them. Begin before they know that the world contains opinions different from yours. Get ahead of the enemy that sows the tares. Your tiny trees will be all right if you look after them in season. There's nothing hard in bending or straightening a tree while it is little. If you keep it in sight afterwards and see that it stays straight, that is all that is necessary; it will almost certainly grow up as you started it."

"'Keep the children in sight,' indeed," said I, who see all sorts of children in my school. "Why, Helen, then the mothers could not go off on their own good times! Children now-a-days grow up as they happen to. Most mothers would not listen to you."

"Some of them might," said Helen.

LIFE'S A SONG

Chloe Williams.

Life's a song that's full of music:
Life's a song that's sad and gay.
Life's a song—it may be tearful,
But there's sweetness in the lay.

Little notes of faith and beauty,
Cheer us on through many a fear.
Softly played, the noble accents
Check how many a falling tear.

There's a master-hand that fashions
Music which we all may share;
And a great musician's passion
Thrills us with a sweetness rare.

Listen, and you'll hear life's music,
Full of pathos, full of love:
Think you not these tones of music
Are but sounded from above?

THE C. E. TOPIC.

April 13.

How to Give God's Day to God-like Deeds.

Exod. 20:11-26.

The Sabbath day is one of God's choicest gifts to men. It recognizes his physical needs, provides mental relaxation and recognizes spiritual necessities. It is intended to take dullness out of life and to make man feel that his Creator does not expect his existence to be one continual grind. The Sabbath has a part in God's eternal plan and in creating the world He gave us the example of using one seventh of the time for repose. There is no better proposition than one in seven. Seven runs all through Scripture, not only because of the symbolism of the number, but because it is the most balanced proposition of time suited to our necessity. In the time when God first revealed His law men had to receive it as a command, in this age with its enlightenment and knowledge of the needs of body, mind and spirit we see the reasonableness of the command that bids us respect one day as holy. Formalists too often lose sight of the spirit of things and so, in the days of our Lord, the Scribes and Pharisees surrounded the Sabbath with all manner of artificial restrictions. They would not care for the sick for fear that in doing

so on that day they would be violating the sanctity of the Sabbath. Sometimes they made the whole Sabbath law ridiculous, for example, a tailor must not carry a needle in his clothes over Sabbath. That would be work and work would be a sin. A farmer must not walk over a field of grain on that day for fear he might tread some grain out of the husks and by doing so he would be threshing. Such laws took all the joy out of the day. No wonder that our Lord laid down the principle that the Sabbath was made for man and not man for the Sabbath.

On oth other hand, secular pursuits of all kinds are a violation of God's command. It is not a day for business, for profit or for pleasures that have no connection with our spiritual exercises. To be a Sabbath visitor is to be one of the most selfish of persons. It means that one is willing to enjoy the Sabbath day at the cost of another's Sabbath rest. There is one who does not see any harm in a Sunday excursion. Does that one think that besides breaking God's law and defying Him a host of persons must work to make that Sunday excursion possible? In every community there are shopkeepers who favor opening on the Lord's day. They hope thus to have the rival shopkeeper who respects the day at a disadvantage profitable to themselves. Hardly a year passes but what the legislators in some state consider bills for throwing wide open the Lord's day. They pretend to be anxious to serve the people in doing so but investigation invariably reveals that there are influences behind such bills that hope to profit by them. We cannot conceive of a professing Christian being in sympathy with such measures and we believe that every earnest Christian will oppose, by every legitimate means at his command, any effort that tends to make our Sabbath nothing but a continental Sunday.

In some localities the community does not seriously oppose Sunday baseball. We believe that in itself is no more harmful than some games and a whole lot less injurious than others, but it must be kept in its place. No employer would permit it to interfere with his business and no good teacher should allow it to interfere with the work of the school. By what right then can it be permitted not only to interfere with the Lord's business but to defy His commands and desecrate His name?

Sabbath should be a day to the Christian when he may devote himself to the service of God and the fellowship of His people without the interference of worldly and secular things. The house of God should be the goal of the Sabbath journey. Like the saint of old we should say: "Let us go up into the house of the Lord."

The Sabbath becomes the best day when we do our part toward making it so. It is not enough to sit and listen. Listening is good but helping is better. As the church activities are organized today, there is plenty to be done so that the activities of all are needed in the Sunday school, young people's society, choir, and other efforts.

THE S. S. LESSON

April 13.

Christ Our Savior.

John 1:35-51.

Golden Text: John 3:16.

John the Baptist had testified that the Jesus from Galilee whom he had baptized and at whose baptism there was a remarkable manifestation of divine approval was the "Lamb of God". We have no mention of any other meeting between these two men after this time. John soon passes from the scene, a victim of persecution, but his work was done. He pointed out Jesus as the Christ and his disciples began to turn from him to the Christ. It was the time when he had to decrease that Jesus might increase.

The Lamb of God is a significant title by which Jesus was honored. The passover lamb saved by its shed blood. It was innocent and without blemish. It was the sign of God's great mercy. In Jesus we see the innocent victim of sacrifice for the world's sin given upon the cross because in that way God was proving his greatest mercy for the sinner.

One wonders why the two disciples of John so abruptly turned away from John to follow Jesus, but they had been taught to look for the One greater than John and when they had him revealed they were ready to follow Him immediately. Many have Jesus presented to them as their Savior, but they are not willing to make an immediate decision and consequently never come to be His disciples. There are many excellent things of the world to which men attach themselves. These things are not harmful except that men are not willing to give them up when it comes to a decision to leave all and follow Him. Following Jesus is the greatest occupation to which one may be given. It leads to eternal salvation and makes of those who follow the greatest blessings men may become. To follow Jesus means that one is on the way to the goal God designed all men to seek. As the Lamb of God was to be a sacrifice, so following Jesus means that one must go over the road of sacrifice to the cross. Jesus made cross-bearing an absolute condition of discipleship.

It will be noted that Jesus immediately "turned and beheld". None are so weak and insignificant but Jesus takes note of his effort to come after him. This is always our encouragement. We know that He sees and knows when we try to walk in His footsteps and He is always willing and ready with his encouragement which gives us strength and courage to realize our determination.

When these two followers announced their desire to know more about Jesus, His answer was, "Come and ye shall see." Does it occur to us how often He is inviting and appealing to men to "come"? We are to come and learn, come and hear, come when we are weary and heavy laden, come when burdened with sin, come for salvation and come for the assurance of life after death. In life many followed Jesus out of curiosity to see the things He was doing, some followed Him because of the bread He could give, but the sincere follower came rather to see and know Jesus When our motives for being among His followers are not concerned with Jesus as our atoning sacrifice we are not the true kind of followers and deserve nothing from Him.

Soon those who followed Him were abiding with Him. One of the most assuring things possible to the follower of Jesus is the fact that he may abide with Him. John is modest about naming himself in his gospel, but we know that besides Andrew, the other of the two first followers of Jesus was John. It is significant that the youngest of the apostles should be among the first of those who acknowledged Him as Lord. The greatest time and the best opportunity for becoming a follower of Jesus is in youth. Most of the grandest Christians have been those who came to Him early in life.

Andrew's first concern was to tell the good news of the finding of the Christ to his own brother Peter. The test of a true conversion to Christ is always to be found in the readiness of the convert to go out immediately and tell others about it. Andrew began in his own family. Those who will not work for Christ and for the conversion of those of their own family are not yet ready to go out into the world to try and win others. The first convert the two earliest followers of Jesus won turned out to become the most prominent among them. What can we imagine, would the company of disciples, or all Christianity for that matter, have become without Peter?

Philip was a neighbor of Andrew and Peter. It is the right step in the Christian work, from relatives to friends. Philip does as the others did and finds a convert in Nathanael. Note the testimony of the first apostles. One says: "We have found the Messiah" and the other says: "We have found Him of whom Moses in the law and the prophets wrote", while Nathanael says: "Thou art the Son of God." The two first said: Rabbi. They had come to learn, they had found a divine Lord and Savior.

Jesus promised them even more than they now saw. They were to know Him in all His glory.

DEATHS

Shirk. — Sarah Ann Berkey, daughter of Jacob and Mary Berkey, was born in St. Joseph county, Indiana, Jan. 4, 1868, and lived in this community all her lifetime. She was united in marriage to Christian Shirk, December 27, 1890. To this union were born two sons and four daughters. In the year 1904, she with her husband gave her heart to Jesus and united with the Mennonite church, living a faithful Christian life until her death. She was stricken with chronic Bright's disease in Feb. and bore her sufferings with patience and cheerfully passed away in the night of March 9, 1919, aged 51 years, 2 months and 5 days. She leaves to mourn her death her husband, one son and three daughters, five brothers, three sisters, and many relatives and friends. One son and one daughter preceded her to the world beyond. She was buried March 12, at the Olive Mennonite church, where services were held by John F. Funk und Silas Weldy from the text: "Her sun went down while it was yet day." Jer. 15:9. Her last words were the singing of the hymn, "Is it the Crowning Day", and she passed out to join the heavenly choir and to sing with them the song of the redeemed where we shall meet her again in the place where pain and death "are felt and feared no more".

"The lights are out in the mansions of clay,
The curtains are drawn for the dwellers away,
Silently she passed o'er the threshhold by night
To make her abode in the city of light."

Leber.—In Philadelphia, Pa., at the home of his son-in-law, Mr. D. M. Kratz, 2739 North 20th street, on Mar. 11, 1919, Bro. George Andrew Leber fell asleep. The immediate cause of death was the result of an accident which occurred a week prior to his death. He was aged 64 years, 2 months and 4 days. Four daughters and one son survive. Funeral services were conducted at his late home on March 15, by his pastor, Rev. N. B. Grubb. Interment was made in Northwood cemetery.

NEWS OF THE WEEK

CONGRESS SPENT ABOUT FIFTY-SEVEN BILLION

Washington, D. C., March 24.—Accomplishments of the sixty-fifth, or war congress, are officially reviewed in the final number of the monthly compendium of the house of representatives. Unfinished business the congress which necessarily must be considered in the legislative program of the new congress soon to convene, also is contained in the publication which is edited by W. Ray Loomis, an official of the house.

"Constituting as it does, a statistical retrospection of the accomplishments of the sixty-fifth congress," says Mr. Loomis in a forward of the compendium, "the final issue of the monthly compendium throws the searchlight on the transactions of three sessions of unparalleled events. When the congress met in April, 1917, the country was at peace. In the interim a war had been declared, a war had been won and a war had been ended. So this issue carries legislative history of a character that perhaps never again will be duplicated both as to the amount of money authorized to be expended and as to the extent of the revolutionizing of the social and business lives of the people of the nation."

The sixty-fifth congress is shown to have appropriated approximately $57,000,000,000, passed 349 public laws; forty-eight public resolutions; forty-eight private laws, and conducted thirty-two congressional investigations. A total of 22,594 bills and resolutions were introduced, of which 16,680 originated in the house and the remainder in the senate.

SIX BILLION TO BE LOAN'S GOAL?

Washington, March 24.—With the announcement Saturday that collections from the 25 per cent installment payment of income and profits taxes amounted to $1,010,000,000, and, might go higher with later reports, the last financial milestone preceding the Victory Liberty loan had been passed and it seems probable that the loan will be for approximately $6,000,000,000.

Governors of federal reserve banks attending a conference here, were told that although official statements of the amount of the loan heretofore have referred to "$5,000,000,000 or $6,000,000,000," the higher figure was nearer correct. Treasury officials emphasizing, however, that the amount of the loan had not actually been determined.

Tax collections of a little more than $1,000,000 indicated that the total tax yield this year from income and profits levies would be more than $4,000,000,000.

In support of the belief that the treasury would make $6,000,000,000 the goal of the Victory loan, campaign officials pointed out that $4,855,000,000 certificates of indebtedness were outstanding to be redeemed out of proceeds from the loan, and they said that probably another billion must be issued before loan receipts begin to pour in. Proceeds from the certificates will be required to pay ordinary government expenses for two months, now running at the rate of $1,200,000,000 a month, and to redeem a little more than $600,000,000 of certificates falling due before May 6.

The treasury has available to meet current cash requirements about $1,700,000,000, a rather high net balance, not including all the tax receipts from last week's collections. Officials, however, do not desire to let the cash working balance get below $1,000,000,000, for this is less than a month's expenses.

Indications now are that unless the the treasury will have to begin, within a few months after the campaign, to market new securities, selling them mainly to banks, as a means of meeting future government expenses.

ONE MARRIAGE OUT OF 9 IN U. S. ENDS IN DIVORCE

Washington, March 21. — Approximately one out of every nine marriages in the United States is terminated by divorce, according to figures compiled by the bureau of the census and made public today.

Excluding South Carolina, where all laws permitting divorce were repealed in 1878, the three lowest divorce rates in 1916 for which year returns are now complete, are shown for the District of Columbia, North Carolina, where the rates were 13.31 and 32 per 100,000 respectively. The highest rates were returned for Nevada, Montana and Oregon, which show 607, 323 and 225 respectively.

In all states except Maine, West Virginia, South Carolina, Alabama, Mississippi, North Dakota, South Dakota and Colorado, the divorce rates were higher in 1916 than in 1905. In 31 per cent of the cases in 1916 the divorce was granted to the husband while the husbands' rate in 1906 was 67 per cent.

Desertion is shown by the figures to have been the cause for about 38 per cent of the divorces. Among other leading causes were cruelty, infidelity and failure to provide.

Records also showed that the marriage rate in 1916 was 1,050 per 100,000, or nine times as great as the divorce rate of 112 per 100,000. The marriage rate in 1906 was 1,020 per 100,000, showing the marriage rate to be increasing considerably slower than the divorce rate.

WIRELESS AFFORDS PHONE SERVICE ACROSS ATLANTIC

London, March 21. — The establishment of wireless telephony between Ireland and Canada was announced by the Marconi company.

Montreal, March. 21.—Experiments in wireless telephony across the Atlantic have been proceeding for some time between the Marconi stations at Glace Bay, Nova Scotia, and Clifden, Ireland. These experiments are still in progress.

Wireless telegraph across the Atlantic will not be supplanted by wireless telephone. The latter will remain a luxury, a novelty. The wireless telephone is for short range work.

This was the comment by experts on the news that wireless telephone service had been installed between Ireland and Canada.

"We have been expecting something of this kind for several months," said L. L. Lynn, Marconi superintendent in the Lake Michigan district.. "The wireless telephone has been improved greatly and it has been demonstrated as extremely practicable in short range work for the army and navy.

"This transoceanic wireless conversation, however, is more of a novelty than anything else. Two years ago the voice was carried between Arlington and Paris. I think the wireless telephone will become a valuable adjunct to the telegraph, the wireless, transmission of the code. The big stations are located at Glace Bay, Canada and Clifden, Ireland, a much shorter distance than between Arlington and the Eiffel tower

"The sending of the code is more accurate from a commercial standpoint. The difficulty in wireless telephone has been the overcoming of the static. In short range work this has been done. We have used it during the war, between air planes and land stations, between ships and land stations.

THEY'RE AT A LOSS HOW TO COMBAT THE BREWERS

Washington, March 21. — Revenue officers are frankly at a loss today as to how to combat the move of New York brewers to resume manufacture of beer containing 2.75 per cent alcohol.

If such beer is intoxicating, it is illegal to make it, under the governmental order against using foodstuffs in the manufacture of intoxicants. Brewers say 2.75 per cent. beer is not intoxicating.

Overlapping of authority of various government war agencies promises serious difficulties for the internal revenue bureau in determining what constitutes intoxicating beverages. Multifarious orders, proclamations and laws combine to make the question of beer production one of vital importance in the whole structure of wartime prohibition, officials declared today.

GERMAN MILITARY POWER PRACTICALLY EXTINCT

Paris, March 24.—The extent to which Germany will be rendered militarily impotent by the impending peace treaty was fully revealed in information obtained from authoritative sources.

The military, naval and aerial terms of the treaty, as finally agreed to by the supreme war council are, according to the best information obtainable, as follows:

Germany to be allowed a maximum of seven divisions of infantry and three of cavalry, totaling 100,000 men, of which officers must not exceed 4,000.

Officers employed in the war ministeries of the various states must not exceed 300, while civilian employes of the war administration will be limited to ten per cent of the schedule for 1913.

The great general staff war school and similar institutions will be abolished. One military school will be permitted for each branch of the service and will be used solely for training officers. So-called veteran societies, tourist clubs and other organizations indulging in military exercises will be prohibited.

All fortified works within fifty miles of the Rhine will be destroyed. Construction of new works in this region is forbidden, retention of the existing fortifications on the eastern and southern frontiers is permitted.

The infantry will be allowed 84,000 rifles, 756 heavy machine guns, 1,131 light machine guns, 63 medium caliber trench mortars, 189 light trench mortars, 84 four-inch field guns.

The cavalry will be allowed 18,000 carbines, 36 heavy machine guns, 36 field guns. No heavy artillery will be permitted.

Stocks of ammunition will be stringently rationed. Depots where they are held must be made known to the allies, who reserve the right to limit the number of munition works.

All war materials above the requirements fixed will be surrendered to the allies, by whom it will be destroyed. Imports and exports of war material, including asphyxiating gases, armored cars, tanks, etc., are forbidden in the future.

The German fleet will be limited to six battleships of the Deutschland or Lothringen type, six light cruisers, twelve destroyers and twelve torpedo boats.

(The Deutschand and Lothringen are old battleships of 13,200 tons displacement, carrying a main battery of four 11-inch guns. There are four of the former type, built between 1904 and 1906, and five of the latter type, built between 1902 and 1903.)

In replacing the fleet units, new vessels will not exceed 20,000 tons for armored ships, 6,000 tons for light cruisers, 800 tons for destroyers and 200 tons for torpedo boats.

The newest type of American battleship displaces 43,000 tons and carry twelve 16-inch guns. Light cruisers now building displace 8,000 tons and the latest type of destroyers displace about 2,000.)

Except when ships are lost, no battleship or cruiser may be replaced until it is twenty years old.

Destroyers and torpedo boats must be fifteen years old.

The personnel of the navy will be limited to 15,000, including 1,500 officers.

Warships now being constructed will be broken up under supervision of the Allies. All auxiliary cruisers will be disarmed and returned to the status of merchant ships. All submarines will be surrendered. Construction of submarines for either war or commercial purposes is forbidden

Military training of officers and men of the mercantile marine is forbidden.

Fortifications commanding access to the Baltic will be demolished

Use of high power wireless stations for naval, military or political purposes, except by the Allies' consent, is prohibited.

(Disposition of the surrendered fleet, including submarines, is still undecided. The fortifications of Kiel and Heligoland will be dismantled, but the destruction of Heligoland harbor is not yet confirmed.)

No military air force will be allowed, except 100 seaplanes, which will be used for destruction of mines until Oct.1 .

No airdromes will be permitted within ninety-three miles of the western or eastern frontiers, or within ninety-three of the Italian or Czecho-Slovak boundaries.

The allies retain the right of free aerial passage and landing in German territory until complete evacuation of the allied troops. All military aviation material will be surrendered.

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VOL. XXXIV. BERNE, INDIANA, APRIL 3, 1919. No. 14.

TO ALL INTERESTED

In Sunday School and Christian Endeavor Work.

Dear Co-Worker:

At the close of an evening service during the General Conference sessions held at Reedley, California, in September of 1917, a number of young people who are interested especially in Sunday School and Christian Endeavor work gathered for a general discussion of the need of this work being considered as a distinct field or sphere of work of our conference, especially with regard to greater efficiency and co-operation along these lines. Toward this end those present, twenty-two in number, formed an organization of which all present were counted members. The new organization is as yet unnamed, but its object is defined, namely, to promote the interests of Sunday School and Christian Endeavor work in our General Conference, in whatever way seems practical and effective. The first business of this organization was to secure permission from the General Conference to reserve two evenings at its next session (in Pennsylvania in 1920) for S. S. and C. E. work, the programs of these two meetings to be prepared and conducted by the Program Committee of this organization. This permission was granted.

The Program Committee is now ready for and invites suggestions from S. S. and C. E. workers for suitable and timely topics for discussion on these two evenings. These topics should be of general interest rather than local, (as the District Conferences should consider their local matters); they should aim for closer harmony and greater efficiency in the work; and should emphasize the practical more than the theoretical phase of S. S. and C. E. work. We are in the business to help save souls and to help form Christian characters, not to devise beautiful systems or intricate organizations.

The Committee also invites other suggestions or questions regarding the nature and scope of our new organization.

Executive Officers and Program Committee:

C. E. KREHBIEL, Pres., Newton, Kansas.
P. R. SCHROEDER, Sec., Berne, Indiana.
ANNA G. STAUFFER, Los Angeles, Calif.

Address all communications to the Secretary.

The Mennonite Brethren in Christ held a Mission Workers' Convention at Hespeler, Ont., April 3 to 6. Subjects relating to Home and Foreign Mission were under discussion.

By an act of the Kansas Legislature, German instruction in the schools becomes unlawful in that state. This law seriously affects the numerous parochial schools supported in Mennonite churches of German origin. A measure to prohibit the use of German in public assemblies failed to pass, although introduced at the same time.

School Girls Going to Church at Our Mission, Kaichow, China, Thanksgiving Day, 1918.

IN MENNONITE CIRCLES

The Woodlake, Calif. congregation will erect a church building upon the lot recently presented to it for that purpose.

The brethren of Berne, Ind., have just closed a successful week of Union Meetings with Dr. G. D. Watson of Los Angeles as speaker.

The executive committee of the Emergency Relief Commission held a meeting in Newton, Kansas, which was attended by Mr. Thomas, secretary of the Friends' Service Committee.

Tabor College of Hillsboro, Kansas, which suffered the loss of its building by fire some months ago, proposes to begin immediately upon the construction of its new building, which is to be a splendid structure,—one of the finest of its kind in Kansas, substantially and beautifully built.

An attractive record and directory of the First Mennonite Church of Bluffton, O., has just come from the press. Besides a list of its members, the booklet contains valuable information concerning the work and organization of the Bluffton church.

The Men's Bible Class of the First Church, Philadelphia, held its annual banquet last Thursday night. In spite of the fact that it was the stormiest night of the year, a goodly number of men assembled and enjoyed the splendid opportunity for fellowship.

The lark cannot soar as high as does the eagle, but it sings while it soars. Better emulate the lark than the eagle.—Sel.

NOTES AND COMMENT.

Zangwill, the Jewish English writer, suggests that the League of Nations make its headquarters at Jerusalem. He bases his suggestion on the fact that in the ancient city three of the races' great religions would naturally find a world's capital. Other cities put forth as a possible seat of the League are: The Hague, Paris, Berne, Geneva, and Washington.

Meetings are being held in New York, Boston, Providence, Philadelphia, Baltimore, Buffalo, Rochester, and other cities celebrating the downfall of the liquor power. In some localities a black bordered invitation is distributed, which announces that Old King Booze died of ratification, January 16, 1918, and that there will be a "Joy Ride to the Grave," to which everyone is welcome.

Palestine possesses a remarkable salt mountain situated at the south end of the Dead Sea. The length of the ridge is six miles, with an average width of three-quarters of a mile, and the height is not far from 600 feet. There are places where the overlying earthy deposits are many feet in thickness, but the mass of the mountain is composed of solid rock salt, some of which is as clear as a crystal.

Superstitions concerning salt are among the earliest known to mankind. There is much evidence in holy writ for the ceremonial uses of it, and the old Mosaic law commands that even sacrifice of a meat offering shall be seasoned with it. Homer calls it divine and many of the old Teuton races looked on salt springs as holy and worshiped at them. The origin of this superstition seems to be that since salt cannot corrupt it it should be regarded as a symbol of immortality.

The peace of the world will not be secured or maintained simply because men admire it and desire it and send forth streams of earnest talk about it. Peace will have to be "made" in a construc-

tive way. Strong men, wise men, good men, will have to make a business of it. They will have to put their heads together and their hearts together and their wills together to make the sublime endeavor. By wise and statesmanlike effort, the new order founded on justice and maintained in the spirit of mutual respect can be established.

We are to carry forward and apply the principles of personal and domestic, municipal and national morality more widely. Thus far the realm of diplomacy and international relations has been a kind of moral "No Man's Land." It has stood as one of the outlying and unyielding provinces of an unredeemed paganism. We are now summoned to what may well be the highest and holiest crusade in all history—the recovery of these international relations from the hands of the Saracen and the bringing of them under the reign of moral purpose. The peace and progress of humanity waits upon the success of that crusade.—Charles R. Brown in The Congregationalist and Advance.

Another explanation to Russia is now being organized by the English and American Quakers. The work in this country will be under the direction of the American Friends' Service Committee of 20 South 12th St., Philadelphia, the organization which has already sent over 300 relief workers to France, and a few each to Russia, Serbia, Corsica, Holland, Armenia, Tunis, Syria, Italy, and Belgium.

The plan is to send out a Commission of three or more prominent American Friends with special qualifications for "spying out the land" and discovering just what assistance can be rendered to help Russian peasants to learn the trades and carry on efficient production. The first Quaker expedition to Russia in the fall of 1916 the Unit included Esther White, Nancy Babb, and Lydia Lewis Rickman of Philadelphia, Anna G. Haines of Moorestown, New Jersey, and Emily Bradbury of Jarrettown, Pa. This Unit did a telling piece of work in southern European Russia in the province of Samara.

The Quakers operated central stores, cooperative shops, orphanages, hospitals, dispensaries, and settlement houses. They encouraged modern methods of agriculture, carpet-weaving, and knitting. Somewhat the same kind of work will be done by the new Unit that will follow the Commission to Russia as soon as it has reported.

Information has just come that the English Friends are also about to send workers to enter Russia either by way of Finland or from the south and taking milk, medicines, and soap. Thousands of dollars worth of goods will be shipped in to help the Russian peasants to recover their normal economic life.

With the original Commission will go a group of half a dozen or more of the most capable and experienced volunteers, men who have been tried out in the war emergency efforts carried on by the Friends in behalf of the French civilian victims of the war.

The experience of the Friends in Russia during the war has shown them that they can help the Russian people in a direct and definite way no matter what political party may happen to be in power. Friends workers have never been molested by either the Kerensky or the Bolshevik Government, in fact their work has been recognized and assisted by the local Soviet leaders and they have met with a warm reception everywhere, especially on the part of the cooperative officials and organizers.

A relief worker, who accord- to Rufus Jones is doing remarkably effective work at Chalons-sur Marne writes about French social conditions, the treatment of refugees by the government and the effects of war upon the soldiers:

"Our work in Chalons has been most interesting. We have been giving out supplies to the refugees who were returning from Belgium and Germany. We have thus had a very rare opportunity to hear their stories. So far as I have been able to find out, the majority fared little worse than the Germans themselves, provided they were working with the people, where they were not directly under the eyes of the government. Prisoners in agricultural work were given food on the side by the peasants. Those who were in factories or on railroads had a fearful time of it. One poor chap said that he had actually eaten raw frogs and moles. In France, of course, the German prisoners have had more to eat, because there has been more, but the government, I fear, has been none too generous. A woman near Chateau - Thierry told us that the men in her village got "presque rien," simply two hundred grams of bread a day from the government. But as in Germany the townspeople took them things on the side."

"I am quite disgusted with the disorganization and the indifference to misery which I find in France. One woman was fifteen days in coming here frem Belgium. Another was thirty-six hours on the train with nothing to eat. The fifty francs worth of goods which is given amounts to almost nothing. One poor old fellow said, 'We were badly off in Germany, we are worse off here.'"

This is a bit realistic but it can do us no harm to know the truth even when it tends to annoy us:

"As for war, I grow more and more disgusted and more and more and more angry. They who fight the devil become like him. A French private proudly showed me a bayonet, a pointed rod with ugly grooves down the sides He informed me that the German smooth blades were not half so dangerous as this because they left a clean wound and did no damage inside. The Germans afterwards adopted this style, but even so could not equal the skill of the French who poisoned the tips of their bayonets. My good friend has seen a German swollen as large as a barrel from the wound."

EXTRACTS FROM THE DIARY OF GEORGE MULLER

This morning Luke, 7th chapter, came in the course of my reading before breakfast. While reading the account about the centurion and the raising from death of the widow's son at Nain, I lifted up my heart to the Lord Jesus thus: "Lord Jesus, thou hast the same power now. Thou canst provide me with means for Thy work in my hands. Be pleased to do so." About half an hour afterwards I received two hundred and thirty pounds fifteen shillings; also one shilling. These two-hundred and thirty pounds sixteen shillings were left at my disposal, as most needed. I took one-half for the current expenses for the orphans, and the other half for the other objects. I am now amply provided for meeting the demands of this day.

The joy which answers to prayer afford cannot be described. I was determined to wait upon God only, and not to work an unscriptural deliverance for myself. I have thousands of pounds for the building fund; but I would not take of it because it was once set apart for that object. There is also a legacy of one hundred pounds for the orphans two months overdue, in the prospect of the payment of which the heart might be naturally inclined to use some money from the building fund, to be replaced by the legacy money when it comes in; but I would not thus step out of God's way of obtaining help. At the very time when this donation arrived, I had packed up one hundred pounds which I happened to have in hand, received for the building fund, in order to take it to the bank, as I was determined not to touch it, but to wait upon God. My soul does magnify the Lord for His goodness!

The natural mind is ever prone to reason, when we ought to believe; to be at work, when we ought to be quiet; to go our own way when we ought steadily to walk on in God's ways, however trying to nature. When I was first converted, I should have said; "What harm can there be to take some of the money which has been put by for the building fund? God will help me again after some time with means for the orphans, and then I can replace it. Or, there is this money due for the legacy of one hundred pounds. This money is quite sure; may I not, therefore, on the strength of it, take some of the money from the building fund, and, when the legacy is paid, replace the money which I have taken?" From what I have seen of believers, I know that many would act thus. But how does it work, when we thus anticipate God by going our own way? We bring, in many instances, guilt on our conscience; but if not, we certainly weaken faith instead of increasing it; and each time we work thus a deliverance of our own we find it more and more difficult to trust in God, till at last we give way entirely to our natural fallen reason, and unbelief prevails. How different, if one is enabled to wait God's own time, and to look alone to Him for help and deliverance! When at last help comes, after many seasons of prayer it may be, and after much exercise of faith and patience it may be, how sweet it is, and what a present recompense does the soul at once receive for trusting in God, and waiting patiently for his deliverance! Dear Christian reader, if you have never walked in this path of obedience before, do so now, and you will then know experimentally, the sweetness of the joy which results from it.

THE MINISTER AND FACTS

The minister is the leader of his congregation. "As pulpit so pew," is a well known adage. A minister, to successfully lead his congregation, must be in vital touch with all the organized ac-

tivities of his congregation. He should be advised of their plans, what they are doing, be familiar with their problems and endeavor to have each one make the largest possible contribution to the work of the church. He should know the spiritual condition of his members, something about their home life and daily environments in order to supply them with the kind of food they need. To properly feed them he must be familiar with the Book in which are to be found the proper food and remedies for every condition. He must know in order that he may do his work with any degree of success. Facts are the stubborn things with which he has to deal, and he has to meet fact with fact all through his ministry.

It is facts the Holy Spirit uses to do His work. The Spirit uses facts to convince and convict the sinner; to lead believers into deeper and fuller Christian experiences, and to constrain them to engage in wholehearted, unselfish service for the Master. The fact that God loves us constrains many to follow a life of self-sacrificing service. Consequently the use of facts have a most vital place in the work of the minister.

Some one has said that many preachers are "long on exhortation but short on facts." It is comparatively easy to exhort our flocks to be and do good. Many an hour is spent in the pulpit exhorting which would be spent to better advantage in the giving of facts. Exhortation to be effective must be rooted in undeniable facts. Effectual exhortation is always preceded by facts. When facts are properly marshalled and presented very little exhortation will be found necessary. Why was there so liberal a response to relieve the needs of war sufferers. For the simple reason that the fact of their need and the fact that the Christian had a God-given responsibility to help relieve that need were so evident and convincing that very little of an exhortation was necessary. The mere presentation of the facts in the case was sufficient. The same principle holds true regarding other matters in the church. Once get people to know the facts regarding a worthy and righteous cause comparatively little urging is necessary to secure their support. To exhort without first giving facts is like putting the cart before the horse.

The primary task of the church is to evangelize the world, and the chief function of the minister is to preach the gospel. If the church is to take her task seriously it will be when the minister takes his seriously until they are face to face with certain undeniable facts which the Spirit can use to convince, convict, and constrain them to lay all upon the altar of service. The minister must first catch the vision of a world lost in sin and of a Christ able to save before he can bring the vision to his flock. When he once has this vision and a desire to bring and make it real to his congregation, he will lay fact upon fact before his people, and continue giving them undeniable facts, and pray the Holy Spirit to use them to awaken his hearers to a sense of their duty and responsibility. It is the business of the minister to witness—to state facts. It is the work of the Spirit to use these to convince men's hearts. Give facts, more facts, and still more facts, and leave results with the Spirit.—H. Frank Reist, in Gospel Herald.

PRESSING FORWARD AND ONWARD

The goal of the Christian lies ahead, toward which he is to press with all his ransomed powers and concentrated energies. A backward look and desire can be but fatal. So it was with Lot's wife who was turned into a pillar of salt. Of Demas Paul declared he again loved the world. Of Israel it is recorded that there was a longing for fish, leeks, onions and garlic. Lot's wife was irresolute and loved her former environment still. Demas had backslidden, for a backslider usually returns to his former manner of living. The Israelites were very unstable and unappreciative of the manifold divine favors, hence they lusted after the flesh pots of Egypt. The old sinful life, sinful associates and sinful associates and sinful pleasures seemingly have a fascination for unstable professors of religion. A backward look, a lustful backward moving desire and a hankeriug after forbidden and harmful things, have been the means of wrecking spiritually many who once had put their hand to the plow, and rendered themselves unfit for the kingdom.

The safety of the Christian lies in a good Chrstian exeprience, an unquestioned faith in God, constant companionship and partnership with Christ and a relentless determination to press forward to greater victories, to fuller experiences of grace and greater achievements. The burden of Paul's messages to the churches was the thought of moving aggressively and victoriously onward and upward toward the goal—toward increased efficiency, fruitfulness and the fadeless crown of righteousness. There is something very stimulating in a Christian pressing on to the fulness of his inheritance of grace, Christ and Paul set the pace. What mighty warriors they were, what a record they made notwithstanding the heavy burdens and grave responsibilities which they bore.—The Evangelical Messenger.

PRAYER AND PRAISE FOR MISSIONS

Will our dear people at home please pray for the conversion of Salharu, a weaver of Champa? He believes in Jesus, he says, but he can't break away from caste. Quite recently God has spoken to him in no unmistakable terms, which he admits. His younger favorite brother died very suddenly and now he is unwell. P. A. PENNER.

Will every reader of this column ask God to direct him in determining what proportion of his income should be given to the cause of missions.

India is threatened with the most serious famine that ever afflicted it. There is need of prayer that God would give that afflicted nation a bountiful crop. Also that the Christian people the world over would keep in mind and supply the needs of people of India. The missionaries, many of them already greatly weakened and worn out by the five years of trial incident to the war, need the special prayers of the church at home that their strength and health may not fail them.

Our city missionaries come in contact with the poverty and vices that are at their worst in great centers of population. The battle is a gigantic one and they need the assurance that their brethren and sisters in all the churches are behind them with both their prayers and material support.

THE DAY'S WORK AND THE EMPTY SCHOOLHOUSE

Almost one and a half million children between the ages of 10 and 15 are listed as "farm laborers" in the 1910 census. Most of these were reported as working on the home farm; the rest "worked out." There is no report of the children below the age of ten at work in cotton, tobacco, and beet fields, and on thousands of small farms.

No one has paid much attention to this condition. "The effect of farm work on the development of the child is a practically unexplored field," says the Children's Bureau of the U. S. Department of Labor. The Federal Child Labor Law, which went into effect September 1, 1917, and which has since been declared unconstitutional, without doubt marked a definite step in advance in our attitude toward child labor, but even this law offered no protection for children working on farms. And only a very small proportion of the almost 2,000,000 children at work in 1910 were employed in occupations coming subsequently within the scope of the law.

Most of us think of the "farm" as an ideal place, and no one can question of wholesomeness of much in farm life. But we have learned that it is not wise to take it for granted that all country life in America makes a child happy and healthy. It must be admitted that too much farm labor interferes shockingly with the child's schooling, overtaxes his strength, and impairs his future usefulness.

A study of rural children in North Carolina completed by the Children's Bureau in 1918 brings these points home. In the lowland county investigated where cotton is the principal crop it was found that two-thirds of the white and three-fourths of the negro children did all kinds of chores in addition to working in the cotton fields where there is prolonged exposure to the heat of the sun. Children of all ages were in the fields: 51 were under eight years of age, and 120 were under ten.

The children of the mountain county where the chief interests are livestock and timber did chores at house and barn and also worked in the fields. Over nine-tenths of those visited who were from 8 to 15 years old, and eleven who were under eight were doing field work.

Investigations carried on in 1917 and 1916 by the National Child Labor Committee disclosed conditions similar to those found by the Children's Bureau. One hundred and forty-one rural schools in Ky. and one-hundred and seventy-four in Okla. were studied for irregular and non-attendance. It was found that the greatest number of absences in both states was due to farm work. The other largest contributing causes were illness, housework, and indifference. Farm work and housework combined nearly equal absences from all other causes.

Does the compulsory school attendance law protect children from heavy work and long hours in the fields? There are interester and vigorous school officers who do their best to enforce the

(Continued on page 5.)

THE MENNONITE

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EDITORIAL

It is said that it is an ill wind that blows no one some good. If it may be said that anything good might have come out of the war for the non-resistant churches then we must say that it has enabled them to find out how really close they are to one another. Young men of various denominations, holding to our common principle have stood together in their testimonies for the faith of the Prince of Peace. Together some of them have had to endure persecution and together many of them had to live segregated in barracks. While the experience was far from what one might call delightful, it nevertheless gave them opportunity to know one another and discover how close they really were to each other. Now that most of them have returned to their homes and civil life it is hardly likely that their friendships and associations will be broken off. Just how far this contact they have enjoyed will influence their future course, is hard to estimate, but we may rest assured that it will influence not only their future, but the future of all our churches. After all, when we are so nearly alike on many essential principles, what is the use of senseless dickering over non-essentials? The freedom of the conscience, the literal acceptance of the Word of God, the principle of peace, the non-swearing of oaths, and the absolute separation of church and state are principles so grand and so vast that they call for the exercise of our best ability in giving a testimony concerning them to the whole world.

In another sense our churches have been brought together, it is in a sense that we are not so personally interested except that we want to do our full duty to humanity. We refer to benevolent undertakings. It is a significant thing that the so called "Peace Sects" have always been conspicious for their benevolences. Now that the cry for help comes across the seas from millions of suffering ones in all our non-resisting churches strenuous efforts are made to respond.

Friends and Mennonites are finding themselves and are throwing their efforts into works of reconstruction. Several centuries ago there was an intimate association between Friends and Mennonites. English Quakers visited and revisited Continental Mennonites. Everyone is familiar with the story of Mennonite colonization in Quaker Pennsylvania, and during the time of the proprietorship of the Penns, the Mennonites were always their dependable supporters. In the matter of slavery the Mennonites shared the same sentiment that the Quakers portrayed. The question of language was largely responsible for these two bodies getting out of touch with one another. Yet, the contact was not altogether broken. We find that a generation or so ago English Quakers interested in Bible society work came into touch with the Mennonites of south Russia. We thus see that there is an affinity between these two bodies that manifests itself time and again. Recently at a meeting composed of representatives of non-resistant bodies, called together to consider certain phases of the war situation, a prominent Friend expressed the sentiment that we were now beginning to discover how close we really are to one another. It is to be hoped that this union, which of necessity must always be an informal one, will, nevertheless be strong enough to enable our testimony to be given to the world in trumpet tones of no uncertain sound.

A suggestion recently made by Mr. Thomas, secretary of the Friends' Reconstruction committee is well worth considering. He suggests that at some time in the near future a convention for the restatement of our Peace Principle, consisting of representatives of non-resistant bodies might be in order.

One may often build up the story of a religious denomination from the name it gives to its churches. In many cities it is not unusual for the oldest, and generally the most influential congregation, to bear the name of "First Church." Such a name indicates that at some time a company of Brethren determined to lay the foundation of their particular brand of Christianity in that place. It also indicates the forethought, or possibly the ambition that would make a second or a third church a possibility in that community.

There seems to have been a regular epidemic of First churches in our General Conference. The writer of this article boasts of the unique distinction of being pastor of the only Second church in our General Conference. Were one to examine a list of our Conference churches, it would be noted that there are First churches from the Atlantic to the Pacific.

However, this is not said with the idea of discrediting the churches so named, but with a hope of stimulating a desire to see a second and a third church and so on in the localities where first churches now flourish. Very frequently the character of some great light in a denomination is reflected in the names of churches. For example there are Asbury and Pitman M. E. churches and Knox and Wakefield Presbyterian churches and Calvin and Zwingly Reformed churches nearly everywhere.

The Mennonite church has not yet come to that stage where it glorifies the memory of individuals in the names of its churches. It is hard to assign a reason for this except in the fact of our simplicity.

The term "meeting house" was in olden times a sufficient designation for the place of worship our forefathers dedicated to God. It is also true that at the time when Mennonites represented the party of dissent it was neither their privilege or their policy to give to their place of worship in which they assembled the same designation that was given to the places of worship of the State church.

In early days in Pennsylvania a distinction was made between the church people and the plain people. The Mennonites, of course belonged to the latter and worshiped in meeting houses rather than in churches.

With us the term "church" applies rather to the community of those who have separated themselves to the service of Christ rather to a building in which Christ is worshiped. It is quite natural that simplicity should mark the difference between a meeting house and a church. While we do not advocate an artificial simplicity that would be having twentieth century Christians worshiping in an atmosphere of the seventeenth century, we nevertheless feel that there is always a possibility of extravagance running wild in the erection and the equipment of churches and that a wicked waste of means might occur where there is so great a demand for money to support benevolent and missionary enterprises. We have even heard this sentiment expressed, "Build to the limit and leave it for our children to pay." There are other kinds of inheritances more cheerfully received than inheritances of debt. By what right may anyone saddle obligations upon generations yet to be born? Personally, we feel that our respect for the religion of anyone of an ancestor who forced upon us unbearable burdens could not be very high.

Anything is well made that serves its purpose well, and a church building that furnishes facilities for worship and for fellowship in a comfortable atmosphere is all that a sensible Christian should require.

Now that the war is over we are beginning to realize the seriousness of the task of reconstruction. So much has been said and written concerning the absurdity of Christian nations going to war with one another and imposing upon the world a loss in lives and means that is appalling that it is hardly necessary for us to make more than reference to it. We are certainly conscious that a loss incurred by waste is the hardest thing in the world to make up. A life whose youth has been spent in foolish extravagance is at best a blasted life. It is a blasted world with which we are now confronted. The bitterness of loss on one hand and the rigor of strife on the other have hardened the souls of many, especially such who have not been inspired with a sweet sense of charity and forgiveness that Christ came to the world to bring.

Numerous efforts at reconstruction will naturally be attempted but real reconstruction, that which builds up and makes for a newer and better character must be the work of those who are for Christ and endeavor to do His work. This great task of reconstruction is so vast that it engirdles the world. At home and abroad there are tasks that call for the full endeavor of every man, woman and child who wishes to do his or her duty by humanity.

Although the Mennonite people always have insisted that war and participation in war is un-Christly, they have never and we believe never will evade the cry for help and succor that comes from the innocent victims of war.

A glance at any Mennonite paper of today will show that our people everywhere kindly realize the seriousness of the responsibility that war has thrust upon them. Particularly noteworthy are the efforts in some quarters to alleviate the afflictions of the Armenians but they have also shown a splendid interest in the Huguenot churches of France and Belgium and the famine-striken populations of the war zones. Great as have been their gifts for these unfortunates they are but in the beginning of their reconstruction work.

No other American church is bound by the ties of fellowship to so many European communities where war has done its damnable work as ours is. The French churches were terrible sufferers in the beginning of the war. The Austrian churches lay in the paths of contending armies during three campaigns. The East Prussian churches were swept over as by a whirlwind by the invading Russians. Our Polish brethren suffered in common with their countrymen, the war blight that settled upon the Poles. Although not in the war the Mennonites of Holland and Switzerland were far from being comfortable while distress and hunger and poverty swept over their countries. But, it is in Russia that our Mennonite brethren had the most to endure, being regarded as foreigners and strangers by their fellow Russians who felt that they enjoyed greater privileges than they themselves and who were envious of their prosperity. The amount of information at our command concerning the present state of these Russian brethren is very meagre, but that which has come to us is like an echo out of some chamber of horrors.

Like other Russians they had to go through the period of mobilization and suffer the distresses of war time Russia. Then came reverses to the Russian armies and the consequent revolution and counter revolution which ended in the Russian Mennonites losing practically everything. Peasants occupied their lands, brigands robbed them and outlaws murdered some of them. We know that their present distress must be great and we feel that it is only to America that they can look for a betterment of their condition.

Poverty has overtaken many of them in such a way that they will be unable to help themselves for a long while, no matter what the political situation may become. There is hunger there now and a dire need for other necessities of life. In that unfriendly climate there is,—and will be for a long time to come,—a need for clothing suitable to an existence in that climate. We are not informed as to the need of medical assistance, but it must be as great as the need for food and clothing.

American Mennonites quite naturally feel that the relief of their Russian brethren offers to them a field of peculiar responsibility. In many of our churches there are those who were born in Russia or whose parents were born in Russia. We therefore feel that we are bound to them by the closest ties and that under no circumstances must we permit them to remain in their misery without making the most strenuous effort to help them. It has, no doubt been noticed that plans have been suggested whereby help could be brought to these people, but we would have our readers bear in mind that if help of any consequence is to get to Russia it must have behind it considerably more than the enthusiasm of an individual or group of individuals, commendable though that may be.

It is for meeting emergencies, such as this one, that our General Conference established the Emergency Relief Commission. We think that the idea of an Emergency Relief Commission was born in the fertile mind of the late Rev. David Goerz, who, it will be remembered carried the relief of our people to India during the famine of 1900. No doubt it was because of what he saw and learned concerning the giving of relief that prompted him to urge the establishment of this Commission. During the nearly two decades of its existence the commission has collected and distributed many thousands of dollars for various kinds of emergency relief and this at no cost for administration to the church and donors.

Having erected the machinery for expeditiously, economically and safely distributing the relief that our people may have to give to those in distress it remains for them to use the machine they have created. An examination of the personnel of the committee will reveal the fact that they are men of large interests and ability and may, therefore safely be trusted with the difficult task of getting our relief exactly to the places it is designed to go.

We appreciate the earnestness and the excellency of any desire or effort to help our poor brethren in Russia. We are anxious to see the work well and quickly done, but we must insist that a multiplicity of agencies will only bring confusion and therefore we urge that our people and churches in all confidence entrust whatever money or means their generosity may prompt them to give for the relief of our Russian brethren into the hands of the Emergency Relief Commission.

One of the secrets of a successful executive lies in his ability to recognize the right man for the right place. Nothing is so dismal in life as a misfit. Misfit and failure are synonyms in the vocabulary of life. Men do not have patience with either, although sometimes the reason for misfit or failure may be as much with others, as with the victim. Everyone is familiar with the business man who does not attain to the measure of success that he might enjoy because he employs the wrong kind of help. In order that he might reap the benefits of business success he must give consideration to the willingness, the intelligence and qualification of his employee.

In the work of the Kingdom of God miracles only happen when God sees special need for them. Usually he employs human instruments to do things in the human way. There can be no doubt but that He has full recognition of our talents and abilities. He makes no mistakes in selecting His men. The mistakes that we do make in His work are in spite of our better judgment and the promptings of the Holy Spirit. In other words, He has placed us in the positions most suitable to our abilities. A life surrendered to God and obedient to Him is the best contribution we may make to Him, and the most certain factor in having His will done among men.

THE DAY'S WORK AND THE EMPTY SCHOOLHOUSE

(Continued from page 3.)

law; but even at best the period of attendance required is meager. There is always a loophole through which children may be piped to work.

In 10 states the period of attendance is below 5 months. In Alabama children must attend school for 80 days and even this short term may be reduced to 60 days; in Florida the attendance required is 80 days; in Georgia 4 months; in Mississippi 60 days, but the school board may reduce this to 40 days; in North Carolina four months; in South Carolina four months in agricultural districts for child laborers; in Tennessee outside of cities of 5,000 scholastic population 80 days, or entire session if this is less than 80 days; in Texas 100 days or entire session if less than 100 days; in Utah outside of first and second class cities 20 weeks; in Virginia 16 weeks. Delaware has a required attendance of 5 months which may be changed by vote to three.

In three of the states listed above, Florida, Mississippi, and South Carolina, even the short term noted is not a statewide requirement, as the adoption of the school attendance law is optional with the locality. A few states definitely require attendance for less than the entire session and even where attendance during the entire session is required there is often no assurance that it will be long enough to enable the child to get adequate schooling.

Fourteen states will excuse a child solely for "satisfactory," "sufficient," or "urgent" reasons, for "domestic necessity," or "for cause." Two of these states specify that the "urgent reason" shall be "strictly construed." In Georgia the school officers are definitely authorized to consider need for agricultural labor in excusing children in rural districts.

The Back-to-School and Stay-in-School drives of the Children's Bureau were started to arouse both parents and children to the realization that schools is better than work for children until they are sixteen. It pays.. As the Bureau says: "The more you learn, the more you'll earn."

PLEASURE

Of course we are entitled to it. And we should take great pains to secure the fullest measure of it. So much may be taken for granted; the important question is, When and where shall we find pleasure? Sir Walter Bagehot gave his opinion that "business is so much more amusing than pleasure". I suppose he meant that a man who is in love with his work will get more real "fun" out of it than was ever gathered in so-called "places of amusement". Many of our pleasures do little more than kill time. They do not kill care, for it comes back again the next morning. He is a wise man who more and more learns to get his amusement out of the serious work he is doing. Then if he takes an occasional hour or day for sport or the "passing show", he will come back to his real task in life to find his real entertainment. What finer art than that of having a good time in the thing which one has to do? Immensely wiser and more profoundly philosophical than the practice of

planning for the good time afterward.—George Clarke Peck.

OLD PEOPLE

I want to say a word to old people. I see you wherever I go. I see you on the street cars. The conductor gives the car an extra rest when you get on or off, out of courtesy to your slow steps. I see you at church. You nod sometimes, but the sermon is not complete without your nod of approval. I see you in the warmest corner of the hearth, reading the paper.

You have one great temptation —it is to think that your days of usefulness are over. You are only in the way, so you feel, and you'd better be out of the world.

It is a great mistake. If the Lord thought that old people were useless, he would devise some way suddenly to get rid of them.

What makes a person useful? Not ability to work. A baby cannot earn a penny, cannot do a stroke of work, yet it is often the most important factor in the household. Baby's coming often makes father "straighten up," often unites the estranged hearts of husband and wife; often brings sobriety and industry into the home life.

An old man sitting in an armchair, feeble and helpless, may be the most useful member of the household. Let me say three things to you:

1. Old people are a blessing, because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more suitable. You bring reverence to it. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you, I am not sure but you are the most useful member of society.—Advance.

THE C. E. TOPIC

April 20

Eternal Life and How to Live It.

Eph. 2, 1-10.

Easter Meeting

The Easter season is one of the greatest joy to all those who have found Jesus and rejoice in the salvation there is in Him. We celebrate Easter by decorating our homes with flowers and plants and making the egg the favorite article of food for that day. Both flower and egg are emblematic, the dead plant springing to life and beauty and bearing beautiful flowers after the winter's desolation very appropriately suggests to us the beauty of life and immortality that comes from the grave, likewise the egg when it bursts its shell and releases to life the beautiful little chick might be made to suggest the broken tomb and the victory over it.

No other season of the year so impressively reminds us that the Saviour, whom we love is not a dead martyr, lying in a cold tomb but a living Christ, alive with glory and splendor at the right hand of the throne of our Heavenly Father.

There is no gloomier prospect for one than the thought that death ends all and the grave blots out an existence. Here we too feel that way our future would always have the foreboding of something terrible to happen and our presence would be without motives for righteousness and goodness. With death ending all everything would indeed be utter vanity. But death does not end all. When the Creator blew into Adam the breath of life and he became a living soul, it meant that all the race was destined to an endless existence, which we commonly speak of as immortality.

When we speak of eternal life we mean something more than continued existence. It is "an eternal blissful life with God and all the elect." To obtain this eternal life we must comply with all the conditions that God lays down for it. The sinner has immortal life but not eternal life, because in the life to come he is paying the penalty for the sins he has committed and reaping the harvest of the seed he has sown. The saint obtains eternal life because it is given to him as the gift of God. He can do nothing to deserve this eternal life, but can only take advantage of the grace of God, which is His goodness and mercy to those who no wise deserve it.

The condition of eternal life is faith, believe God and you shall have all that He assures you. This is the faith life. It means that we take God at His word, that we do as He commands and devote all of our energies to the building up and the establishment of His kingdom.

As Christ is eternal so is His character, a share in eternal life means the assumption of the Christly character. He must be like Him here if we hope to be forever with Him there. Let us bear in mind that our eternal life begins in this world at the time when he become regenerated. It is a source of greatest joy to anticipate the time when we shall forever be with the Lord, but this eternal life has its tasks and responsibilities, the rewards for which will be in eternity, but now we must prove that we have it by works of Christ like ministry and love.

In the book of Daniel we have the assurance that "they that turn many to righteousness shall shine as the stars forever and ever." Living eternal life involves our doing our part toward helping others to find it. The joy of knowing that a body dead in a tomb shall come to life is nothing to be compared to the joy of knowing that a soul dead in sin may rise to a new life in Christ. It is our part then, by word, by act, by example and by prayer to exert such an influence that by it the soul dead in sin may find life in Christ.

THE S. S. LESSON

April 20.

Easter Lesson

Our Risen Lord.

Matt. 28: 1-10.

Golden Text.—He is risen even as He said.—Matt. 28:6.

Jesus had said that He would be three days in the tomb. He reckoned time according to the Jewish way, which counted a part of a day as a day. Jesus died on a Friday afternoon and rose on Sunday morning. It is significant that women were last at the cross and first at the tomb. On the way to the tomb the women were debating who should roll away the stone. Healthy Jews closed the mouths of their tombs with a great circular stone, like a mill stone; which fit securely into a groove holding the stone in its place. Like many of us they thought of trouble before they met it. In this case as with many of our difficulties, God had done for them what they could not do for themselves.

The resurrection was a miracle, in fact the greatest of all miracles if we can accept the resurrection as a fact, as all true believers must, then there certainly can be no difficulty in believing the lesser ones. It is remarkable that the disciples gave so little evidence of expecting the resurrection. Jesus had frequently referred to it as a thing to be expected. In many of His discourses He plainly told them that the Son of man must be crucified and rise again the third day, but the disciples were so taken up with their personal interests in the temporal kingdom, which they were expecting would be established, that they gave little heed to the assurance of a resurrection triumph. Now they were so overwhelmed with grief and had so utterly given themselves up to the thought that all was lost, and were so much concerned about their own safety that they had forgotten all about a resurrection. They had still to learn the great lessons of faith in their Lord's words and works. Our own troubles and disappointments are so magnified that in our fears and distresses we do not turn for comfort and assurance to the promises of our Lord.

The enemies of Jesus took all possible means of preventing His escape from the tomb, He was placed in the cave-like grave, the great seal of the High priest, which could not be broken on the pain of death was placed upon the great stone door, a guard of Roman soldiers the most perfectly disciplined in the world, was set about the tomb to prevent the body from being stolen. It would have been physically impossible for a few country men, such as the disciples, to have overcome the guard, even though they might have been rash enough to break the seal, and beside all this it was Passover time and consequently full moon. On such occasions Jerusalem and all the country round about was crowded day and night with strangers.

Such a thing as robbing a tomb could not have occurred unobserved even though the guard were overcome.

At any rate all the hopes of the disciples lay buried in the tomb. They had fled from a living Saviour and they surely would not have risked their lives in securing His dead body. A dead Christ would have meant nothing whatever to them but trouble.

And yet, the only explanation that the enemies of our Lord could make was that while the guards were sleeping the disciples came and stole away the body. They even gave the guards money to tell this story. People are not usually bribed to tell the truth, but wicked people are always ready to pay others to be for them.

Unbelievers sometimes insist that the disciples were deceivers and attempted to practice a gigantic fraud. From what we know of them they were simple-minded men incapable of invent-

ing such a unique account. Moreover they gave their lives, going to and fro upon the earch telling the resurrection story, suffering terrible persecution and finally dying martyrs' deaths. It is not unusual for men to die for what they believe to be the truth, but it is against human nature to suffer and die for a lie.

But were the disciples self-deceived?' They had been under a great strain. They were keenly disappointed and lost their dearest friend. Under the stress of such circumstances people do sometimes break down and imagine things. Self-deception was impossible at this time. There were too many witnesses. Many people do not go insane on the same subject and the same time. There were too many involved in this matter to allow for the possibility of a hallucination.

Note the case of Thomas who was of such a type of mind that self-deception could not be possible, then there is the case mentioned by St. Paul where 500 men in Galilee, having seen the risen Lord at one time. The resurrection is a fundamental item of Christian faith, as the Apostle Paul puts it in 15th chap. 1st Corinthians: "If Christ be not risen, then is our faith vain and we are yet in our sins."

A Christianity with a risen Christ left out would be an impossible religion.

Because we know that Christ is risen from the dead we are sure that we have a living Saviour and not a dead one. It is a matter of eternal comfort to know that "He ever liveth and intercedeth for us" at the right hand of the throne of God.

With a resurrected Christ we join in the triumph cry of all the saints, "O death where is thy sting, O grave where is thy victory." Death has lost its terror, for to the Christian it only means "to be forever with the Lord." Like the psalmist we may say, when the dark hour approaches, "Though I walk through the valley of the shadow of death, I will fear no evil." It then becomes only a stepping stone across the dark river into the realm of everlasting blessedness and light.

If you don't believe that missions are doing good, will you reconsider your whole attitude toward them and investigate for yourself?

DEATHS

Moyer.—Mary Regier was born in Harvey county Kansas, March 30, 1887, the fifth child of Cornelius and Mary Regier. In her youth she united of God. Her education she received church, and was always actively interested in the work of the Kingdom of God. Hed education she received in the common schools and at Bethel College, Newton, Kansas. She was married to Rev. John F. Moyer, of Deer Creek, Oklahoma, August 13, 1913. Since September her home has been at Pandora, Ohio. She died in the St. Rita's hospital, Lima, Ohio, March 9, 1919, aged just three weeks' less than 32 years. She had been sick for seven weeks, during which time she was twice operated upon, and after the second operation her vitality failed, and she could not recover her strength. She was conscious to the end, and bravely and cheerfully hoped that she might recover, although she was fully prepared to go.

She leaves her husband and one son. Her little daughter preceded her less than three months, having died on Christmas monring. She is also survived by her mother, two sisters, seven brothers besides a host of friends and relatives. Funeral services were conducted at the Grace Mennonite church, Pandora, Ohio, March 13, 1919. Rev. J. H. Langenwalter of Bluffton, Ohio was in charge, assisted by the Brethren A. S. Shelley and W. S. Gottschall of Bluffton.

Umsted.—Wm. W. Umsted died Mar. 13, 1919. Age 81 years, 7 months, and 9 days. He was buried from his late residence, 673 West Johnson street, Germantown, Phila., Tuesday, March 18, 1919. Interment was in Ivy Hill cemetery.

He was a Civil war veteran and a trustee of the Germantown Mennonite church. The service was conducted by Rev. John W. Bayley, pastor. The congregation mourn his great loss. The surviving children are: one son, Wilson T. Umsted, and two daughters, Mrs. Catharine Umsted Cain, and Miss Rebecca R. Umsted.

Bro. Umsted was a descendant of Hans Peter Umsted who arrived in Germantown, October 12, 1685 from Crefeld, with his wife and son and two daughters. They were Mennonites, and connected with the Germantown Mennonite church when it was first organized, his name appears as having attended a wedding in the little log Mennonite church in 1692.

He was also a descendant of Rev. William Rittenhouse, the first Mennonite in America and was doubly related in the Rittenhouse family, his father William Umsted was married to Elizabeth Rittenhouse and his grandmother was Sarah the daughter of Daniel Rittenhouse.

CONTRIBUTIONS

GEN. CONF. COMMITTEE ON LODGES FOR JAN., FEB. AND MARCH 1919.

Bergtal church, Pawnee Rock, Kans., Joe Rudiger $12.00
D. A. Schultz, Avon, S. D. 5.00
Christian Mennonite church, Moundridge, Kans. 10.41
West Zion church, Moundridge, Kans., P. C. Schowalter 14.00

Gratefully acknowledged,
P. P. WEDEL, Treas.

NEWS OF THE WEEK

BAN IS AGAIN LIFTED ON THE PACKING INDUSTRIES

Washington, April 2. — The meat packing industry, which has been under federal license since October 1917, was released yesterday from food administration control by a proclamation signed by President Wilson in Paris.

Under the proclamation, "all persons, firms, corporations or associations engaged in importing, manufacturing including packing, storing, or distributing fresh, canned or cured beef, pork, mutton or lard" are released from license by the food administration.

Stock yards which were placed under license under another proclamation signed in September, 1918, and were administered by the agricultural department, remain under the control of that department. Regulations under these licenses have no concern with prices and only have to do with physical phases of the industry. Food administration officials explained that the administration had never exercised any control over the yards.

The president's action regarding the packers, officials said, releases the industry from supervision of any kind exercised by the food administration, including restrictions upon margins of profit. These profits, it said, were limited to nine per cent. on total annual business and about two per cent. on the turnover of meats.

It was pointed out, however, that the mandatory features of the Lever act, under which the industry was controlled, prohibiting unfair practices, hoarding and profiteering, remain in force, but under the authority of federal courts. Prosecutions for violations of the act, it was said, will be made by United States district attorneys through regular procedure.

FIFTH LOAN TO BE EASIEST ONE

Washington, D. C., March 31. — Terms of payment on the new Victory Liberty loan, announced Friday, are the most liberal ever offered by the government. Deferred payments may be extended over a period of six months, from May 10 to Nov. 11.

Secretary Glass announced that 10 per cent of subscriptions will be due on or before May 10; another 10 per cent. on or before July 15, and four subsequent installments of 20 percent. each on or before August 12, September 9, October 7 and November 11. Accrued interest on deferred installments will be made with the last payment.

Payment in full can be made May 20, if desired, the 10 per cent. with application having been paid prior to May 10. Payment also may be completed on any installment date with accrued interest.

Terms of the Fourth Liberty loan permitted deferred payments only over four months, and the installments were arranged so that 50 per cent. became due in two weeks from January 16 to January 30, 1919.

In that loan, banks subscribed for hundreds of millions of dollars and then permitted the public to pay for them over a period of ten months. If similar extensions are given in this loan, treasury officials said, the result should be a great stimulation of popular subscriptions, because the public would have approximately a year in which to pay for their bonds.

PRICE TREND LOWER, BUT THE LEVEL IS STILL HIGH.

Washington, March 31.—Wholesale prices, though showing a downward trend this year, remain much higher than those of a year ago, it was disclosed by the March issue of the monthly labor review of the department of labor. Food, clothing and metal products were reported as showing the greatest declines in the last two months.

"Wholesale prices in the United States showed a downward trend with the beginning of the new year," said the review, "the index number of the bureau of labor statistics standing at 202 for January as compared with 206 for December, 1918."

Cotton, corn, oats, hides, tobacco, butter, eggs, lard, bacon, woolen goods, bar iron, copper, steel, oak and poplar lumber were listed among important articles whose prices were less in January than the preceding month. Cattle, potatoes, soap and whiskey averaged higher, while hogs, canned goods, beef, sugar and milk were among those that remained practically unchanged.

"Comparing prices in January, 1919 with those of a year ago," concluded the review, "it is seen that the index number of farm products increased from 205 to 220, that of food articles from 188 to 204, and that of cloths and clothing from 209 to 231."

THOMPSON AGAIN CHICAGO MAYOR

Chicago, April 2. — William Hale Thompson, Republican, was re-elected yesterday in one of the most exciting political struggles the city ever witnessed, the incomplete unofficial returns late yesterday night indicating that his plurality would be in the neighborhood of 15,000. His nearest opponent was Robert M. Sweitzer, Democrat, county clerk, whom the mayor defeated four years ago by a plurality of more than 147,000.

Much of the big vote which the mayor received four years ago, but lost yesterday, went to States Attorney Maclay Hoyne, a Democrat, who ran as an independent by petition.

The election, in which six candidates ran for mayor, fell on an ideal day, and the total vote cast was estimated at about 700,000.

The city voted "wet" by a sweeping majority, the first time the question has been voted on in Chicago. The liquor adherents made a campaign based on the slogan "Let Congress hear your protest."

The vote was three to one or better in favoring saloons. The dry Chicago federation made no concerted campaign, relying on national legislation. The wet and dry question went on the ballot by order of the Supreme Court which found that the dry petition had been kept off the ballot illegally at the preceding city election.

Easter Services for Sunday School

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CONTENTS

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The Christian Conception of God, or The God of the Bible Distinguished from the God of Christian Science and the God of Modern Philosophy.
The Christian Conception of God—The Infinite Perfection and Unity of God.
The Deity of Jesus Christ.
Jesus Christ a Real Man.
The Personality of the Holy Spirit.
The Deity of the Holy Spirit and the Distinction Between the Father, Son and Holy Spirit.
The Atonement: God's Doctrine of the Atonement vs. Unitarian and Christian Science Doctrines of the Atonement.
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

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VOL. XXXIV. BERNE, INDIANA, APRIL 10, 1919. No. 15.

TO THE SUNDAY SCHOOLS Of the Eastern District Mennonite Conference

Greetings:

As more than half of the year comprised between the last convention and the next convention has rolled by, we may well stop to take both a retrospective and a prospective view. The recollections and influences of the blessed convention of 1918, I am sure, are treasured by those who were fortunate enough to be there. Already we look forward to the West Swamp convention. The president is thoroughly awake to the importance of planning early and wisely, and we may expect a convention up to the standard we have set. The test of the value of these conventions lies, however, in the work done and the spirit prevalent in the schools throughout the year.

If you have any topics to suggest for the program for the coming convention, or any other suggestions that will help the program committee, please mail them at once to the Field Secretary.

The following questions may serve to be helpful suggestions and may help the Field Secretary in discharging the duties of his office:

1. Have you familiarized yourself with the Front Line Standard adopted at last year's convention?

2. Will you help the Field Secretary by sending the statistical report for the year 1918 just as soon as possible after you have received the blank form?

3. Have you paid your convention pledge to the Treasurer? If not, will you send it now to D. M. Landis, 3340 N. 18th street, Philadelphia?

4. Will you determine now that as soon as convention date is announced you will see that one or more persons are named to represent your school and that you will have the school instruct this person what amount to pledge for the new year, so that there will be no embarrassment on the part of those attending who feel it incumbent upon them to make a pledge?

5. Do you realize that a teacher training class of two is vastly better than no class; that having a Home Department of five is better than no Home Department; that having your pupils commit to memory one psalm or one other chapter or part of a chapter is better than no memory work; that in a word, small beginnings are not to be despised?

School Boys With Their Teacher Returning from Church at Our Mission, Kai Chow, China, Thanksgiving Day, 1918.

6. Do you appreciate the great work done by Rev. H. G. Allebach in compiling the topical lessons, and are you showing appreciation by using them in at least one class in your school?

7. Do you hold to this—that when all machinery is set in motion, "it is not by might, nor by power, but by My Spirit, saith the Lord," and will you pray for an outpouring of the Spirit upon our schools, their pastors, leaders.

Yours in the cause,
Seward M. Rosenberger,
Field Secretary.

4015 Knox St.,
Philadelphia, Penna.

IN MENNONITE CIRCLES

A beautiful memorial tribute to the late Rev. Herman G. Snyder of Roaring Spring, Pa., has recently come from press. Besides a sketch of his life, the work contains resolutions of respect adopted by the Sunday school convention at Manns Choice and a great number of letters of tribute written by ministers and Christian workers who were in various ways associated with Bro. Snyder.

Dr. S. K. Mosiman of Bluffton college is at present in California in the interest of the college.

Missionary Frey of Oraibi, Ariz., while on the way to Flagstaff to take the train east to attend the meeting of the Mission Board, reports having been overtaken by a severe snow storm, which made travel exceedingly difficult. At one stage of his journey it required thirteen hours to cover a stretch of a mile.

Rev. Wilbur Thomas from Philadelphia, Secretary of the American Friends' Reconstruction work, gave an interesting and instructive address to the student body of Bethel college at the regular chapel hour on March 12.

Mr. Thomas opened his address by giving a brief survey of the work of the Friends before and during the great war. He emphasized thae fact that the men and women engaged in this work were not all members of the Society of Friends. There were representatives from the Mennonites, Congregational, Presbyterian, Episcopalian, and even the Jewish Church. None of the men received pay aside from their actual expenses.

The work is not that of war, neither is it concerned with the healing of the wounded soldier; but it is the work of caring for the distressed and homeless of the devastated lands.

Owing to the need for physicians in the army, whole villages as large as Newton have been left without a doctor. The society has attempted to relieve this serious condition by sending out physicians who give their service free of charge. Houses have been built by this society for the homeless peasants on the site of their old homes. The society has also given out pairs of chickens, and of Belgian hares; for said he, "Give a French peasant a pair of chickens and a pair of hares and in six months he will be self-supporting."

Since the soldiers are now returning to their regular duties, the work in France will soon be closed, but the reconstruction work in Russia is to be expanded. It is hoped to make this a permanent work.

Mr. Thomas then said, "I am here to make this appeal to you as members of a non-combatant church, that you enlist your own people in a movement for service. Let each young man and woman when they have completed their college work, decide that before they marry or go into business for themselves, they will devote one or two years of their lives to service for others; that they may have a richer knowledge of the needs of the world. Let them give their time and let the church pay their expenses during their two years."

The following statement by Bro. W. P. Neufeld of Reedley, Calif., in regard to the Mennonites of Russia of particular interest at this time in view of the fact that the whole Mennonite brotherhood is keenly interested in providing relief to the brethren in that unfortunate country.

"Krocker's Familienkalender" reports that in 1911 there existed the following Mennonite settlements in Russia:

1. In Gubernia Tauride, ca. 75

villages, 33,500 souls 169,300 dessiatines of land. (A dessiatine equals about two and one half acres.)

2. In Gub. Ekaterinoslav, ca. 72 villages, 21,440 souls, 126,200d.

3. In Gub. Kherson (Zagrad) 16 villages, 5,000 souls, 126,200 d.

4. In Gub. Samara (Old and New S.) 35 villages, 12,000 (?)s., 50,000 d.

5. In Gub. Orenburg 20 villages, 8,000 (?) souls, 20,000 dess.

6. In Gub. Stravopol (Kuban), 2 villages, 2200 souls,4,300 dess.

7. In Terek Region, 12 villages, 3000 souls, 10,000 dessiatines.

There are also Mennonites in a number of other Gubernias, such as Warsaw, Volynia, Saratov, Ufa, but they live in isolated villages or on khutors (manorial properties.) A large number of Mennonites, probably eight to ten thousand, constitute two large settlements in Siberia, one near Pavlodar on the Irtish and one nead Barnaul in Gub. Tomsk. There may be 50 villages there.

These two last named settlements are the youngest and poorest. Although colonized on crown land on very favorable terms, the settlers started too poor to get along without assistance. The assistance given them by the mother colonies in Taurida and Ekaterinoslav did not give full relief, and in my view these Siberian settlements will be in greatest need of relief now.

Every village maintains an elementary school with one to three class rooms, and every khutor proprietor employs a teacher on his estate. The Mennonites may have 15 to 20 Central schools, 5 or more Girls' schools. They also manage and maintain a number of hospitals, a large home for the aged, a well endowed institute for the deaf and mute, a commercial school and an institute for epileptics beautifully located on the Dniepr river and well supported by the gifts of all Mennonites in Russia.

The work among the native Russians was regulated and almost reduced to zero by the severe laws of the Czar's government, but since the revolution it must have increased a great deal. In their foreign missions they maintained 7 years ago in Sumatra and Java eight to ten missionaries.

The Ambulance committee of the Sunday school convention of the eastern district conference recently met and adopted the following report:

As the committee was appointed by the convention to raise $1,500, they hold themselves committed to this task, and will continue efforts to raise their amounts.

The committee is not warranted because of incomplete returns to decide at this time what use shall be made of the fund.

It is the opinion of the committee that the fund shall be expended as near as may be for the purpose announced, depending on the need at the time the expenditure is to be made.

It is, in the opinion of the committee, a great deal more important that the money should be raised and we should not lay ourselves open to the charge that "having laid our hands to the plow" and then looking back we failed to discharge our obligations to a world in need, than is the decision that we shall serve a particular cause; provided, of course, that the fund shall be expended for some relief or reconstruction work.

DISCLOSURES AT LAME DEER AND WHAT BECAME OF THEM

Lame Deer Mont.,
March 13, 1919.

Dear readers of the Mennonite:

Feeling has run high on the Montana reservation in the past two months, and especially here at Lame Deer, where the Agency is located. A Christian man burdened by a sense of his own sinfulness, and the sinfulness of the whole tribe, has made revelations to the Indian department at Washington, as well as to the public in general, that have bared certain obscene rites in the Cheyenne religious ceremonials. Never in our whole experience with this tribe, has an initiated person had the courage to stand against the combined power of priest and medicine men, to bring them to account for their evil deeds. It is a triumph worthy of publication, and if you had lived through this time with us, it would be also for you a matter of intense interest.

Even last year, this man who had been thus initiated, together with his wife came to our home one evening, and requested that he might speak to Mr. Petter alone. Here in our little study he said, "I cannot bear the burden of my sins any longer. I must confess them to you and to the whole church. I am a Catholic, but the instruction there received never gave me a clear understanding of Christianity. You have made plain to me here at the church the awfulness of my sin against God, and I have no rest until I confess it."

As time went on, the leaven of the Gospel worked more, for he was led to feel a burden for the whole tribe and the final consequence for his people, unless these evils are eradicated. The one question for him arose, "How can the power of this devilish system be broken for my people?"

Some two months ago he came again in company with another man who also wanted to give testimony, and the two requested that their statements be put down in black and white. Very carefully Mr. Petter wrote them down in Cheyenne and then translated it into English, and gave them the copies to take to the agent to place their signatures in his presence. The agent made a little further investigation, added his own letter, and sent all to Washington. Somehow this leaked out among the heathen long before the reply came, and they fairly raged ever since. One secret council after another has been called, with all manner of threats under cover against this man and his wife, against Christian leaders of our church, who have also taken a decided stand, and against us for preaching such things at the church that make such "fools" out of some of their people. "We will drive all from the reservation who seek to molest or hinder us in our most holy doings," has been the common cry. Timid Christians came to us to warn us, fearful that some diabolical purposes be carried out, but the agent took prompt measures that any who were caught making these threats would land in prison.

All this has of course had a tremendous bearing on our work, thus far we have felt undisturbed by it, conscious that it was an inevitable struggle that comes wherever the Word of God is preached, and souls are brought under conviction of its power. It cannot help leading to decisions. The bold ones will gain courage to be even more bold, and the timid ones will try to hide under cover of a neutral and friendly position towards all, even though they want to maintain their stand as Christians, and not participate in the doings of the heathen.

We had started a prayer meeting after the regular Sunday morning services, which gave opportunity for the individual Christians to express themselves in testimony, prayer and song. We have thus had some very encouraging meetings. While all our Christians claim they have nothing more to do with the ceremonial life of the Cheyennes, it was soon evident that we had but one Daniel and a few of his friends. Vohokass, whom we have named before in our church papers, is a born leader. He took occasion to speak in unmistakable terms as he has done before. At one of these meetings, when he touched many forms of the ceremonial life, it created such a stir that several women arose from their seats, muttering and sputtering, and left the room. While the situation was a serious one, it rather amused Mr. Petter and myself, and we have commented since that no doubt in the early church, Paul had such women like our "Hevesa," the leader in all this commotion who likes to take things into her own hands, though being otherwise a very zealous church member, and he made the rule that henceforth the women keep silent in the churches.

After the women had gone out, and quiet was restored, the husband of one of them arose and reproved the first speaker for creating such a disturbance, and thus bringing the church into disrepute among the heathen, and concluded by saying that under such circumstances he could not pray and sat down. For several Sundays we tried to keep up the meeting, hoping for truer unity and a better understanding among the members. Finally Vohokass and his friends came privately to us here one evening, and said, "If you will longer countenance such men in our prayer meeting, who plainly mince matters about the old ceremonials, we shall come, but keep quiet, and take no part whatever. We cannot believe that God is pleased when there is so little unity, and when our prayers clash in mid-air before they reach His ears."

Mr. Petter and I had already talked the matter over, and said, "All right, we will discontinue those meetings for the present. If you three wish to come to our house for prayer, we shall gladly welcome you." Thus they came last Sunday evening, bringing to our surprise several others, one of whom is a staunch Catholic, and a leader of the Peyote worship, yet one whom we have hopes to win. We at once sensed the situation, and had a blessed hour together, as each gave some word of testimony or admonition and led in prayer. It was evident they were seeking strength for the battle, and winning new champions for truth and righteousness, for the answer had come from Washington, and the agent had appointed Tuesday afternoon to explain the new orders to the priests and medicine men.

The great day for us all finally

came, and our hearts went out in continual and fervent prayer for our men who were to stand against the whole tribe, practically.

Before dinner, an old warrior of considerable fame, often mentioned in Grinnell's last book, "The Fighting Cheyenne," but alas the principal offender in this particular ceremonial, came to our house with fear and trembling, not knowing what awaited him, and hoping the "Cheyenne Talker", (Mr. Petter) would befriend him. While the tribe had been very bold in its threats, a great fear had come over many. This old man told us that for days he had been singing his death song. We tried to assure him that he would hardly be punished for the past, but that now he must leave all these wicked practices, and urge his people to do the same. A new life was dawning for the Cheyennes, and he should not hinder it.

Mr. Petter received a personal invitation to attend the meeting which lasted about six hours. When he came back, he gave us a very vivid account of all that was said and done. We are glad to say that our agent here is a Christian, a warm supporter of missionary efforts, a champion of truth, righteousness and industry among our Northern Cheyennes. With great wisdom and tact he faced the situation at this memorable meeting. First he explained the nature of disease, the presence of germs, how communicated, the inefficacy and even the danger of certain treatments, as blowing with the mouth on patients, spitting medicines over him, sucking him, etc., etc., etc., He further explained how real doctors were trained in schools, licensed under the state before they are allowed to practise medicine. He added that through ignorant treatment, one of the medicine men present was accused of man-slaughter in the case of a little child who died recently, and that he would be tried under the laws of the state. Furthermore, the vile practises of all medicine men had been bared in a letter to Washington, and orders had come to deal with such offenses in strict accord with the laws of our state and country.

Countenances lowered and darkened, depicting on many faces the highest pitch of anger and resentment, with determination to make as bold a stand as possible. One after another arose to speak to each of whom the Agent replied in a way that cannot but command our respect. All tried to deny that such vile rites were being practised in the Cheyenne ceremonials. The man who had bared them was asked to speak again, which he did in clear tones, unabashed, unafraid. Finally our old warrior also arose bent and decrepit from age, crushed by many hardships and adversities in life, but still with the fighting spirit in him. He fairly shook and trembled with rage, as he denied the charge, and closed with the challenge that the woman in question dare to appear before them and give her testimony. The old warrior's speech aroused every one in the room to the highest pitch of expectation and feeling, and orders were promptly given to the chief of police to go for Emma and ask her to come and give her testimony if she was willing. Emma has been educated in Catholic schools, and is of a deeply religious nature. She told me that for a long time she considered the call to become a nun, but finally decided that she was not good enough. She has borne all manner of taunts and threats in the past two months, but with remarkable quiet and confidence saying, "I will speak the truth, and I know God will bless me for it."

The chief of police went for her at once, and in a few minutes she appeared with her tiny baby in her arms. She was the only woman in the room, but one other sneaked in after her, with piercing eyes and diabolic intent to confuse if possible by look the one who was to give testimony. There were also mutterings among the medicine men to scare her, but she told me since, "I just had to pray for those wicked men, I was not scared." In the momentary confusion of noises, Mr. Petter whispered to her, "Speak the truth, I am praying for you," The agent rapped for silence and then asked her the momentous question while every ear in the room gave keenest attention. Emma paused, then gave the testimony that clinched the whole affair. What a triumph!

Cowed and sullen sat the bunch of medicine men, who a little while ago had been grinning and fairly clapping their hands, in what they supposed was leading them to an easy victory. One arose to try again to turn the tide, but as we verily believe confounded by a Higher Power gave exactly the opposite testimony to what he had intended, and confessed that they indeed did these wicked things, it was their delight to do so, and he was ready to take his punishment for it, and would if necessary plunge his knife into his own breast. The rest were fairly stunned by his admissions, and one of the Christian men remarked afterwards that God is indeed mighty to have confounded this man as He did.

At the close the agent addressed some pretty strong language to the whole company, commending the bold stand of Emma and her husband, saying any white man would have taken his revolver and shot any one guilty of such wicked deeds to his wife as perpetrated by this old warrior sitting there. Before closing he also bade Vohokass as Cheyenne chief to address the company. Everyone gave him respectful attention because of his position in the tribe, even though they hate him with bitter hatred. He said in substance, "Yes, I am a chief, but I am glad to say I am not such a dirty chief as the most of you. You have shown yourselves to be liars, for such you are. This woman has told the truth as you well know, her husband has told the truth and that stands. As for myself, I am chief, but far more than that, I am a Christian."

Fortunately the meeting closed without any violence, but it was well that two desks placed together somewhat protected the agent and others between them and the wall, while the Indian police force was placed to advantage around the room. When the old warrior spoke, one of the policemen quietly arose to be ready for an emergency. At the close of the meeting, one of the Indians in pretense of a friendly feeling approached the agent, and grabbed him by both arms, and gave him a decided shove. Quick as a flash Vohokass and Yellowfox sprang to his side, loosened his grasp, while Vohokass chided the other policemen who were standing around like so many figure heads. This man was called to account for his friendly (?) grasp the next morning, and given due punishment.

Our Christian men who have borne the brunt of the fight, have had to suffer for it, but the hope of better times for their people when this diabolical power of the priests and medicine men is broken, keeps them brave and cheerful. They have had many a laugh over their own expression that "when the devil's tail gets pinched, he begins to squeal"

At the supper table Miss Brookover remarked that she classed the man who dared make the revelations with such great men as Luther. As she herself is a stanch Lutheran, such a statement has even more weight than otherwise.

But remember, dear readers, the fight has only begun. Late night before last a prominent man and his wife came here to intimidate us if possible, or to win us to their side. "There will be trouble. 200 of our men are willing to give their lives for our most holy doings. We have come to warn you, so be not taken unawares etc., etc., etc. With the sword of the Spirit which is the Word of God, we were able to meet them, and even to wring from them such statements as, "Yes, we are wild yet, possibly in thirty years we will put these wicked things aside, and then our people will really prosper." In advertently such strong advocates of their own doings, catch themselves often in their own trap, which is sometimes quite amusing to us. By their own statements, they often throw light on certain things that we can easily use to confound them later. But, as I say, the fight has only begun, it is only a challenge to us as your representatives and youasour body guard, figuratively speaking, to be steadfast in prayer and in the giving of the Word.

Our experience has been that the simple giving of the Word at the church, in our home, in the homes of our Indians, **so it is understood by them,** is the wondrous charm that works in the lives of those about us. Vohokass was also a peyote man in the past, but has completely broken with that. Yellowfox was a peyote man, and we have watched with intense interest his inner struggles the past two years, until he too is free. Sweetmedicine and wife are free too from the peyote, but we find they are still somewhat bound by the old ceremonial life, not because they trust in it, or partake in any rites, but for pecuniary reason as teachers who have been familiar with it from childhood. We insist that they must be wholly free before they can be a real power for the church among their people. The man who made the revelations to the Department was a peyote man, but is entirely free from it as a worship now. His brother who is a stanch Catholic, also a zealous peyote priest, came to our prayer meeting Sunday evening, and prayed with us. The men are using their influence to help him to be free also from the peyote as a worship. Our strongest peyote leader here at Lame Deer comes frequently to our services, and told Mr. Petter after the sermon last Sunday morning, "Many lies are told about me. I am an educated man. I know the Bible. I know the command-

(Continued on page 5.)

THE MENNONITE

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EDITORIAL

The lists of contributions regularly printed in these columns are designed to be more than mere receipts of so much cash received. They contain information concerning the interest our people have in the work of the Lord which our Conference delegates to the various Boards to superintend. This week we present two remarkable financial reports, one from the Foreign Mission Board and the other from the Emergency Relief Commission. The mission receipts are a great deal larger than usual because of a legacy received. The Emergency Relief presents a larger list than usual because of the needs in Russia among our brethern. Back of these contributions are the concerns of people for the causes involved and we are of the opinion that when future historians go to write the story of our church they will judge the activities and interests of this generation by the way they recorded their concerns in gifts that meant sacrifice and effort. We hope that our readers will never miss looking over the acknowledgements published for their benefits. They will give them our idea of the work and needs of our Board and should suggest greater generosity everywhere. One cannot determine the interest of a congregation in the cause of Missions or benevolence by the amounts recorded, because some churches have a larger membership than others and in some churches there is more wealth than in others, but when there is no record of a church giving anything for a cause for which continual appeals are made, it is pretty safe to assume that, in that church, interest needs to be aroused. If we could report as much of our income for our Mission board or for our Emergency commission every month, as we are able to do in this issue the Mennonites of the General conference would be the most remarkable givers of all Protestants. This leads us to ask: "Is there any reason in the world why our church should not be distinguished as the most remarkable church for givers in America?"

In a year and a half the General Conference will again have its meeting. We are just half way between the last conference and the next which is to meet in Pennsylvania. The exact place of meeting has yet to be decided upon, but we now realize how wide our field of action is. It reaches from the Atlantic to the Pacific and its interests are multiplying. The first conferences, of more than sixty years ago, were composed of a few churches confined to a few localities and their interests were centered in but a few things, education and missions chiefly These still are our chief concern but the others are important and Woman's work, Sunday schools and Y. P. societies are sure to get more notice than ever before. With an enlarged program more time may be required or else there will have to be a doubling up of many subjects — a holding of two meetings at the same time—which would be unfortunate and prevent a delegate from getting the benefit of the whole conference.

One of the trying things that develops at every conference is the anxiety of many delegates to get away as soon as possible. By the time the closing hour arrives many are missing and business that deserves a clearer consideration must be rushed out of the way. Now, that there is plenty of time ahead, the congregations preparing to send delegates should see to it that those who are sent go for the whole period of the conference prepared to work out every question to its finish.

CORRESPONDENCE

Bethany church, Quakertown, Pa.—The evening services in Bethany Mennonite church, Quakertown, Pa., were on March 2nd, conducted in part as a memorial to Wilmer M. Landis, who died at the front in the now famous Argonne forest engagement, which was unusually severe and deadly. He fell last November 10, the day before the armistice was signed, and about five weeks later the family received a telegram announcing his death. Still later by over two months, more detailed information was sent in to the family from France to the effect that Bro. Landis was caught in the machine gun barrage and instantly killed, and that his remains were resting temporarily in the American cemetery at Nantillois (Meuse), France. Since the fact of his death was no longer a question, the congregation at the close of the services alluded to above, adopted the following resolutions:

Whereas Brother Wilmer M. Landis, a member of Bethany Mennonite church, Quakertown, Pa., lost his life November 10, 1918, in the service of his country in France, therefore be it

Resolved, That Bethany Mennonite church herewith expresses its keen sense of the loss it has sustained in his untimely taking off while still in the prime of life;

Resolved, That though deploring the necessity of war, we cannot but admire the unselfish spirit of devotion that prompted him to his deed of sacrifice;

Resolved, That we, the Bethany Mennonite congregation, extend our sincere and heartfelt sympathy to the grief-stricken family, assure them of our fellowship in suffering, and commend them to the comfort of God's Word and Spirit; and

Resolved, That a copy of these resolutions be presented to the family, and that another copy be spread upon the minutes of the congregation as a part of its record.

Bro. Landis was a graduate of Princeton university and had adopted teaching as a profession. At the time he was called to the service he was teaching in Bethlehem high school, Pa. He was born July 6, 1888, and became a member of Bethany in 1904. He reached the age of 30 years, 4 months, and 4 days.

On the evening of March 24 the adult Bible class of Bethany celebrated its third anniversary as an organized class. These annual occasions are always eagerly looked for and enjoyed. After the usual song service and a report of the activities of the class during the past year minute speeches were made by the visiting delegations from several organized classes. The address was given by Rev. Robert J. Gottschall of Perkiomen school, Pennsburg, Pa., on the general theme of "the things that remain, that cannot be shaken." After citing some opinions of others as to the things that are eternal, he concentrated on faith, hope and love as the abiding things according to I Corinthians 13:13. The class and visitors then repaired to the home of Miss Laura Weinberger, a member of the class, where an informal social was held and the Sunday school workers made better acquaintance with one another.

A few weeks ago Bethany decided to exert whatever influence it possessed to prevent the passage of the pernicious "Rorke Bill," authorizing movies and other entertainments to be open to the public on the Lord's day. In Bethany, as in the other two churches of the West Swamp charge, petitions were circulated promptly signed, urging the state representative from this district to use his vote and influence against the bill. Nearly all the churches in town did the same thing. The sisters bewailed their disqualification as voting citizens. Whether the tide of idignation that arose throughout the state of Pennsylvania helped to bring about the result or not, it is gratifying to record that the bill died in committee. It is hoped such a defiant measure will not soon be proposed again.

First church, Philadelphia.—The services in the First church last Sunday brought a great many good things to those who attended. The Sunday school session and the morning service were a veritable feast of Missionary viands. The address of Miss Flora Heebner of China to the Sunday school was most inspiring. While not specially so intended, it was however, a vivid illustration of one of the chief themes of the review of the quarter's lessons, namely that of deliverance. In eloquent words she told how the work of missions in China is bringing deliverance to the Chinese, especially the women. In the opening of the church service our attention was transferred to Japan through the presence of Rev. Henry Landis, who recently returned from that country for needed rest. Rev. Landis, offered a fervent prayer. As had been previously announced, Rev. William DeGraff, of the African Inland Mission was present and told of the work of the society and incidentally gave information about the field of their work, thus riveting our attention on the Dark continent and its needs. The success of this Missionary society is one of the miracles of prayer and faith.

The evening service had a patriotic flavor. Lieut. W. G. Moyer, M. D., of Quakertown, recently returned from service in the Medical Corps at Camp Oglethorpe, held up high ideals of citizenship in his address. He made a strong plea for flexibility in church organizations to meet the needs and conditions as they exist at any time. The pastor followed and in his brief address

lauded the fidelity, loyalty and courage of the boys who were called to the service, as well as the good work done by the church and Sunday school in writing letters and maintining a Service class, whose membership in composed of all the boys while in the service, and to whom is sent each week an exposition of the Sunday school lesson.—R.

Phila., Pa., April 5, 1919.

Philadelphia, Pa.—On Thursday evening, March 27th, the Men's Bible class of the First Mennonite church gave its annual banquet in the lecture room of the church. Although the weather was inclement forty-one men were in attendance and the affair has been a success, it may be said, from soup to nuts.

Some of the men present on this occasion are enthusiastic Bible teachers of other denominations whom our own class engaged to address this body and who, with the regular teacher, the pastor of the church and other teachers in the Sunday school, delivered inspiring and edifying messages to the class during the winter months when a contest was launched to bring new and delinquent members in to the Bible class.

The evening afforded an opportune time for retrospection and for discussing the "thoughts of mankind." It was an appropriate time to outline plans for the present and the future and speakers discoursed ably and eloquently from various points of view on their ideas and their experiences received in the service of the Master, the addresses being shaded with humor that often excited the visible faculty of the hearers who were delighted with the intellectual treats. While the class was also regaled with a sumptuous repast it seems to be evident that on this occasion they received intellectual and spiritual uplift; that they were imbued with the higher visions of life and that they were impelled to explore life with renewed interest. Among the intellectual treats were poetry and music furnished by home talent. It probably served to remind one of a beautiful legend. According to the legend, when God drove Adam and Eve out of the Garden of Eden, he sent along two angels—Poetry and Music—to console and comfort them in their changed state.

Nothing new in a revolutionary sense had been introduced or advocated to remedy any evil of society. No principles of Bolshevism or any other "ism" have been expounded; no new religion from the trenches of Europe has been introduced. The banquet seems to have been an exemplification of the principles enunciated by Christ in the Sermon on the Mount.

The ladies of the Ladies' Aid society had charge of the culinary arrangements and they executed the work in a creditable manner.

DISCLOSURES AT LAME DEER, ETC.

(Continued from page 3.)

ments. I do not worship the peyote. How could I, knowing there is but one God and one Mediator, Jesus Christ. I know I am a sinner, but I am trying to overcome. I know that only the blood of Jesus can save me." We could multiply other testimonies, but my article would be entirely too long, and these are wholly sufficient to show how the leaven of the Gospel is working. We have not the least doubt that we may suffer many defeats and many disappointments, but that does not hinder us from sharing with you present experiences as given in this article.

In His blessed service,

Bertha K. Petter.

P. S.—Word has just come that the department will erect a hospital and a prison here at Lame Deer. Strange combination, you will say, but we are all delighted with this good news. It indicates progress for this reservation. The hospital will answer a great need, and one for which some of our Indians have been clamoring. The prison will be a convenient place to keep such who wish to disobey or defy the law, and possibly a few medicine men will land there unless they decide to respect law and order.

MAKING ONE'S SELF AT HOME IN CHINA

The following extract from a letter from Brother and Sister E. G. Kaufman, written to friends in Bethel college, gives one an interesting idea of how the new missionary makes a beginning.

"The months we have been in China so far were devoted almost entirely to language study. At first these hieroglyphics seem very difficult but as time goes on one becomes more and more interested and finally even falls in love with them. To facilitate the acquiring of the language we have a native teacher engaged who comes twice daily to spend some time with us in talking, reading, and writing. But such teachers, ... my . . . . ., someone has called them "animated sticks" and we think he was putting it mildly. Sometimes students in college feel that one or the other honorable faculty member has missed his or her calling. For any such we would recommend studying Chinese under a Chinese teacher of the old order. One has to be both student and teacher and what is gotten out of it will all depend upon one's own efforts. Imagine us sitting at a table with a Chinaman at the opposite end, and a Chinese phrase-book and Chinese-English dictionary before us. We do not recognize a single character; when it is pronounced to us we wonder how to spell it. Having spelled it in some fashion or other, our next difficulty is to find its meaning, and the one immediately following that to repronounce it from our spelling. It was not long after our beginning that we ran our heads against the "tones" and got hurt. For example, the word "lan" pronounced in a rather high level tone means "hair"; if pronounced in a low level tone it means "blue"; if in a rising tone it means "lazy"; and if in a low vanishing tone it means "soft." Can you imagine the disappointment when one sends to town to have some coal bought and then have some ink brought, all because you pronounced the name in the wrong tone. At first all characters also look alike but it is not long before one discovers that they are of myriad-shaped variety. Upon investigation we find that there are forty thousand of these signs. Despair seizes us, which is only partially mitigated on finding that nearly thirty thousand may be regarded as obsolete, and that of the remaining ten thousand, we may be well content with less than half. Four thousand is still a large figure, and very few Westerners are able to acquire even this reduced vocabulary. The majority are satisfied with the less than two thousand found in the New Testament, and with these, only for reading, not for writing purposes. But one is ambitious and aims at the stars. May we have strength and patience to pursue our aerial flight. It is also interesting to note what combinations the Chinese makes in order to express certain ideas. For example; the character "roof" written over the character "pig" makes the character "home," i. e. pig under roof means home; the characters "woman" and "child" combined make up the character "good"; the word for "cow" written over the word for "man" represents the idea "before," i. e., cow was before man; "cow" written over "earth" stands for "born," i. e. the earth gave birth to the cow; etc. We took our examinations on the first book sometime ago and are now reading in the second and the Gospel of John.

THE C. E. TOPIC

April 27.

Christianity and the Toilers of America.

(Missionary Meeting)

Matt. 9: 25-38.

Every human comfort is the result of toil and the necessities of life come to us only by hard work. When Scripture lays down the principle that one must earn his bread in the sweat of his brow it is not with the idea of punishment so much as with the idea of providing means for contentment and comfort. It will be remembered that when man was first placed in the garden of Eden a distinct plan was laid out for his life; he was to "dress the garden." Idleness is always an injury. The old nursery rhyme, "Satan finds some mischief still for idle hands to do" is to the point. A machine that is not used soon becomes useless from rust and a life that is not profitably occupied exposes itself to the corrupting influences of evil.

Few of us are born to lives of leisure and in placing us in circumstances where we must struggle and toil, Providence very graciously does the best it can for us. One of the most dangerous attitudes of mind betrays itself in the one who feels that honest toil is beneath him. The world's greatest and most blessed have been those who toiled. We recall that our Lord and Master spent the greater portion of his life in the humble calling of a carpenter. The apostles, whom He selected to give the world the blessed news of salvation, were horny-handed sons of toil. The work of the farmer, the mason and other craftsmen was not beneath His notice. In his letter to the churches, the apostle Paul makes frequent reference to having worked with his hands to make his own living. It has always been the fact that God went to the homes of the toilers to call most of the men and women who were to give to the world the benefits of their piety, industry, ability and sacrifice.

In giving this topic the title "Christianity and the Toilers of America" we note that those having selected it recognize a vital connection existing between those who work and our faith. Our nation is what it is because men and women have worked hard to make it so. When the Pilgrim fathers step-

ped ashore on that bleak November morning they brought with them their Bibles and their axes. The one represented their trust in God and the other their willingness to hew out their destiny by the hardest kind of effort. So long as those who toil keep faith in the Book, and as long as those who pray keep hard at work the country is on the road to its highest development and the worker in the way of obtaining the most substantial temporal blessing. Forests and prairies converted into fertile lands, timbers made into comfortable houses, and minerals transformed into useful implements may be ours because of toil. To appreciate them properly and utilize them rightly the nation must be God-fearing and devout.

Unfortunately multitudes of laborers in our country are not God fearing, indeed, if we are to take the word of those who have made a careful study of labor conditions in this country, infidelity and discontent are rampant. It is indeed alarming to note that the masses are divorcing themselves from spiritual things. The materialistic spirit of the age has such complete control over many of them that concern for the soul and the hereafter never bothers them. Which is at fault, Christianity or the laboring class?

Certainly it was not the purpose of our Master who selected His associates from among the toilers that the affairs of His kingdom should ever cease to interest those who work. Christianity must have something to give to the toiler. It must not only be reading him lectures as to what he ought or ought not to do, but must offer him opportunities for bettering his temporal conditions and set before him ideals of righteousness and faith, and by every means it possesses, assist him in attaining these ideals.

A survey of labor in America would take us to the farm, the factory, the forest, the mine, the railroads, the wharf and the offices. It would lead us from the most thinly populated places to those where human beings swarm like a bees in a hive. We would hear all kinds of languages and meet all people of all sizes and ages and colors. Some live in plenty and some in want, some in vice and some in physical misery. The message of Christianity to all kinds and conditions of men is the message of the crucified and resurrected Savior who would relieve misery here and insure eternal happiness hereafter and whose shed blood is the only remedy for sin. Out of their toil, and frequently out of their misery, the teeming millions of America are calling for help. Too many of them only think of the relief that better wages and better living conditions might bring. They want to be reminded of the words of our Lord who said, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

THE S. S. LESSON

April 27.

The Holy Spirit Our Helper

Acts 2; 1-8, 14-18.

Golden Text.—Luke 11: 13.

When Jesus left His disciples to ascend into heaven they were directed to wait for future directions from Him. The Holy Spirit had been promised and now they waited upon the will of God for the realization of that promise. The party was made up of many kinds of persons of various talents and abilities, but they were all believers and Christ had use for all of them in the establishment of His church upon earth. They were bound together by ties of faith. There can be no better or holier tie than that. Those who believe in Christ as their Savior and living advocate at the right hand of the throne of God are by the very nature of their faith drawn together in the sweetest fellowship. It will be observed that it was on the day of Pentecost, the second of the three greatest Jewish feasts, that they were all together in one place. The Jews celebrated this day as the anniversary of the giving of the law by Moses. They had already learned the sweetness of the fellowship of the saints. The crying shame of our age is that so many who make a profession of Christ neglect the assembly of His people, and, in consequence of this neglect they miss the choice blessings showered upon the faithful ones by their heavenly Father. The suddenness with which the miracle occurred and the brilliancy of its manifestation upon the unexpecting assembly is one of the most striking things that the remarkable book of Acts presents to us. The tongues which rested upon each one of them were a special sign of a mighty power that could only be described as "like a fire"—the most mysterious element known to them except the wind, which also enters as a part in this remarkable event . Wind often in Scripture symbolizes the Spirit. Indeed, Jesus Himself uses it as a figure in this way and God is described sometimes as a "consuming fire."

When the mighty spiritual power of God possessed them it was but natural that it should manifest itself in some unusual way. This it did in the gift of tongues. There are two kinds of gifts of tongues mentioned in the Bible—that of the book of Acts and that of the book of First Corinthians. Here in the book of Acts it is something quite different from that referred to by Paul in his epistle to the Corinthians. In the latter instance it was a kind of exotic utterance that the speaker did not sometimes understand himself and needed someone to translate it for him. In the former instance the amazing thing was that these unlearned persons should be able to speak so many foreign languages in a way that shows that they were understood and that they knew what they were saying. A study of the list of countries from which the numerous visitors to Jerusalem had come at that time as given in this second chapter of Acts shows that practically every civilized nation was represented there. These persons returning to their homes, sooner or later, were sure to become the earliest heralds of the crucified and resurrected Christ. It is supposed by some that the church at Rome owed its beginning to Romans who found Christ in Jerusalem at this time. One can imagine the amazement with which this wonderful miracle was noted, but the child of God in our day may speak a manifold message, just as wonderful if He is possessed of the Spirit. He may speak the language of love, service, sacrifice, and of charity and so will be in a position to make that which is Christly known. The crowd could not understand how a handful of countrymen could possess such a wonderful power because they had to have it revealed to them that the power was God's and not Peter's and the rest. Peter's reply to the wondering crowd was that this was a fulfillment of prophecy.

He quotes from the prophet Joel and shows that the outpouring of the Spirit had been predicted centuries before. The prophetic utterance declared that sons and daughters were to prophesy. A prophet, by the way, is not one who only foretells future events, but one who can come before the people with the authority to say, "Thus says the Lord." It was promised that young men should see visions. A vision is not always a dream, it may be an ideal, an inspiration, an intuition. God gives visions that we may have something toward which to work. It is our business to make visions come true by devoting ourselves to every spiritual task God sets before us. The prophet also said that the old men should dream dreams. It is quite natural that the aged should dream of the past but with the revelation that we have through Christ there are the sweet dreams of immortality and bliss that can bring joy to the souls of those whose earthly tasks are nearly completed.

PROGRAM

Of the 121st Session of the Eastern District Conference of the Mennonite Church

Held at Bethel Mennonite Church, Perkasie, Pa., May 4, 5 and 6, 1919.

Announcements

Rev. A. M. Fretz, pastor at Perkasie, makes the following announcements:

Saturday evening, May 3, 7:30 p. m., preparatory and Baptismal service. Sermon by Rev. H. G. Allebach; address by the pastor, Rev. A. M. Fretz.

Sunday, 10 a. m., communion for the congregation and Conference delegates and visitors. Sermons by Rev. J. A. Bayley and Rev. D. J. Brand.

Sunday afternoon, at 2 p. m., Sunday school. Addresses by Rev. Victor B. Boyer and Rev. Jacob Snyder, or some one from Brother Snyder's district.

Sunday evening, at 7:30 p. m., worship and Conference sermon by the retiring president, Rev. W. H. Grubb.

Delegates come prepared to stay until Tuesday noon, at least.

Business Program, Monday, May 5, 9:00 A. M.

1. Opening. Devotional.
2. Report of program committee.
3. Roll call.
4. Reading of minutes of last conference.
5. Applications for admission of congregations.
6. Reports of ordinations of elders, ministers or deacons.
7. Reports of conference officers.
8. Report of secretary.
9. Report of treasurer.
10. Election of conference officers.
    President
    Secretary
    Treasurer
    One member on program committee.
11. Appointment of special committees.
12. Report of committee on trust funds and future care of same.
13. Parochial reports by deacons in writing. (No verbal reports will be heard.
14. Applications for appropriations.
15. Recommendations for Evangelists and renewal of Evangelist's licenses.
16. Report of "Mennoite Home," Frederick, Pa.
    Recording Secretary, Rev. N. B. Grubb
    Financial sec. Jos. B. Bechtel
    Treasurer, John D. Moyer
    Discussion of Report.
    Election of three members on board.

17. Report of citizenship committee.
18. Report of building fund committee. Election of one member.
19. Report of orphanage work.
20. Report of conference historian.
21. Committees' report on meeting place for general conference.
22. Report of educational committee. Discussion and election of two members.
23. Report of publication committee.
24. Report of appointive committees.
25. New business.
26. Place of meeting.

Evening Sessions.

"The Mennonite Brotherhood—its Aims and Endeavors." Maxwell Kratz, Esq., and Prof. Seward M. Rosenberger will speak. Interest to centre on the brotherhood and to be the feature of the program.

Important.—The general conference is to meet in our district next year. Arrangements must be made to entertain the conference.

Remain to the end of the program, and take your full share of the work.

DEATHS

Lehman.—Peter P. Lehman was born in Wayne county, Ohio, March 12, 1846 and died March 27, 1919 near Fortuna, Mo., at the age of 73 years and 15 days. At the age of eighteen he joined the Sonnenberg Mennonite church. In 1866 he came to Mo. On February 6, 1868 he married Barbara Welty of Wayne county, Ohio. To them were born eleven children. Six preceded him in the better land. His wife died in 1894. In 1900 he married Barbara Soldner of Berne, Ind. He leaves to mourn his widow, five children, four brothers, two sisters and seventeen grandchildren.

His remains ware laid to rest in the Bethel cemetery March 30. Rev. D. D. King and Rev. Schwartz, Methodist pastor of Fortuna, conducted funeral services.

CONTRIBUTIONS

RECEIVED FOR FOREIGN MISSIONS IN MARCH

Legacy, Herman Sudermann, Newton, Kan, $14,000; Mission Friend, Zion church, Elbing, Kan., $40; First church, Geary Okla., A. E. Loganbill, $19.89; Emmanuel church, Noble, Iowa, S. M. Musselman, $269.47; Mission box, Berne, Ind., S. F. Sprunger, $74.45; L. F. Sprunger, Berne, Ind., S. F. Sprunger, $50; Mission Friend, Berne, Ind., S. F. Sprunger , $40; West Zion church, Moundridge, Kan., C. C. Schowalter, $47; Christian church, Moundridge, Kan., A. H. Kaufman, $17.50; Childrens' Mission Festival, Donnellson, Iowa, J. P. Galle, $59.15; Tabor church, Goessel, Kans., J. S. Schmidt, $85.97; Mennonite church, Deer Creek, Okla., J. S. Dester, $30.78; First Church, Bluffton, O.; A. C. Geiger, $160; Zoar church Waldheim, Sask., J. A. Funk, $110; Alexanderwohl church, Goessel, Kan., B. H. Friesen, $190.13; H. M. H. and family, Mio, Mich., $20; First church and S. S., Philadelphia, Pa., N. B. Grubb, $70; Elsie Hally, Fairfield, Ill., $5; S. S. Brudertal church, Hillsboro, Kan., P. F. Sudermann, $56.02; S. S. Johannestal church, Hillsboro, Kan., A. Klassen, $105.18; First church Reedley, Calif., H. J. Krehbill, $38.80; Mennonite church, Lehigh, Kan., C. C. Friessen, $17.73; Christians of Lame Deer, Mont., Mrs. Bertha K. Petter, $12; Mennonite church, Hillsboro, Kan., A. J. Kohfeld, $55.53; Mission friend, Hoffnungsfeld,Eden church, Moundridge, Kan., $15; Neuhoffnungstal church, Meno, Okla., B. B. Becker, $70.60; Mission friend, Hillsboro, Kan., $100; Bergtal church, Pawnee Rock, Kan., Jacob Ruediger, $30; Franz D. Hiebert, Medford, Okla., B. W. Harder, $10; Gnadenberg church, Whitewater, Kan., J. Z. Harms, $90; S. S. Hebron church, Buhler, Kan., H. A. Martens, $75.

Special Gifts.

Sister Ida, Mt. Lake for Karl, Oraibi, $20.; S. S. O'Neill, Neb., P. P. Hilty, for starving India, $10; Mission workers, Moundridge, Kan., Mrs. O. G. Roth, for Joseph Champa, $42; Anna Schmidt, S. S. class, Phila., Pa., N. B. Grubb, support of child. Korba, $15; Mrs. D. M. Kratz, S. S. class, Philadelphia, Pa., support of child. Korba, $15; Mrs. D. M. Kratz, Philadelphia, N. B. Grubb, for Laura Jenkins, Ariz, $3; C. E., Souderton, Pa., H. M. Bergstresser, Michal,Janjgir, $48.00; J. J. Kroeker, Henderson, Neb., support of teacher, China, $60; Fannie Zimmerly, Bluffton, O., W. S. Gottshall, India, $50; C. E. Hoffnungsau church, Buhler, Kans., J. R. Wedel for three workers Ariz., and India, $32; Ebenezer S. S. Bluffton, O. B. Amstutz, Home, India, $100; Mission friend, Hillsboro, Kan., support of 3 children in India, $200; Mennonite church, Paso Robles, Calif., hungry in Russia, C. R. Lichti, $35.60; Mrs. A. Goering, Moundridge, Kan. support of children, India, $25; O. R. Crowser, Winger, Minn., student in China, $5.

With sincere thanks,

Gustav Harder, Treas.,
Whitewater, Kan.
J. G. Regier, Asst. Treas.,
Newton, Kan.

RELIEF COMMISSION
For March.

For reconstruction work. Galicia, Poland, Russia, and other places.

Newhopedale Congr., Meno, Okla., P. W. Jantz, $237.77; J. A. Schowalter, Newton, Kans., $50; Brudertha Congr., Hillsboro, Kans., Henry Riesen, $1071.26; San Marco Congr., Paso Robles, Calif., J. J. Dueck, $8.83; Anonymous from Hillsboro, Kans., $50; First Menn. Congr. Newton, Kans., J. G. Regier, $257.82; Menn. Congr., Beatrice, Nebr., J. H Penner, $242.95; H. E. Suderman, Newton, Kans., 25.00; Miss E. Holly, Fairfield, Ill., $3; Mr. and Mrs. H. F. Koller, Donnellson, Ia., $25; Tabor Congr., Goessel, Kans., J. S. Schmidt, $259.40; First Menn. Congr., Upland, Calif., Arnold P. Weber, $79.27; Edward Duerksen, Hillsboro, Kan., Camp Service Money, $116.80; Emanuel Congr. Aberdeen, Id., Walt. J. Fast, $180.04; Anonymous from Donnellson, Ia., $3; Menn. Congr., Escondido, Calif., H. H. Adrian, $15.31; Bethany Congr., Freeman, S. D.; Elmer Basinger, $84.-01; D. B. Neufeldt, Inman, Kans., $50; Mr. and Mrs. John S. Friesen, Ajerton, Mont., $10; Sychar Congr., Cordell, Okla., J. W. Schmidt, $24.75; Bethany Congr., Kingman, Kans., J. J. Voran, $116.46; A. T. Neufeldt, Inman, Kans., $20; A. A. Wollman and family, Freeman, S. D., $100; Joseph Walter per ditto, $25; P. H. Dirksen, Moundridge, Kans., $100; P. P. Janzen, Goessel, Kans., $50; Mrs. H. J. Schroeder, Goessel, Kans., $100; Menn. Congr., Arlington, Kans., Ed. Linscheid, $80; Per Abr. Janzen, Mt. Lake, Minn., as follows:

H. H. Regier, $45; C. P. Harder, $10; Bethel Congr. Dubois, Id., Theo. Schmidt, $44.43; D. W. Friesen, Altona, Man., $40; Hereford Congr., Bally, Pa., J. B. Funk, $38.52; Anonymous from Whitewater, Kans., $250, Eden Congr., Inola, Kans., P. J Rempel, $202.00; Anonymous from Upland, Calif., M. M. Horsch, $2. Mr. and Mrs. Chas. Wirkler, Los Angeles, Calif, $25; Lizzie Wirkler, $5.

For Syria and Armenia.

Grace church, Pandora, O., for 2 orphans, Haydn Basinger, $10; Gard. twp. Menn. Congr., Moundridge, Kans.; C. A. Vogt, $50; S S. West-Zion Congr., Moundridge, Kans.; Adolf Krehbiel, $50, Harrison Landis, Philadelphia, Pa., $10; J. S. Moundridge, Kans., Adolf Krenbiel, $25; J. S. Graber, Freeman, S. D., school district No. 94, $50; Menn. Congr., Summerfield, Ill., P. J. Boehr, $55; Menn. Congr., Beatrice, Nebr., J. H. Penner, for Wm. Hochstaettler, $129.05; Mrs. C. Latschar, Deer Creek, Okla., J. Lichti, $10.

Cash balance, $10,037.00.

Gratefully acknowledged,

P. P. Hilty, Treas.,
Donnellson, Ia.

NEWS OF THE WEEK

OVER 21 MILLION PAID OUT TO SOLDIERS IN BONUSES

Washington, D. C., April 4. — Over $21,000,000 has been paid out to soldiers and sailors in lots of $60 each, under the "bonus" provision passed recently.

Army payments have been made to 242,852 discharged soldiers and total $14,571,000. Navy claims to date amount to $6,360,000, and cover 106,-000 cases. Thousands of applicants are yet to come.

Army officials estimate they will have a total of 1,250,000 and navy men expect 175,000. Between four thousand and five thousand cases are under adjustment in the navy. On claims which are approved payment is made in 48 hours by mail or on the spot if applications are made in person. Men discharged from either branch after February 24, when the act became effective, are receiving their bonus allowance with their discharge papers.

Although no time limit is fixed when applications must be in, officials are hoping to get all claims settled within a couple of months. Army applications are sent to the zone finance officer, Lemon Building, Washington, and navy claims to the main disbursing officer, Bureau of Supplies and Accounts, Navy Department, Washington.

Discharge papers consisting of a true copy certified by an officer, must accompany applications. Only men who actually served in the army and marine corps are allowed the "bonus". Y. M. C. A. workers, Red Cross employees and others are not eligible.

FOUR BILLION DOLLARS WILL BE CONGRESS MARK

Washington, April 4.—Passing of the "billion dollar" congresses of prewar days and the coming for the peace period of "four billion dollar" congresses was predicted in a statement by Representative Good of Iowa, who will be chairman of the appropriations committees in the next house.

Reviewing the financial problems to be faced by the next congress Mr. Good estimated that the appropriations "necessary for the various government expenditures" in the fiscal year ending June 30, 1921, would total more than $3,800,000,000. Strict economy, he added, would be necessary to hold expenditures down even to this total.

"The next congress," said Mr. Good in his statement, "will be brought face to face with many new and intricate problems and many of them will call for large expenditures of money. It is impossible to estimate what expenses will be involved in the future in the administration of the railroads, operation of our merchant marine, the war risk insurance payments and to provide homesteads for our soldiers.

"While difficult to make a reliable forecast as to what the expenses of the government will be for the fiscal year ending June 30, 1921, it is reasonably safe to assume that the executive departments will most earnestly urge appropriations at least as large as those appointed for the fiscal year ending June 30, 1920, for such appropriations were made to administer these departments on a peace basis. If we assume, however that both the military and naval programs will be greatly reduced and that our standing army will be limited to 250,-000 men, it will require rather strict economy to bring the regular annual supply bills under $2,150,000,000.

"To this must be added the permanent and indefinite appropriations of approximately $1,650,000,000 of a grand total of more than $3,800,000,-000 necessary for the various government activities. It will require the exercise of strict economy to hold the expenditures down to approximately these figures."

ALL RAIL EMBARGOES ON GRAIN NOW CANCELLED

Chicago, April 4.—The railroad administration cancelled the embargo on all grains for all primary markets and discontinued the permit system. All conflicting embargoes of individual roads were also cancelled. The markets affected include Buffalo, Milwaukee, St. Paul, Minneapolis, Chicago and Kansas City.

Washington, April 4. — Removal of the embargo and permit system which has controlled the movement of grain to primary markets since last fall, was announced by the railroad administration. Officials said the action was due to the improved condition of storage facilities, which now permits the receipt of grain without restriction. The embargo was placed during the fall rush and many elevators became congested, so that it was necessary to have some system of control which would relieve that condition.

The removal is to save the time and expense of operation of the permits. The permit system for movement of export grain to seaboard points still is in effect. Removal of the embargo on the movement to primary points, affects points in the Middle West only.

Easter Services for Sunday School

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CONTENTS

Inspiration, or To What Extent Is the Bible Inspired of God?
The Christian Conception of God, or The God of the Bible Distinguished from the God of Christian Science and the God of Modern Philosophy.
The Christian Conception of God—The Infinite Perfection and Unity of God.
The Deity of Jesus Christ.
Jesus Christ a Real Man.
The Personality of the Holy Spirit.
The Deity of the Holy Spirit and the Distinction Between the Father, Son and Holy Spirit.
The Atonement: God's Doctrine of the Atonement vs. Unitarian and Christian Science Doctrines of the Atonement.
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, APRIL 17, 1919. No. 16.

TO THE CHURCHES OF THE PACIFIC DICTRICT CONFERENCE

The twice-postponed conference is to convene, the Lord willing, Sunday, June 1, 1919, In the church of Upland, Calif. We wish to urge it upon all of our churches to send delegates to this conference. Some important matters must be discussed and acted upon. Pray that the Lord may be present with us and guide us by His Spirit. We need His guidance more than ever before.

The Upland church also very cordially invites to attend this conference. We wish to open our hearts and homes to friends from far and near.

M. M. Horsch,
Conf. Chairman.
D. B. Hess,
Conference Sec'y.

IN MENNONITE CIRCLES

Bluffton College Glee club will visit the churches at Noble and Wayland, Iowa, April 20 to 23.

The brethren of the (Old) Mennonite church opened a new mission in Norristown, Pa., April 6.

The brethren of the Central Illinois conference and of the Defenseless conference are at present discussing the matter of establishing on old people's home. Several joint meetings have been held.

The Fifth street Mennonite church, Goshen, Ind., is at present without a pastor, the minister, L. E. Blaugh, having left for Washington, D. C., where he accepted a position under the government.

The First Church, Philadelphia, Pa., will hold special services on Good Friday evening, on which occasion a number will be admitted to church membership by the rite of baptism. The Second Church, Philadelphia will have baptism in connection with the Easter Sunday morning service.

Rev. H. G. Allebach recently issued the record and directory of the Swamp charges, of which he is pastor. The attractive booklet bears the title of "Annual Souvenir" and contains, besides the pastor's message, valuable and interesting information relating to the East and West Swamp churches.

To date the Mennonites have contributed $128,325.50 to the work of the American Friends' Service committee. The greater portion of this sum has come from Old Mennonite churches. The entire amount of contributions acknowledged by this committee for the work of reconstruction is $958,376.27.

OUR MISSIONARIES IN CHINA

Reading from left to right: Rev. Kauffman, Miss Fast, Mrs. Kauffman, Miss Neufeld, Miss Habegger, Mrs. Boehr, Miss Lehman, Rev. Boehr. Rev. and Mrs. Brown, it will be remembered, are home on furlough.

In writing from China, concerning a recent instruction class: "This was our last instruction class in the old year. We did not baptize any of them at that time; they did well in general, still we thought they might go home and live out the Christian life principles, after which they might be baptized, provided their life proves to be a witness to the power of the Gospel. One must guard against people entering the church from ulterior motives. We make it clear to our dear Chinese that they can be Christians without first receiving Christian baptism. There are a number more who are open to the Gospel, and among our school boys there are a number who seem to be ready to take the step to become Christians. During the spring semester we hope the five baptized boys in the Boys' school will put forth a good effort to win a number of their fellows."

Minutes of an informal meeting of Mennonites, Brethren, and Friends to consider questions of common interest concerning peace and militarism:

The meeting was held in the Brethren church of Newton, Kansas and was called to order by Dr. Pearson of Friends University of Wichita on Saturday, March 29, 1919. After Dr. Pearson had made some introductory remarks pertaining to the matters of the discussion, a number of the brethren present led in prayers. An organization for the day was affected by the election of Dr. Pearson as chairman and Dean J. D. Charles of Hesston college as secretary. Dr. Pearson suggested that each denomination have a separate committee to take care of these matters, who shall be in a position to cooperate readily, and if necessary are to be discussed and decided upon. Moved that an Executive Board be constituted, for cooperative efforts along the lines of peace, among the Friends, Mennonites and Brethren. This executive board shall be made up one representative from each of the peace boards of the various branches of the Friends, Mennonites, and Brethren in Kansas. The motion carried.

Moved that we take a few minutes recess to select temporary members on this executive board. The motion Pres. J. W. Kliewer of Bethel college carried.

The report of the members of the temporary executive board submitted the following names:

For the Mennonite church Pres. D. H. Bender of Hesston college; for the general conference, J. W. Kliewer; for the Mennonite Brethren, Pres H. W. Lohrenz of Tabor college; for the Brethren, Pres. D. W. Kurtz of McPherson college; for the Friends, W. I. Pearson of Friends university.

The above persons shall constitute the committee until the church conferences can appoint a more permanent committee.

The question of the wisdom of the non-combatant bodies taking an open and aggressive part in peace movements just now was discussed. It was thought good to be cautious but keep working. The committee was thought able to determine what was best to do.

Those present at the meeting were the following:

D. W. Kurtz, McPherson, Kansas; P. H. Richert, Goessel, Kansas; P. P. Wedel, Moundridge, Kansas; H. P. Krehbiel, Newton, Kansas; A. W. Jones, Wichita, Kansas; J. J. Yoder, McPherson, Kansas; O. R. Feiler, Hutchinson, Kansas; M. T. Frantz, Wichita, Kansas; G. W. Keedy; Darlow, Kansas; Homer E. Blough, M. J. Mishler, Newton, Kansas; W. I. Pearson, Wichita, Kansas; J. W. Kliewer, Newton, Kansas.

Officers of temporary executive committee elected are: Chairman, Dr. W. I. Pearson, of Friends university; Secretary, President J. W. Kliewer, of Bethel college.

NOTES AND COMMENT

In western Pennsylvania there are a number of Turkish laborers who came to America to work in the coke works and married wives of various nationalities. Their children are receiving no

other religious instruction than that given by a Moslem priest who is also a coke worker.

For the first time in many years the Sunday schools of America report a decrease in membership for the year 1918. The net decrease is estimated at 271,712. War conditions are responsible for this condition.

In connection with the Inter-Church World Movement there will be held in Cleveland, Ohio, April 30 to May 1 an Inter-Board Conference. The conference is brought forward to try as far as possible to get unified wisdom on the following questions: 1—To review, interpret and strengthen the proposed plan and program of the Inter-Church World Movement; 2—To study unitedly the problems of the Christian church in our own nation in view of the era of reconstruction and its attendant social unrest; 3—To study unitedly the problems of the Christian chuch in its new world responsibility and opportunity; 4—To give particular attention to the best methods of assembling and using effectively the surveys proposed by the Inter-Church World Movement.

The following resolution has been passed by the Federal Council of Churches:

"The Federal Council of the churches of Christ in America and its constituent bodies and other denominations, urge upon the American representatives at the allied peace conference the importance of a guarantee of religious liberty in all countries directly or indirectly affected by the decisions of that conference, believing that such a guarantee is a fundamental feature in the program of vital democracy and essential to the peace of the world."

There have been nine international conferences of the Red Cross since the organization was constituted at Geneva, Switzerland, in 1863. The places and years of these conferences follow: Paris 1867; Berlin, 1869; Geneva, 1884; Carlsruhe, 1887; Rome, 1892; Vienna, 1897; St. Petersburg, 1912; London, 1907; Washington, 1912.

The tenth conference, called by the International Committee to meet at Geneva thirty days after the signing of the pending peace treaty will be the most important of all, in view of the plans for enlarging and co-ordinating the Red Cross activities of the world which are to be set in motion.

Lucy Hunter, Y. W. C. A. secretary, to Indian schools in Oklahoma and New Mexico, comes in contact with girls from thirty-five different tribes in her travels from school to school.

She is a fullblooded Winnebago Indian and was born ninety miles from Omaha, Neb.

Miss Hunter has not forgotten her own people since she left the reservation to go to the Santete Sioux Mission school, to Hampton Institute and to the National Training school of the Y. W. C. A. When she goes home on visits she insists on talking Winnebago with her parents and the older people that she may not forget it.

She has as her ideal in her work the desire of helping the girls of her own race to develop Christian character and to become thorough American citizens. She, herself, is a very wide-awake, up-to-date American.

Miss Hunter works among Indian girls in Oklahoma and New Mexico because of the larger number of Indians in that section compared to other parts of the union. She feels that her efforts should be directed toward the many instead of the few.

We have got nowadays so that we divide lies into white lies and black lies, society lies, business lies, and so on. The Word of God knows no such letting-down of the standard. A lie is a lie, no matter what are the circumstances under which it is uttered, or by whom. I have heard that in Siam they sew up the mouth of a confirmed liar. I am afraid it that was the custom in this land, a good many would suffer. There is a proverb: "A lie has no legs." It requires other lies to support it. Tell one lie and you are forced to tell others to back it up.—D. L. Moody.

MENNONITE CO-OPERATION

(An appreciation by Isaac Sharpless, president of Haverford college).

The Mennonites and Friends have had much in common. The Mennonites antedate the Friends by a century. But, when George Fox and William Penn and their friends made a religious tour of the Rhine valley they were warmly received by the pietistic bodies which had their home there. The Rhine valley, then as since, has been the battle ground of Europe and when these sufferers found a chance for a home in the new world among a congenial people, in a land devoted to liberty and peace, they came in great numbers. Francis Daniel Pastorius and his company landed only ten months later than William Penn and settled Germantown. The various sects found great community of doctrine and interest and to some extent merged with each other. They had a common objection to war and oaths as unchristian and common introversive and mystical tendencies. In many ways up to the time of the Revolution they drew together and we find them consulting with each other at the opening of this struggle as to the best course to pursue. In general their attitude, whatever their personal sympathies were, was in opposition to the methods of warfare and an endeavor to take a neutral position for conscience sake. But they felt that they could not be neutral in the face of the general suffering and none gave more liberally to relieve distress of friend and foe alike and reconstruct society in the districts which war had ravaged. They preached and lived lives of love not hate, of helpfulness not destruction.

Since then their ways have somewhat diverged and they have grown more of strangers to each other. Happily a new movement quite in line with their past history has again brought co-operation and a better understanding.

When our country went into the war a bill was passed granting to certain religious bodies with peace records the opportunity for alternative service instead of straight army duty. While this did not go as far as many desired, it drew attention more especially to Mennonites and Friends as in the past consistently objecting to war. A number of these were conscientiously unable to take advantage of the relief, for it involved service under military authority. Nevertheless, they were loyal Americans and quite willing to aid the country in ways of which their convictions approved. The chance came in relief and reconstruction work in France.

The English Friends were already in the field of organized effort. Nothing seemed better than to unite with forces of English and American friends of peace and send support in money and volunteers to be used by the "Friends' Reconstruction Unit" in rebuilding houses, renewing farming conditions, establishing hospitals, saving life and property in the face of a German drive, and giving cheer and comfort, material and spiritual, to the civilian sufferers of France. In this international work the Mennonites have joined most heartily. The American Red Cross and the American and French governments furnished invaluable aid in money, supplies or permits, and the work has gone on with great efficiency and at a very low cost for administration.

Roughly speaking, some 300 English workers have been kept on the field. They received food, clothing and transportation. The managers served for nothing, and the offices in Philadelphia and Paris were largely manned by volunteers. Hence of every $100 expended some $96½ went directly to the victims of the war. —Friends' Service Bulletin.

CORRESPONDENCE

Berne, Indiana, April, 1919. —The present restless and speculative time of reconstruction appeals to individuals as well as to communities and churches for all kinds of concerted and organized help and co-operation. Many opportunities for doing good present themselves to a loving heart and a helping hand.

In the evening of February 23, Rev. A. D. Welty, superintendent of the Rescue mission at Lima, Ohio, gave a report of that local charitable institution. For some time they have a new building under construction on account of lack of the necessary funds, progress has to be made step by step. At this meeting a collection was taken for this benevolent work. One could not help think of the present urging need "of a home" for our respective city mission workers at Chicago and Altoona, Pa. How much more and better work could they accomplish with the necessary and proper equipment.

The advisibility of procuring a deaconess nurse for the Berne congregation was presented in a previous meeting. Rev. H. D Penner, superintendent of the Bethel Deaconess Hospital of Newton, Kans., arrived here on March 7 to discuss this matter with the Berne church of employing a deaconess to serve its members under the supervision of a committee to be elected by the church. At a meeting held the following Sunday morning, March 9, the church voted to employ a deaconess for six months at a regular salary to be paid to the Bethel Hospital by the church. Sister Elfriede Sprunger, of Berne, who has been at the Deaconess hospital several years,

is the one employed. The supervising committee was elected on March 16, and Sister Elfriede entered her service on March 17. Superintendent Penner preached on Sunday morning in German and in the evening in the English language. From here he left for Bluffton and Pandora, Ohio.

The prevalence of the influenza epidemic gave cause to postpone the annual union meetings, usually held in Berne during the holidays to March 16-23 inclusive. This time we had only one speaker, Dr. G. D. Watson of Los Angeles, Calif. A spirit of devotion and harmony prevailed among the attendants. The speaker was quite positive in all his presentations and assertions. It will not suffice, however simply to say: "Do you see it? This is a Bible, this is God's teaching," if any inferences or conclusion on Bible passages are speculative, not reliable, or even erroneous. For instance, "In any community there are more demons than human beings." In the twentieth as well as the first century it behooves devoted Christians to hear God's advice and teaching as given in I Thess. 5, 20-22: "Quench not the Spirit. Despise not prophesyings. Prove all; hold that which is good." These meetings were well attended and we trust that much good will come out of them by renewal and prayerful searching of the Scriptures.

This report does not reach this paper as soon as was planned on account of illness on part of the writer who was recently confined two weeks to the house. We appreciate, now as never before, what good care and proper treatment by a physician are blessed means in God's hands for patients. A competent Christian physician is certainly a precious gift from God. Why do we write this? Kindly remember, dear reader, how the missionaries in India yearn, beg, plead and pray for a Christian doctor! Is there none—none—in all this great land of ours who is able and willing to go and to do that much-needed work? The Great Physician urged His disciples—and us too—"Pray therefore the Lord." **I. A. Sommer.**

Wayland Church Notes.—The Cradle Roll has just lately added the following name to its membership: Billion Dwight Schantz, son of Mr. and Mrs. Henry Schantz, born Oct. 26, 1918.

The Workers' Conference on Thursday evening, March 27, was well attended and the discussions of the work and the possibilities were animated and instructive. The Sunday school now measures up to the International Standard for the first time in her history. This means that an important stage in the development and growth of the school has been reached. It does not mean that we have arrived at the goal, but it means that we have the machinery and organiaztion to do effectual work. It is very gratifying to be able to record this fact and it should be an incentive for every teacher and officer and scholar to put his very best into the Sunday school work to raise the work to a higher degree of success.

The Delta Alpha class, formerly the C. I. C. class, met at the home of Miss Irene Boshart on Wednesday evening, March 5th. The class decided at this meeting that they would act as a flower committee for the church. The evidence of this fact can be seen at every service in the church in the flowers and plants that decorate the pulpit and rostrum. They also decided that as many as could possibly do so should attend the Teachers' Training class. This, too, has been a very worthy endeavor. They spent a very pleasant and profitable evening together. The following officers were elected: President, Lovina Koebel; vice president, Verna Eicher; secretary, Irene Boshart, treasurer, Mayme Koebel; librarian and press reporter, Genevieve Hauenstein; class patron, Mrs. Leola Magdafrau.

Capt. L. C. Schantz, who but a few years ago was one of our boys in the Sunday school, came home for a few days' visit with his folks, having but very recently returned from overseas with his company. He spoke at the church on Sunday evening, Mar. 23, to an audience that more than filled the house to capacity. He talked very interestingly of his experiences. He paid a glowing tribute to the work of the Y. M. C. A., and defended that organization against much of the well-meant but ill-timed criticism which many like to indulge in. The service was not only interesting, but instructive to people who knew only of the war as portrayed in the daily news. Capt. Schantz in private life is not only an electrical engineer who has made good, but is a patent attorney.

The Dorcas society held their February meeting at the home of Mrs. Anna Roth. The attendance was unusually good. Mrs. Roth was the one who originated the birthday socials that the society enjoyed so much with their regular meetings.

The Gleaners met at the home of Mrs. Jacob Boshart for their February meeting. The ladies put in a busy afternoon sewing and planning for the future work of their class. They conducted two baked goods sales during the month, which netted them about $27. This money will be put back into circulation through the means of a special service they are planning for the future.

Eicher Church Notes. — The Cradle Roll received the following new names during the month: Otto Laverne Sommer, son of Mr. and Mrs. C. C. Sommer, born Feb. 18, 1919. Glenn William Rich, son of Mr. and Mrs. F. G. Rich, born March 5, 1919. Margie Irene Sommer, son of Mr. and Mrs. Jacob Sommer, born March 6, 1919.

The Workers' conference held on Friday evening, March 28, was especially interesting. The superintendent asked that every teacher give a report of his class and indicate the attendance, the reason for absence both of teacher and pupil, the special problem that he had to deal with, the plans for future as well as he could now indicate them. This made an intensely interesting hour and no one realized that the session was a little longer than usual. It was brought out very clearly that one of the big problems the Sunday school faces is lack of room to properly conduct the work. We well remember a few years ago that we thought that our new church was a little larger than we really required it to be, but the Sunday school is already crowding every available space. Probably the difficulty can be overcome for the present by putting the basement in shape to be used for Sunday school purposes, and a committee is appointed to look over the basement and make estimates of what would have to be done to make room for the school and see whether it is within the means of the school to make such changes that have to be made. The conference did not undertake to decide that the changes should be made, but simply to find out just what would be required to make the necessary changes so that the basement could be used to advantage. But then we never worry as long as the room is getting too small, but reserve the worry for a time when the rooms are too large for the school.

Leonard Graber attended the Older Boys' conference at Davenport on the 14, 15th and 16th of the month. He went there as a delegate from our Sunday school, and has a good report to bring to us from that splendid gathering. The impressions and the enthusiasm that he carried away from there must be gotten by hearing him give the report as those are things not to be put down on paper.

A LETTER FROM GERMANY

Rev. J. F. Loehr.

I am confident that the readers of the Mennonite would welcome information directly from Germany. Some of us hoped that the censorship of the press would not be so rigorous any more after the signing of the armistice, but in this good hope we were disappointed. The censorship in France at present, it is reported, is even more severe than during the time of the war.

I have recently read an article in the Nation of March 29th, entitled, "Germany Today." The article is written by one of the ablest journalists in America, Oswald Garrison Villard, the managing editor of the New York Nation. He has been in Germany and has given a graphic picture of what he saw there in the above named article. I am confident that many of us who have relatives in Germany would like to know the facts no matter what they are. I wrote therefore immediately to the Nation and asked for permission to have the article of "Germany Today" published in the Mennonite. This permission was kindly granted, for which I wish to express my deep sense of gratitude to the editor of the Nation. The article is as follows:

GERMANY TODAY

I. Food or Chaos.

(By Cable to the Nation)

Paris, March 21.

I have just returned to Paris after four weeks in Germany. It would be impossible to exaggerate the gravity of the German situation. While it is true that the government by resorting to the harshest measures, has won a temporary victory over the insurgents in Berlin, Halle, Leipzig, and elsewhere, it has had to compromise by promising the permanent inclusion of workers' and peasants' councils in the new constitutional arrangements. It is announced that a much more extended and violent strike and uprising will take place on March 26. Whether the Ebert government will be able to maintain itself then depends entirely upon the attitude of the troops and the speed with which the allies and America rush in food. Even food

(Continued on Page 4.)

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EDITORIAL

The Easter season is one which all Christians hail with joy. Divided, as are the numerous Christian bodies throughout the world, they still can agree upon certain essential doctrines and join with one another in the celebration of certain institutions. It is too bad that in the course of its development Christianity should have seized upon a word with such a heathen origin as Easter with which to name the day that celebrates the triumphant rise of its Lord from the dead. But, after all the history of a word or name may have little significance. It is not so much the use to which it was put as the use to which it is devoted now and we associate with the day we call Easter — the most glorious of all triumphs—the breaking asunder of the rocky tomb and the glorious coming to life of the Christ whom wicked hands had slain and thrust out of sight. If ever there was a time when the fiends of hell reached the height of their evil satisfaction it must have been when the innocent Christ perished on the cross. But their rejoicing was short lived. In a few short hours there was consternation in hell and confusion among the earthly instruments of hell who enacted the crime of all crimes for the cry "He is risen" that has never since been stilled, spelt defeat and of eternal failure for them.

It is wonderful to observe that the resurrection message made such great heralds out of those who came to believe on it. No doubt Peter, James, and John and the rest would have been permitted to return to their boats and nets to live and die in obscurity if they had so chosen to do, but they had upon them the burden of the crucified and resurrected Lord. They were so certain of the facts of their message that they gave their efforts and lives in trying to have an unwilling world share the comforts of the resurrection with them. It meant so much to them and therefore must mean so much to the world.

To the Christian the resurrection means a living Savior, a death conquered and a final triumph or right over the powers of unrighteousness. It means a life after death and a happy reunion with those whom "we have loved and lost the while." It is a cardinal doctrine and always has been, for, as Paul explains, "If Christ be not risen, then is our faith in vain."

The resurrection symbolizes the new creature in Christ who has died to sin and risen to a new life of faith and love.

There are various ways of celebrating the Easter occasion. The world is ever ready for making a day of deep religious significance one suited to its desire, hence the day has often been made the occasion for display and vanity. Let the Christian not lose sight of the fact that when he sets apart a certain day as one that has a religious significance, he observes it religiously. In our churches and homes the day may be one of great blessing and joy if we choose to make it so.

AN ANCIENT MENNONITE SCHOOL MASTER AND HIS PUPILS

Christopher Deck was a unique character among the Mennonites of colonial Pennsylvania. He arrived in Pennsylvania from Germany some time between 1710 and 1714 and a few years later opened a school for Mennonites on the Skippack in what is now Montgomery county. He is specially known in the world of education as the first contributor to the literature of the science of teaching in America, his "Schul - Ordnung," being his best known work. Frequently he is referred to as "the pious school master of the Skippack," although it is certain that he also kept school in the Germantown Menn. meeting house. To Christopher Deck belongs the distinction of having two governors of Pennsylvania (Pennypacker and Brumbaugh) write his biography. The following is an extract from his "Schul - Ordnung" as translated by Brumbaugh:

"After I had given up the school at Skippack which I had taught for ten years, and lived ten years in the country, doing farming according to my limited ability, various apportunities for teaching presented themselves, until finally I began teaching again, in the two townships of Skippack and Salford, three days weekly in each school. But I was already acquainted with keeping school in this country, and knew that it was very different from methods in Germany, where the school stands upon such pillars as the common man cannot well overthrow. Then when I considered the duties of the profession, and firmly determined to carry out these duties, I also saw the degenerate condition of the youth and the many wrongs of this world by which adults spoil and distress youth. And I saw not only my own unworthiness, but also the unequal ability of parents in the training of their children, for while some seek the salvation of their children in precept and example, and do all in their power to promote the glory of God and the good of their children, others are quite the opposite. They teach their children evil by their own example, and thus the teacher must counteract this influence and be stern toward such unruly pupils. This readily gives a teacher the reputation of being partial. It is said that he is more severe with one child than with another. This indeed he must be for the children's sake, that the good children may not be ruined by the bad ones. Otherwise it is of course the teacher's duty to be impartial. The poor beggar child, scurfy, ragged and lousy, if otherwise it would have a good disposition and willingness to learn, should be as dear to him as though he never received a penny for him in this world, as the child of wealth from whom he expects good remuneration. The rich reward for the poor child will come in the next world. In fact, it would take too long to enumerate all the duties of a school master. But it would take still longer to enumerate his troubles. Considering all this, I early discovered that if I wished to accomplish good among children, I must daily with David, lift up my eyes to the mountains for help (Psalm 121), if I wished to do good work in the world as it exists, and so I remembered this work and have thus far remained in it. I often wish I could have accomplished more, but I thank God for helping me to do as much as I did.

"Concerning how I receive the children at school, I proceed as follows: The child is first given a welcome by the other children, who extend their hands to him. Then I ask him if he will be diligent and obedient. If he promises this he is told how to behave; and when he can say his A, B, C's, and point out each letter with his index finger, he is put into the A. B. When he reaches this class his father owes him a penny and his mother must fry him two eggs for his diligence, and the same reward is due him with each advance; for instance, when he enters the word class. But when he enters the reading class I owe him a present. If he reaches the class in the required time and has been diligent, and the first day this child comes to school he receives a note saying "Diligent One Pence." This means that he has been admitted to the school but is also explained to him that if he is lazy or disobedient his note is taken from him. Continual disinclination to learn causes the pupil to be proclaimed lazy and inefficient before the whole class, and he is told that he belongs to the school for incorrigible. Then I ask the child again if he is willing to be diligent and obedient. Answering 'yes,' he is shown his place. If it is boy, I ask the other boys, if it is a girl, I ask the girls who among them are willing to take care of this new child and teach it. According to the extent to which the child is known, or its pleasant or unpleasant appearance, more or less children express their willingness. If none apply, I ask who will teach this child for a certain time for a bird or a writing copy. Then it is seldom difficult to get a response. This is a description of my way of receiving the child into school."

A LETTER FROM GERMANY

(Continued from page 3)

is not certain to save the day for Mohority Socialists; for there is much evidence that the Allies have continued the blockade far too long, not only for Germany's good, but for their own. I believe to be correct the German estimate that in the Empire eight hundred die daily because of undernourishment and inability to resist disease; for I have made careful inquiries in Munich, Weimar, Dresden and Berlin.

If humanitarian America could realize the actual state of affairs it would compel the Red Cross to push in food, milk, oils, grease, and soap. It is now agreed that food will be sent in and fats too, but milk and grease as well are needed. I have seen infants in Berlin and Dresden hospitals with the shrunken limbs and swollen stomachs characteristic of famine sufferers, and I have seen that the mid-day meal for all patients in one hospital is simply a carrot soup--

nothing else—for all ages and all conditions of disease. No special diets are possible and physicians are unable to build up their patients after fever or when the shock of operation is over. Most children now being born in Berlin are ten months' infants, but the women are the greatest sufferers as they are denying themselves food for the sake of their children. No one can live on the rations allowed; all have to obtain food surreptitiously at terrible high prices. Workmen are getting high wages but have to spend all to get enough food to keep alive. One workman I saw earns 100 marks a week, but has bought no clothes since the war began, and is literally in rags. His two children are dead and his wife is dying from consumption. Tuberculosis is increasing greatly, as is venereal disease brought in by returning soldiers. The week I was in Dresden not one pound of meat was distributed. There will be no bread there by April 15 unless relief from the Allies comes in time. Conditions in Munich are almost as bad. There will be positively nothing to ration there after May 5 unless aid comes.

What this means politically is that the moral superiority of the allies is steadily waning and a bitter hatred, particularly against the French, which did not exist there at the time of the surrender, is rising in Germany. The result is there is now talk of revenge which was not heard before. Everything is uncertain in industry and business because of the delay of peace conditions, and the people are much stirred by the reports from Paris partitioning Germany and demanding immense war indemnities. It is the universal belief that the government will not sign any extreme peace terms, but will invite the enemies to enter and take over the country. The ministers say that the Ebert government could not live a week if it should sign such a treaty as is being outlined. A council of one hundred and fifty leading business and professional men, called by government, met last Thursday in Berlin, presided over by Bernsdorf. They agreed that no terms would be acceptable that should compel the annulling of German war loans or that imposed heavy indemnities; the bankruptcy now existing in everything but name would be preferable to that. The whole country is so aching for peace and longing to begin reconstruction that it may finally accept any terms, as the ships have finally been turned over to get food.

The German delegates will entrench themselves firmly upon Wilson's fourteen points and will declare anything contrary to these to be in violation of the armistice agreement. They will particularly insist upon the first of the fourteen peace terms—open covenants and peace openly arrived at—which was abandoned by Wilson on his arrival at Paris. So deep is the feeling that all classes say that if Brest-Litovsk peace is forced upon them (such as their militarists, they now admit, fastened upon Russia) they will open their doors wide to the Russians and if Bolshevism comes either because of the peace or the duration of the blockade since the armistice they will pull Europe down with them. The spread of Bolshevism in Germany is remarkable. At lease five hundred Russian agents in Berlin are known to the government, which is honestly and deeply concerned about the presence of the Trotzky army on the frontiers. Berlin is full of forged Russian, English, and French money, to which rich Germans contribute on the curious theory that if the Socialists can be made to fight among themselves there will be a chance for reaction and the return of the former capitalistic regime. When I was in Munich the Soviet leader there received offer of unlimited sums from Berlin capitalists if they would go to the edge of French zone of occupation to start propaganda in France. The feeling now being aroused makes against the hope of permanent peace and Wilson's plan. Whether or not it is now too late to relieve the mistake by food supplies; whether Ebert and Scheidemann can maintain themselves by the compromise of taking some independent Socialists into the government, the next few weeks will show. But it now looks as if Senator Lodge were right—that peace should have been made first and the league afterwards, though not for the reasons which he wishes to further.

Many times during these four weeks when I have heard the shooting of rifles and machine guns it has seemed as if the whole bottom of present society were dropping out. All who do not belong to the proletariat are profoundly concerned by such a fact as that Bavaria has forbidden all further purchases of real estate pending the taking over of all lands and houses by the state. Communism is advancing by leaps and bounds. But the absence of strong leaders everywhere (the natural result of repression and the lack of democracy of the old Prussian regime) makes it extremely difficult to forecast just what will happen. But there will be no trains running in six weeks if lubricants are not received. I was wholly unprepared for the present extreme situation, believing with others in Paris that many reports had been circulated for effect; but when you stand in a group of public school children and notice how many of six and seven have the size of three and four years and how wan and ill they all look you realize that the talk of undernourishment and famine is not German propaganda. Fair minded Americans who saw what I have seen would agree that the punishment is now enough and that the continuance of the blockade simply means suffering and death for the most innocent. If it was desired by continuing the blockade to make the Germans realize what they did to the Belgians, that aim is now fully achieved.

What America must now decide is whether they wish Bolshevism to overrun Germany by violent methods of Lenine and Trotzky. Local Soviets are here to stay and Brunswick is already practically a Soviet republic. Those who desire still further revenge on Germany will perhaps rejoice. But one cannot say where the spread of Bolshevism will stop, and whether it will not cross the boundary and enter France and England whence it would inevitably reach America. Ideas cannot be excluded by laws or bayonets. The only way that Bolshevism can be beaten is by proving that its teachings are harmful and do not help humanity towards better government. It may be that this can only be ascertained by widespread convulsions of society, but it is inevitable that the experiment will be tried. The United States senate, which, according to the press dispatches, believes that our government can best be secured in its present form by the enactment of a new espionage act, would do well to take a trip to Berlin at once. The senators would first send a hurry call to Paris for food for the masses within forty-eight hours, and they would also learn things which might lead them to alter their views on the peace treaties and the value of prisons as checks to the spread of new ideas, be they for better or for worse. They would see plainly that if Bolshevism does not sweep over Europe it will be because of the German dam. If they were in Berlin they would have to adopt a different attitude towards our late enemy; indeed they may soon be obliged to do so anyway; just as many military men believe that in a short time there will have to be a joint war against Lenine and Trotzky.

If the senate is terror-stricken now we may imagine their alarm on finding that majority Socialists, who were the extreme radicals when the war began, are now the conservatives. The senate has no time to lose in building a Chinese wall around America. I suggest that they forbid the coming of all news from Europe, beginning ten days hence—by which time I hope to be at sea!

It is only a few days ago since four of Noske's soldiers were killed on the Kurfuerstendamm in a fashionable district of Berlin at the exact spot where Rosa Luxenburg was thrown into the canal by some German officers who liked her ideals no better than does Senator Overman. I heard firing in Moabit as I walked through the Thiergarden. Sniping was then spreading all through the exclusive western section of Berlin. It is said that over one thousand were executed. Martial law is spreading over all Germany. One can not tell just what the consequences of going to war will be, just when it will end, and just how safe for democracy the world can be made by this bloody means..

Oswald Garrison Villard.

Shall we not all unite in praying sincerely that God may lead the nations of the world, in these critical times, in such ways that they may become more penitent more unselfish, and more friendly so that there may be more hope for a peaceful reconstruction especially in Europe?

Your co-worker in building a Christian world.

Summerfield, Ill., April 7, 1919.

THE C. E. TOPIC

May 4.

Our Relation to God.

5. Serving.

Matt. 20:20-28.

Service is a thing required. God expects it of us. Our first parents were given certain definite tasks to perform. They were to dress the garden. Read the lives of any of the great Bible characters and you will find that they realized that God expected something of them. Our Master declared that he was here to do the will of the Father. As soon as he was converted the apostle Paul asked: "Lord, what wilt Thou have me to do?" He realized that he had now become one of the number of the Lord's disciples who were to feel that it was their business to serve rather than to be served. When Jesus,

the Lord, assumed the form of a servant and washed the disciples' feet, he visibly impressed them and us with the fact that it is God's will that all of his children should devote their lives to the ministry of service.

Service is a thing commanded. How often did Jesus give certain definite instructions as to the way He was to be served? The disciples were to preach and heal. They were to go into all the world. They were to concern themselves about His little ones. They were to take no thought of themselves and were to run every risk that the service to which they were called might be done effectively and immediately. In service a strict accounting for the best efforts is required as we learn by the parables of the pounds and talents. The best and safest way to be ready for the Lord's return is to be active in service so that when He appears, He will find one at the task apportioned to him.

It is a fact that we will be serving whether we want to be or not. The one who is not serving God is serving Satan. Who is not for Him is against Him. One cannot serve two masters. In the service of Satan we have a hard taskmaster. He requires our all; gives nothing in return that is worthy and in the end destroys the soul. In serving God we serve our best interests because we then get the most out of life, are happiest and are certain of an eternal reward.

When we dearly love some one we want to be doing something for that one. The friend brings gifts, the parent makes sacrifices. True love never wants to ask itself: How much? It must give because that is the way of showing itself. The devout and faithful servant of God gives God his very best service plus any sacrifice that may be required. A certain missionary society has for its seal an ox with an altar on one side and a plough on the other with the inscription: "Ready for either." It means sacrifice or work. Both are service of the highest type and most acceptable to God.

We must ever keep in mind that service to God is something more than service to man. We serve men for pay or for some personal advantage that may come to us through serving, but we serve God, if we serve Him acceptably, because we love Him. In any service of love the one serving does more than if his services were only for wages. Working for wages makes one feel that all one is required to do is to return the equivalent of the wages received in work. With love this is different. No one can estimate the value of love in money or any other earthly thing. The love of God is beyond estimate. If our love is like His—and to be true love, it must be so—we can never do enough for Him.

Service is needed. No one would survive the helplessness and dangers of childhood, were there not some one at the cradle to serve with loving hands. Among the millions of earth's people there is no one who has not had to accept some service of some kind. Those who are served owe the duty of service to others. The man or woman who has never done anything for another does not deserve having others do anything for him or her. Now God is always serving us. He sets before us the feast of good things that day by day sustains our life. He gives us His protecting care. But above all, He gives us all our spiritual necessities. As a matter of gratitude it is but reasonable to serve Him in return. Yet, gratitude is not the only thing to prompt us. That seems too much like a duty. We want ever to regard our service and opportunity to serve as the greatest of all the privileges offered to us.

Service helps us to grow into greater service. The longer we keep at it the more proficient we are bound to become. As weak children, we are only now learning to serve acceptably. We have follies and temptations to contend with, but as we grow older we learn how to anticipate our Master's desires. We have many notions concerning about what we shall do in heaven, but this we know, it will be a place of perfect service and perfect joy in service.

Again, one of the surest ways of keeping out of sin is to keep in service. The mind busily occupied in doing what God requires has no time to listen to suggestions of the tempter and no inclination to be doing anything else, but the idle one is always the one in the greatest danger of falling into sin.

Service is desiged to make the world a better and more comfortable place in which to live.

It aims to save the souls of men as much as it does to serve their bodily needs. Soul service is the highest of all vocations one may choose.

THE S. S. LESSON

May 4.

Man Made in the Image of God. Gen. 1:26-28; 2:7-9; Eph. 4:20-24.

Golden Text. — "God created man in His own image." Gen. 1:27.

Man is the climax of creation. God made all things that they might serve to His use. He placed coal in the earth, made the earth fruitful and populated it with creatures that man might benefit by what they had to give him. From the very beginning, we note the presence of the second person in the creation. God said: "Let us make man. The longer we live the more are we amazed by new discoveries at the multitude of forces that were placed in the earth that man might find them and use them. Sky, earth, sea, animal and vegetable life, electricity, steam, gravity, the mineral and chemical elements are all so many servants of human kind. Why are we so well served above the rest of the creature world? The only answer we can bring is to be found in the words of the text: "Man in our image, after our likeness."

In what did this likeness consist? Certainly not in physical likeness, because God is a Spirit. It was then spiritual likeness—having a spirit and a capacity for eternal life. The spirit was like God's—pure, holy, and free from the debasing things which would unfit for association with God.

As the crowning glory of creation, man was to have dominion over nature including all animal life as well as physical forces. Being placed in perfect surroundings everything worked together for the happiness of man and the glory of God. Man still has dominion but not in a perfect sense. The animal life is vicious, the earth is stubborn and must be subdued. Fallen man was fit to reign only over a fallen earth and so that was what was given to him. We emphasize the redemption of man so frequently that we pass over the statement of Paul that all nature groans waiting for a deliverance when God shall again be perfectly served there will be a "New Heaven and a New Earth," but this must wait first for the full redemption of fallen man.

That man bore the image of God is shown in the fact that though man had fallen, the Chris, the second Person in the Trinity, could assume human form and lead a perfectly sinless life. Man was a glorified creation of God in Eden and the Christ again glorified man upon earth by coming and assuming human nature and human form.

Of the garden into which our first parents were placed we only know that it was delightful beyond the conception of our human imaginations. All that man needed was there. Nothing was there to impose physical discomforts upon him and he had free communication with God because there was no sin to come between him and his Creator.

There has been much speculation as to what the tree of knowledge of good and evil might have been. We only know what is revealed to us concerning it. It was there as a symbol of God's authority. It was the one thing that was not theirs and the only thing forbidden to them. To maintain His authority God could not have made it easier for them.

In a study of creation and especially the part that relates to man one must turn from the first chapter of the Bible to the last. The first gives us creation, the other the new creation. In the latter the tree again appears; the rivers of Eden surrounded the first paradise; the River of Life appears in the Paradise of God. The first Eden is the scene of man's fall, the second is the scene of his eternal happiness.

That mankind is descended from a single pair, and that pair Adam and Eve in the garden of Eden, must be a fact accepted by all who take the Bible to be a true and inspired account of God's relation to the universe and mankind. We might here discuss the many historic arguments presented to meet the objections of unbelievers, but we are dealing with one another as Christians and believers and so a defense of the Word of God is uncalled for, so far as we go. Let it suffice to say that the school of scientists who hold to a theory that man is a development from a lower type of animals has never been proved to the satisfaction even of those who like to believe the theory. There still remains a gulf so wide between man and the creature world that the only way to account for his being here is to attribute it to a separate act of creation.

The race started with a single pair. Eve was created from Adam's rib and was therefore a part of him, thus typifying equality, unity and similarity. The man Adam and the woman Eve were to be happy in one another's society, one was to be for the other. The idea of polygamy did not originate in the beginning of the race but came a long while later as the result of sin and debasement.

The New Testament passage has to do with the new Adam and the new life. As the old Adam brought in death, so the new Adam brought resurrection

from the dead. To all who are dead and fallen in sin a new man—a new creation is possible. Put on Christ and become a new creature.

PROGRAM FOR THE 23RD SESSION OF THE PACIFIC DISTRICT CONFERENCE

to Convene June 1st to 4th, 1919, at Upland, California.

Sunday morning, June 1st, two mission sermons. "Home Missions," Rev. S. S. Baumgartner; "Foreign Missions," Rev. P. W. Penner.

Afternoon—Childrens' program by the Upland Sunday school.

Evening Gospel services.

Monday, June 2nd, conference sermon by chairman, or a visiting minister.

Formal opening of conference session, introducing business, reports of various committees and workers.

Subject for treatment and discussion: "Midweek Bible and Prayer Hour: What are the greatest obstacles to successful midweek Bible and prayer hours?" Rev. A. J. Neufeld. "What are some of the best helps to successful Bible and prayer hours?" Rev. John Toews.

Gospel services in the evening.

Tuesday, June 3rd, Sunday school convention in the forenoon.

Theme: "What Are the 'Marks' of a Real Sunday School Teacher?" J. J. Eymann.

Theme: "Why Do Some Oppose and Others Neglect Teachers' Training?"—Rev. D. B. Hess.

Afternoon, C. E. convention.

Theme: "What Is the Loss of a Congregation Without a C. E. Society?"—C. U. Widmer.

Theme: "What 'Pastimes' Are Suitable for Our Young Folks?"—Rev. J. C. Mehl.

Gospel services in the evening.

Wednesday, June 4th, Bible hour led by Dr. S. S. Haury.

Conference business session.

Papers to be read whenever suitable: "What Is the Meaning of 'Personal Work' and Do Our Ministers and Lay Members Neglect It?"—Rev. H. H. Adrian.

"Do We Give 'Jewish Missions' sufficient Attention?"—Rev. L. Dirks.

"What Are the Advantages of a 'Correspondence Bible Course' and Should We Urge Our Colleges to Offer Such a Course?" F. F. Jantzen.

"What Could Be Done Towards Closer Fellowship Between the Different Branches of Our People?"—Rev. John K. Lichti.

The Program Committee:

E. J. Neuenschwander.
John K. Lichti.
G. A. Bartel.

MARRIAGE

Ruth - Baer.—On March 9, 1919 Walter Ruth and Ella Baer were joined in marriage by the minister, J. P. Boehr in the parsonage at Summerfield, Ill.

Hirstein - Berger.—On April 9, 1919 Dan Hirstein and Frieda Berger were joined in marriage by the minister in the parsonage at Summerfield, Ill.

DEATHS

Suter.—Ira S. Suter, the sixth child of Adam and Marian Suter, was born near Pandora, Ohio, March 17, 1899. In 1914 he was baptized and united with the Grace Mennonite church. In 1918 he graduated from the Riley township high school. September 8, 1918 he was united in marriage with Miss Levanche Wehrley, of Pandora.

He died April 6, 1919, after a lingering illness of many months. He was conscious to the end, and hopeful of recovery until near the end. He had lived a consistent Christian life, and said he was ready to go. His age was 20 years and 19 days. He leaves his young wife, his parents, 5 sisters, 3 brothers, besides many relatives and friends. Funeral services were conducted in the Grace church, by the pastor, J. F. Moyer, assisted by Rev. W. E. Chiles of the Methodist Episcopal church.

Bieler.—Emma Amanda Bieler (nee Graber), was born June 16, 1855 in Pennsburg, Pa. As a young girl she became a member of the Reformed church at that place. On December 25, 1877 she was united in marriage with Willoughby Bieler, who together with one son and one daughter and two grandchildren mourn the all too early departure. As the children grew up she felt that in order to wield the best possible influence on the little ones, both parents ought to belong to the same church. Consequently she transferred her membership to the Hereford Mennonite church. This change she did not make with a feeling of sacrifice, but with a wholeheartedness which showed itself in every activity.

On March 20 she was called to her home with her Master at the age of 63 years, 9 months and 4 days, after a long illness in which she gradually wasted away until no more strength to live remained. Funeral services were held on March 25, on which occasion Rev. E. S. Shelly spoke at the home and her pastor Rev. D. J. Brand at the church after which the weary remains were laid to rest in the adjoining cemetery.

Bechtel.—Elizabeth C. Bechtel, daughter of Nathaniel and Susanna Clemmer Mechtel was born January 27, 1883 in Hereford township, Berks Co., Pa. On Nov. 5, 1898 she united with the Hereford church being baptized on confession of faith in her Redeemer. This troth she faithfully kept to the end with a devotion which she brought to all her tasks and duties. Her ambition for usefulness and devotion to her tasks opened the way to larger usefulness and responsibility. At the time of her death she was employed at the municipal court of Philadelphia. She will be missed in the families of brothers and sisters where she always brought cheer and love. She will be missed because of the splendid example of Christian womanhood she set wherever she went. Little suspected, death had been lurking in her apparently vigorous body some time and her end on March 30 came as a shock to all at the early age of 36 years, 2 months and 3 days. She leaves to mourn her sudden death three sisters, two brothers, and a number of nephews and nieces.

Funeral services were held on April third in the Hereford church after services had been held the preceding evening at the home of her brother conducted by Rev. N. B. Grubb. The services at the church were in charge of her pastor Rev. D. J. Brand asisted by Dr. O. S. Kriebel and Rev. McKee.

NEWS OF THE WEEK

$4,500,000,000 IS AMOUNT OF LOAN

Washington, April 14.—Terms of the Victory liberty loan have been announced by Secretary Glass. They are:

Amount, $4,500,000,000, over-subscription to be rejected. Interest 4¼ per cent. for partially tax exempt notes convertible into 3¾ per cent. notes wholly tax exempt. Maturity four years, with treasury reserving the privilege of redeeming the notes in three years.

The 3¾ per cent. notes to be issued later, may also be converted subsequently back into 3¾ per cent. notes.

The 4¾ per cent. securities are to be exempt from state and local taxes except estate and inheritance taxes and from normal rates of federal income taxes. The 3¾ per cent. securities are exempt from all federal, state and local taxes except estate and inheritance taxes.

The size of the loan was much smaller than had been anticipated by most financial observers, who looked for an issue of about $6,000,000,000 in view of Secretary Glass' past statements that the loan would be five to six billions.

This will be the last liberty loan Secretary Glass explained, although there will be other issues of government securities to finance belated war expenditures. These will not be floated by popular campaigns.

None of the past issues of liberty bonds are convertible into victory loan notes, and there are no specific provisions in the terms of the victory issue serving directly to maintain market prices of past issues.

TOLL OF CYCLONE IN THE SOUTHWEST IS VERY HEAVY

Dallas, April 11.—The death toll in storms Tuesday night and Wednesday in northern Texas, southern Oklahoma and part of Arkansas is put at nearly 100, while several hundred persons are reported injured. The property loss is high, probably several millions.

The known death list totaled ninety-seven at the last tabulation. Indications were this will be increased when crippled wire lines are restored to the small villages in north Texas, where the heaviest loss of life occurred.

Damage to crops probably will run very high, as the principal products raised in Texas were at the stage most easily affected by heavy wind and rain.

The counties most seriously affected in Texas were Grayson, Fannin, Hunt, Wood, Vanzandt, Wichita, Collin, Camp and Titus. In Oklahoma, Bryan, Cotton and Pontococ counties suffered greatest damage.

The oilfields of Wichita county and southern Oklahoma suffered hundreds of thousands dollars damage in wrecked oil rigs and machinery.

Rescue and relief work continued all last night. Fifty tents were borrowed from the Woodmen of the World lodge, in convention in Dallas, and rushed to Leonard, Tex., where five are known to be dead and fifteen injured. The Red Cross also has started relief work in many of the devastated areas.

According to dispatches from all parts of the storm stricken districts today, thousands are homeless. In many districts, physicians were reported unable to care for all the injured; hospital facilities are lacking and medical supplies were badly needed.

Churches, city buildings and schoolhouses were fitted out as temporary hospitals. Three separate storms covered a wide area, stretching from north central Texas into Arkansas.

RAILWAY MEN ARE TO GET INCREASE OF 65 MILLION

Washington, D. C., April 11.—Wage increases to the Brotherhood of Railway Trainmen, aggregating $65,000,000 a year, it was learned are to be announced by the railroad administration within a day or two.

This increase will bring wage advances under government administration of the railroads to an aggregate of $9'0,000,000, while the railroad companies in 1916 and 1917 raised wages by $350,000,000 making a total increase in three years of $1,260,000,000.

Railroad officials declared that this vast wage increase in the last three years had more than absorbed all additional revenues from higher rates charged for freight and passengers. The interstate commerce commission, it was recalled, allowed the railroad companies to increase rates in 1916 and 1917 by upwards of $100,000,000 a year.

Last year the government added more than $1,000,000,000 in revenue from rates. Accordingly as the railroad officials figure it, rate increases in this period have aggregated $1,100,000,000, while the wage increases have amounted to $1,260,000,000, the latter exceeding the former by $160,000,000.

GERMANS ASKED TO SEND DELEGATES TO VERSAILLES

Paris, April 16.—A formal invitation was sent by the council of four today to the German government to send representatives to Versailles for the meeting of the peace congress on April 25. No reply had been received, but it is expected that the German delegation will reach Versailles about April 24. The complete German peace mission probably will number about 200 persons.

The treaty will be handed to the Germans April 25.

If the Germans have plenary powers it will be signed almost immediately; otherwise it will first be submitted to the German government at Weimar.

Separate treaties will be presented to Austria, Turkey and Bulgaria within a few days after the Germans arrive at Versailles.

As soon as all treaties are signed, a period of 20 to 30 days will be permitted for ratification by the allied governments.

When two-thirds of the governments have ratified the treaties they become effective.

President Wilson is expected to call a special session of Congress for this purpose not later than June 1.

Easter Services for Sunday School

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The Deity of Jesus Christ.
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The Personality of the Holy Spirit.
The Deity of the Holy Spirit and the Distinction Between the Father, Son and Holy Spirit.
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VOL. XXXIV. BERNE, INDIANA, APRIL 24, 1919. No. 17.

IN MENNONITE CIRCLES

The Eastern District conference will this year be held in the Perkasie (Pa.) church, convening on May 4, with a communion service in fellowship with the congregation. Rev. H. G. Allebach will preach the preparatory and baptismal sermon. The brethren will preach short communion sermons. All the ministers present will assist in the distribution of the Supper, Revs. Reed F. Landis, V. B. Boyer and J. W. Swarr will speak to the Sunday school in the afternoon. The retiring president of conference, Rev. W. H. Grubb, will preach the annual sermon at 7:45 p. m.

Rev. A. M. Fretz will begin a course of Catechetical instruction in the Deep Run (Pa.) church the first week in July. At present a class is being instructed in the Perkasie church.

Brownsville, Pa. church will celebrate the Lord's supper on May 25. Since January most of the services in that place have been in charge of Rev. J. W. Swarr and Evangelist Rudy Gehman.

Evangelist Warren S. Shelly has just closed a series of meetings in Perkasie.

The choir of the Souderton, Pa. church, under the direction of Bro. H. A. Alderfer successfully rendered the sacred cantata "Redemption's Son" on Easter Sunday evening.

Sister Maria Penner was consecrated a deaconess in the Mennonite church at Beatrice, April 13.

The Northern District conference will hold its annual meeting on June 15, in the Salem church, Munich, N. D.

Rev. J. B. Epp has accepted the call of the Pretty Prairie church, Kansas and expects to assume the pastorate about May 1st.

Rev. Christian Hege, resigned the pastorate of the Salem church Freeman, S. D. He and his family are arranging to move to California.

The directors of the Bethel Mennonite hospital of Mt. Lake, Minn, report with gratitude that the debt which so long worried them is now fully paid and a substantial sum still remains in the treasury of the institution.

Prof. J. C. Hartzler of Bethel college and Rev. J. J. Ratzlaff have been making an extended trip to Oklahoma in the interest of school matters.

ACTIVITIES OF THE ALTOONA MISSION

Altoona, Pa., 2200 11th Ave.,
April 11, 1919.

We have again reasons to rejoice for the rich blessings of God which we are continually perimtted to enjoy. We enjoyed a rich spiritual feast in the past 5 days while Rev. W. S. Shelly was with us.

The meetings were well attended and much interest shown in which seven more precious souls decided for God and His cause.

The spiritual Manna that fell in the hearts of these converts being mixed with faith brought them to the great confession of which the Savior said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." May God's blessing rest upon him and his work as he goes to the other fields of labor.

We have again experienced that God is all powerful and no soul has fallen so low but what Christ in His marvelous love will reach down and save to the uttermost all who come to Him.

We praise God for answered prayer. The father for whom we requested prayer, heeded the call and came out on the Lord's side the last night of the meeting. Oh, what a change.

The Bible which he hated and threatened to burn, he now loves and carries with him wherever he goes, and makes use of every opportunity to witness for his Lord and Savior. "The Gospel is the power of God unto salvation."

We thank you, dear friends for remembering him before the throne of God.

There is power in prayer. Oh, what a privilege that we can pray for one another and have a share in the blessings.

Will you join with us in praying for a family who have recently moved on this hill? They belonged to another denomination and were active workers, but have drifted away from God. Their son 10 years old has witnessed the joy of sins forgiven, and is praying so earnestly that God might save his parents.

Our Sunday school is growing, last Sunday we had our record-breaking attendance, there were 84 present, with the cradle roll our attendance was over 100. New families are continually moving on this hill and we are still looking for better attendance. We need your prayers.

We had another impressive day last Sunday. Brother A. A. Snyder brought the word to us in the morning and Rev. Yoder from Roaring Springs at night, at which service five children were consecreated and eight precious souls united with the church. Five souls were received into church by baptism and three came to us from other denominations. We also observed the communion. 31 souls partook of the sacred emblems, Rev. J. Snyder officiating.

Again we wish to thank all who remember the work for the garments and the contributions for the workers' home and God's cause that we may be able to do more efficient work. Here is an opportunity to invest which will count for eternity. May God abundantly bless and reward all donors. Pray that we at this place may like Joshua, be courageous and go onward because I believe Jesus is coming soon.

May God bless you all, ever keeping in mind the words of our Savior: "It is more blessed to give than receive." In His service, **Elizabeth Foth.**
2200 11th Ave., Altoona, Pa.

NEW YEAR'S NIGHT IN VILLAGE GNADENFELD

Cornelius Enns.

It was a proud moment in my life when mother yielding to my petitions, told me, "You are old enough now; you may attend the Wochselgesang in the church next New-year's eve." This communal concert in the village church was in a way a greater event than the annual fair in the large Ukrainian village Tokmak with all its grapes, lemonades and shows, greater even than a trip with father on a load of wheat to Berdiansk on the Sea of Azov, more than fifty miles to the southeast.

I meant to be good and wide awake during the exercises, but I have not felt satisfied with myself since. For when all the congregation at a late hour knelt down in prayer and then rose for more singing, I remained kneeling till some of the boys woke me. The boys afterwards teased me and told me I had snored, which I denied. Besides nobody would have heard a little snoring when all the village was singing to receive the New Year.

Really, the Gnadenfelders were born singers, nightingales, excepting a very few of us, and we few knew enough not to spoil the concert. Our village school teacher was known in all the Molotchna colony of more than 50 Mennonite villages as one of the best singing teachers and bass singers. His experience and enthusiasm were always ready to co-operate with the four able song leaders of the Gnadenfeld church.

I had always longed to see our church at night, illuminated by candles placed in holders that with their reflectors were attached to the white walls. I remember the shadows lining the concentric rings of the high white ceiling, a few glittering large ice figures on the long Gothic windows, a comfortable heat rising from the two iron heaters that eagerly consumed the wood the two venerable old deacons furnished.

The service does not begin un-

til that little door in the corner opens and the 4 ministers and 4 song leaders proceed from it to take their seats on the rostrum and the high pulpit. I knew how that minister's room in the corner looked inside. For when we boys last spring helped to hang the garlands and festoons our village school girls had woven of tulips and foliage and to decorate the church for the closing exercises of our village school, some of us boys sneaked in and curiously viewed the room. There was a large picture of a man there with the name "Menno Simonis" printed under it. The man had a very big beard, was not clean shaven like our ministers or the other men of the congregation.

No audience and no critics were known at these communal concerts. If you came to attend you were welcome and were assigned as singer either to us boys and young men in the north gallery, or to the girls in the south gallery, or to the men and women on the main floor, or the ministers on the platform, and you would sing with your section which now would sing alone, now join with one or more of the other sections, now merge itself into the general chorus, each section had one of the above mentioned song leaders at its head.

It was a glorious, triumphant reception that we gave to the incoming year, one of the seventies under the Julian calendar.

The Gnadenfelders were original and liked to be original, but it may well be they borrowed this New Year song service from Zinzendorf's brotherhood with whom they were very friendly.

Subsequent years have been ushered in even more grandly, organ and musical instruments entering the church service, unless, indeed, this great cruel war put such heavy burden of grief and distress on the singers of Gnadenfeld that they lost the power and desire to sing.

May the God whom their concerts and singing glorified soon raise the curtain, and may a period of reconstruction again inspire them to greet 1920 with songs to the Highest!

CORRESPONDENCE

Perkasie, Pa., Church.—Evangelist Warren Shelly is assisting the pastor is a series of special Gospel meetings this week, April 13 to 20th.

Rev. A. M. Fretz announces his spring communions as follows: Perkasie, May 4 in connection with convening of Easter Conference. Revs. J. W. Bagley and D. J. Brand will preach on the occasion. On the evening of the 3rd will be preparatory and baptismal services when Rev. H. G. Allebach will assist the pastor. Deep Run, May 11th; Bowmansville, May 25; Springfield, June 1st.

Allentown, Pa.—On March 31, the members and friends of the congregation of the First Mennonite church agreeably surprised their pastor Rev. V. B. Boyer. On answering the ring of the mail carrier's first morning call he was given a pile of letters and on each successive visit of Uncle Sam's delivery service during the day the offense was repeated. As if this was not enough, several ladies called in the evening and presented him with a still more substantial token of their love and appreciation in the form of a purse containing thirty-six dollars. The day proved to be a very happy one for our pastor and his family. Was it not an odd coincidence that this day was also the pastor's birthday. But we shall refrain from saying how old he became.

On Palm Sunday evening a catechetical class of thirteen joined the church. Four others transferred their membership to our church by letter. This is perhaps the largest number of new members that the Allentown church has received at any one time in its history.

The church was beautifully decorated with palms and ferns donated by the choir for the occasion. We are very happy as we see the results of hard and persistent work; also to note the bright prospects for the future. God's Spirit has been with us and we hope and pray that it may continue in our midst and that we may be its willing instruments for the glory and honor of God in Allentown.

The names of those in the Catechetical class follow:

Melvin Shelley, George Kummery, Irvin Rickert, Warren Nuss, Floyd Frankenfield, Helen Nuss, Florence Beidler, Mary Beidler, Esther Musselman, Gladys Moyer, Lynn Schantz, Joe Schantz, and Marguerite Schantz.

Mr. and Mrs. John Shelley and Mr. and Mrs. Lewellyn Shelley joined by letter.

We are at present in the midst of the City Church Federation Evangelistic campaign. It is a great pleasure to meet Christian men and women of other denominations who are just as much interested in the work of the Master as we are. The joy and encouragement of Christian fellowship is a great factor for the upbuilding of the Christian church. By uniting, the Christian forces are able to bring about reforms that have long lain heavily upon the hearts of Christians of all denominations, but which singly, we were not able to accomplish.

Correspondent.

Upland, Cal., March 31, 1919.—The congregation had just enough time to re-organize its work after the opening of the new year when the second wave of influenza struck the community and again all public gathering places were closed for four weeks.

Mr. A. J. Ledig was elected deacon of the church while E. H. Haury was made superintendent of the Sunday school.

January 5th five young people upon their confession of faith were baptized and taken into church fellowship, four others were accepted by letter. The following Sunday Holy communion was observed.

The week of the 5th of January was prayer week. At these meetings our pastor, Rev. J. C. Mehl, Rev. Albrecht of Kansas and Mr. and Mrs. P. W. Penner of the Los Angeles mission spoke.

Grandfather Louis Ledig passed into his reward.

Church was closed from January 13 to February 17th on account of the influenza.

Feb. 23, Rev. J. B. Baer of Santa Monica preached a masterly sermon on "Be Thou Prepared." We were glad to have Mr. Baer with us.

March 9, Rev. Albrecht of Kansas addressed the patients and workers at the Alta Loma Sanitarium.

March 16, Dr. S. K. Mosiman president of Bluffton college and seminary, addressed the congregation on educational work, in the interest of which he was visiting the General Conference churches on the Pacific coast.

At the church meeting of March 27 the dates for the Pacific district conference were accepted, namely June 1 to 4. This will be a great time for the church and its workers, many blessings will be forthcoming. One of the principle questions for discussion will be the joining of the Pacific conference with the Bethel college corporation. As a church we wish to extend a hearty welcome to all who expect to come to Upland during the conference. Visitors from the east please note and make arrangements to come during this blessed session.

At this writing the third wave of influenza seems to have come upon the community. This time the epidemic is of a milder character.

There are now six patients at the sanitarium. Rev. D. B. Hess of Menno Washington is confined. Let us all unite and pray for his speedy and complete recovery. The sanitarium needs and especially solicits your help.

The Correspondent.

THE WAR AS A FACTOR IN THE CENTENARY MOVEMENT

R. H. Hertzler.

(We are obliged to Rev. H. D. Penner for the following article prepared by Dr. R. H. Hertzler of the Mennonite Bethel Hospital of Newton, Kansas, and read by him before the Epworth League of his own church. Dr. Hertzler spent eighteen months in the U. S. army as a lieutenant and a captain of the Medical corps. As Bro. Penner writes, Dr. Hertzler "seems so sane and practical and so entirely in harmony with the doctrines of our church" that we feel our readers would be glad to read his impressions of the war in relation to a great movement now undertaken by a great Christian body.—Editor.)

The German ex-Kaiser has no monopoly on the Lord God Almighty. Recent developments in the world drama seemingly give proof of judgment rather than of blessing on the head of the erstwhile monarch. It is given to all people who believe to invoke and expect the assistance of the Almighty in a work for the Christianizing of individuals, nations and the world. It is He "who hath measured the waters in the hollow of His hand, and meted out the heavens with a span and comprehended the dust of the the earth in a measure and weighed the mountains in scales and the hills in a balance. It is He that sitteth above the circle of the earth and the inhabitants thereof are as grasshoppers. Lift up your eyes on high and see who hath created these. For that He is strong in power, not one is lacking."

For the Christian peoples to realize the greatest good for themselves for Christianity to reap the greatest harvest, it must appreciate and believe in the all-powerfulness of their God and then to obey His command: "Go ye and make disciples of all nations."

There is a wealth of material for discussion in the details of the

Centenary movement: evangelism, religious, education, social uplift, Christian citizenship, humanity, etc. But to me the Centenary idea is expressed in a nutshell: "Go ye and make disciples of all nations.

In trying to evangelize the world, as is the purpose of the Centenary movement, we cannot lose sight of the necessity of thoroughly Christianizing the so-called Christian nations. I mean by this that the church has a big work and a big responsibility within its own home sphere before it can be assured of the success of its missions. And all these nations have had, in the past four years, many millions of men engaged in a work endangered by hatred, fostered by lust and nourished in bloodshed and destruction. The minds of these millions of men will certainly be a factor in the success or failure of the Centenary movement. These men have had strange thoughts, although sometimes I have thought that the majority of soldiers think very little. One does not dare allow the mind to wander often or long because under great nervous and physical stress thoughts run along strange channels and arrive at strange conclusions.

A little time under actual battle conditions brings a peculiar philosophy to a man who thinks only a little. I judge every man works out his own philosophy and has his own line of reasoning. In the first place one quite unconsciously releases from his mind all excess baggage, bric-a-brac and non-essentials; all sham is stripped away. After this thorough combing out he finds that he has just two things left, desire for life, and faith. It is the latter which concerns us here.

It is perhaps true that fatalism is ignorance. And yet to these men on the line there is an easy tendency toward fatalism. So many marvelous, miraculous things happen every day that the average soldier quite naturally drifts into a fatalistic view. Shells burst around him constantly, perhaps killing or injuring his close companions, and day after day he goes unscathed. It is a part of the fortunes of war. He has his gun knocked from his hand by a large shell fragment, or his helmet is torn off his head by shrapnel, or a large tree cut down by an exploding shell falls within inches of his head, or his dugout is blown to bits, or bullets pass straight through his chest or even his head without injuring him seriously, and many other things, really uncanny escapes are as common almost as machine gun bullets that whine through the air. He doesn't know why he isn't killed and he doesn't go far to inquire. He explains it away by saying, "Well, that bird didn't have my number. The shell for me hasn't been fired yet. It is probably back at Essen still, or perhaps Frau Krupp hasn't made it yet." It is this process of mind that the Centenary movement must combat. Fatalism is not faith; it is not only ignorance but it is disbelief bordering on atheism.

In spite of the glowing magazine articles eulogizing the religion and the purity of the average soldier, and enlarging on the beneficient effects of war, I am here to say that in my mind there is not one single feature about war that draws a man closer to God. It is a well known fact that both England and France and more especially France, are rapidly drifting toward atheism and this in the face of four years of war. I have it from good authority that church attendance in France is at its lowest ebb and that all the immorality, vice, looseness of all kinds, physical decline, decrease in population, is due directly to this. The Centenary movement must grasp this opportunity to set the church back on its feet, to prove to the world its divinity, and to interpret the Christian religion in terms of reality. If I read the Centenary literature correctly I seem to see to great a tendency to secularize our religion. I want to leave this thought; if the church of the Centenary movement expects to get the soldier or ex-soldier it must preach pure, unadulterated, straight from the shoulder of Christianity. The man who has gone through hell for a cause is not going to be coaxed into heaven by an appeal to his social instinct, or his intellectual nature, nor his stomach. It must be the Gospel of Jesus Christ without embellishments.

The faith that a Christian man has in God, in Jesus Christ, is like a cloud by day and a pillar of fire by night. I have often pondered over what effect this war would eventually have on the religious thinking of American men. Sometimes I am fearful, and I must confess Iam more often fearful than I am cheerful. Every man on the line, exposed to shell fire, never knowing when the next one will get him, has occasional periods of quiet when he can think and does think. And then if he does think he says to himself, "Is there really a God who loves us on this earth, who cares for our well being, who counts the hairs on our head and who mourns over the loss of a sinner?" You will admit that such thinking is not only confined to the soldier. If a man believes in a God, this God develops into an abstract sort of a being whose business is such that a mere man is entirely too insignificant for his personal attention. He doubts. I must admit that one's faith gets a jolt occasionally. You notice I am not orthodox—I am not trying to be—I am telling facts. How can a just and merciful God in His justice and mercy permit such a catastrophe to embrace the entire civilized world; how can He look upon all the anguish, pain and suffering, the terrible terribleness of war, the manifold heartaches, the burning tears, wrecked homes, and not in His justice and mercy call a halt. I don't recommend this line of reasoning to you, but one wonders and wonders in spite of himself; and the church must answer these questions. Couldn't there be some other way of adjusting differences? Couldn't men's hearts be changed by some other means than by promiscuous bloodshed? Could not the Supreme Being have planted in men's being an overpowering yearning for peace which would affect not only single individuals but whole peoples and all peoples alike? What is the matter with Christianity? Where has it failed? Why has it failed? Has it failed? Here is where a man's faith, if it is firmly established by trial, comes to his rescue. There is nothing the matter with Christianity, it has not failed. It has never been applied on a large scale! At no time during the entire two thousand years of Christianity have the teachings of Christ been given a fair trial. His precepts have never been followed, they have never taken firm root. Never have the nations as such become as little children, receptive, ardently endeavoring to seek the whole truth. Therefore war.

But what about the man who hasn't this faith? Perhaps you can conceive from that what I think the task of the Centenary movement is, both as to the individual and as to the nations that have been affected by the war. The faith of the Christian makes him believe that the teachings of Christ are as applicable to nations as to individuals, and that the same attitude as a true Christian has to his fellow men, is possible between nations.

This brings us to a brief discussion of the attempt of the democracies of the world to establish, by force of arms if need be, a League of Nations, and its relation to the Centenary movement. All the schemes for the peace of the world thus far have failed to keep peace. Militarism has not brought peace, democracy hasn't produced it, education has not been equal to the task. The Centenary movement asks: "Why not try Christianity?" and I hear the whole world echo, "Why not!" Personally, I have never been in favor of organized power to enforce peace, and have never approved of the so-called League of Nations. I do heartily approve, however of the ideals as expressed by such a league and I believe more would be accomplished for the peace of the world if those ideals were made to spread over and permeate all the world by concerted, organized effort, rather than to try and force them on unmolesting peoples by combination of military power or high handed diplomacy. Holding that view, I can see a wonderful field for the Centenary movement. People the world over are now in a plastic state of mind. We have done things no one ever thought possible, we have thought along different lines, have had manifestly different interests and many have seen and experienced life and the depths of things as never before. So the people of the world generally now will adopt ideas and ideals we never thought possible before. Therefore this is the psychological movement for the church to make its biggest organized endeavor to mold the hearts of the world, to hold Christianity up in its true light, and to fight fatalism, atheism and indifference to the last ditch.

The greatest test of the faith and power of the church is at this very time. At a time when people have slurred at and decried the very foundations of Christianity, at a time when we have been told that this war has proven Christianity false and has shorn it powerless to cope with the problems of modern civilization, at such a time of greatest extremity, the church should find its greatest opportunity. And thus at a most opportune time we find the church coming to its full strength and through the Centenary movement prepared to refute all charges of incompetency and inadequacy, and to furnish a tremendous impetus to Christian living and ideals. "He hath sounded out the trumpet that shall never call retreat."

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EDITORIAL

The following news item which has been going the rounds of the newspapers in the United States has probably reference to the Hutterish communities located in the northwest and was no doubt inspired by false kind of patriotism that would lend itself to deeds of violence and lawlessness upon any kind of flimsy excuse. While the Hutterish Brethren have many things in common with the Mennonites they are, and always have been, a distinct sect. For these dissatisfied persons to group them and all kinds of non-resistant people as Mennonites, shows how ignorant and careless they are in their threats of violence:

Edmonton, Alta., April 16.—Strained relations between Mennonite settlers and returned soldiers in Alberta province have reached the breaking point. The Great War Veterans' Association adopted a resolution recommending that steps be taken to throw the Mennonites out of Alberta unless the Provincial Government moves in the matter.

The Mennonites, many of whom moved to Canada to avoid military service in the United States, announced themselves as conscientious objectors, and were classed as such by Canadian authorities until returned soldiers and others made formal protest.

Shortly before the armistice was signed a compromise between the government and the Mennonite settlers was announced, the principal terms being that the Mennonites would not do military work, but would participate in patriotic movements and subscribe to war loans.

In recent months returned soldiers have been taking up farms in Alberta, many of them situated near Mennonite holdings. Feeling has become so bitter that the Great War Veterans' Association in various provinces has threatened to demand dismissal from office of persons responsible for the immigration of the Mennonites.

The sect specializes in agricultural colonization and developed properties in North and South Dakota, which they eventually disposed of for several hundred thousand dollars.

The article would lead one familiar with Mennonite affairs to question nearer every statement it contains. However, Mennonites were solicited to settle in the northwest by the Dominion authorities as far back as the early seventies when thousands of them were preparing to leave Russia and to make their offerings more attractive, the Dominion government guaranteed freedom from military service. A guarantee which they during the late war felt they had at least to appear to respect. When we remember that one of the reasons why Canada entered the great war was to show a great power that it could not make a "scrap of paper" of its most solemn obligations, we are led to question the intelligence or the sense of justice of those who now would have their own Canadian government make a scrap of paper of the obligations to which it committed itself. That the Canadian government obligated itself to respect the conscientious objections of Mennonites and others is well authenticated by documents. A report of the committee of the honorable, the Privy council, approved by his excellency, the governor general in council on the 25th of September 1872 contains among other statements, the following enotation of Sec. 17, of Act 31, Victorin chapter: "Any person bearing a certificate from the society of Quakers, Mennonites or Tunkers, or any inhabitants of Canada of any religious denomination, otherwise subjected to military duty, but who, from the doctrine of his religion, is averse to bearing arms and refuses personal military service shall be exempt from such service when balloted in times of peace or war, upon such conditions and under such regulations as the governor in council may, from time to time prescribe." To this is added over the signature of the clerk of privy council, this ruling: Under this section all the persons above mentioned, and the Mennonites are expressly included are absolutely free and exempt by the law of Canada from military duty or service either in time of peace or war."

Furthermore, the director general of national service, R. B. Bennet, wrote January 8, 1917, to a committee of representatives of Mennonites of Western Canada: "The terms of the Order-in-Council under which the Mennonites settled in Canada, guarantee their freedom from military service. Canada will respect to the utmost its obligations under that Order-in-Council." In the light of such documents we feel free to predict that Mennonites will not be thrown out of Alberta by a mob and officials will not be dismissed for enforcing a sacred obligation made long ago by the Dominion government. Mob violence is an unhealthy recreation anywhere. The Canadian N. W. police are on the job and the Canadian officials have a way of enforcing the obligations of their government.

A CRITICAL SITUATION

The normal schools, colleges and universities all over this country are reporting that they have but few students preparing to teach this year. And of course there are no men. The Bureau of Education at Washington, reports an enormous teacher shortage all over this country. Thousands of schools have been closed all year or a part of the year because no teachers were available. The shortage is greatest where the salaries are lowest and the conditions hardest but such a situation eventually affects all schools and all children.

Investigation shows that a large proportion of women are entering business, social work, library work or nursing who under normal conditions would have entered the teaching profession. Teaching was almost the sole woman's profession several years ago. It is no longer. Other occupations which are socially and financially more desirable have been opened to women. Fifty or seventy-five years ago when the men were rapidly leaving the less desirable teaching positions and going into other business or professional employment, the newly emancipated women took their places. Now the women in turn are leaving. Who now will fill the vacant school rooms? School officers all over the country are trying to solve this problem. A teacher famine is upon us.

Such a condition can be removed only by removing the causes, by larger salaries and a better social status for the teacher. It is useless to tell teachers to stand by the schools even if the salaries are inadequate. It is an insult to the intelligence of of the profession for rich business men, farmers and professional men to give this sort of advice to teachers. The plumber who fixes the bath room earns six dollars a day, and the carpenter who shingles the house gets five. The teacher of our children works for two-fifty or three dollars. It isn't right. But that isn't all. It isn't good business. If teaching is worth doing well, if the boys and girls are worth being well taught and well cared for in the schools, then the salaries must be raised so that the schools will attract men and women who can do that kind of teaching and give that kind of care. Is a two-fifty teacher good enough for your boy? Boards of Education must realize that men and women with brains enough to be good teachers will also be able to see where the best positions are, in teaching or in business.

Teachers have always been at a disadvantage socially. That is the way it works out in American society; a poorly paid profession will be poorly thought of. Teachers have themselves tried to put a social hedge around their profession and have tried to bolster its falling social credit. But it has been without avail. The men and women outside have not been impressed. There is the story of the New York working girls' club putting up the placard, "No Servants Admitted," to exclude household domestics, as though one were intrisically better than the other. But the banker, merchant, doctor or lawyer looks at the teachers, in spite of their social fences, as two-fifty people. Who are right? Certainly not the teachers, whatever may be said about the others.

The only way to save the teaching profession from the rapid disintegration which has increased in speed, but was not started by war conditions, is to establish a salary schedule which will enable teachers to live as comfortably and as well as the members of other professions do. If the superintendent of schools is not as capable a man as the judge or the mayor of the city, he ought to be unless he is unworthy of his position. If he is, he should be as well paid. He should have as good an income as any lawyer, doctor or merchant in the community which employs him. Teachers should be able to live, dress and travel up to the standards of their communities. And these standards

are essential for the teachers because they are the teachers of our children. There is no charity in the matter. We will get in the school room or elsewhere about what we pay for and not much more.

If public education is to continue to be worthy of public effort it must have vastly more support and that right early. Several years of conservation and niggardly support how will be disastrous. More money is the one thing most needed by the schools now.—Harry G. Good, Ph. D. of Bluffton College in the Christian Evangel.

RESURRECTION

(From an Easter address delivered by Chaplain Albert Leo, of the Alpine Chasseurs, who is at present in the U. S. in the interest of the Franco Protestant churches.)

I am now conveying to you the greetings of the kingdom of the dead; although that seems hardly a worthy Easter message. For four years I have lived among graves, large cemeteries with thousands of poor graves lying side by side like an army at rest, and lonely graves under the trees in the woods, or scattered on the hills. For years I have lived among the wounded and the dying, and the dead; under circumstances that I will refuse to give you any description of it. I have walked as close to the great valley of death as a human being can do, and I have dared to look right down into it. Whosoever has patrolled along the frontier, and surveyed that kingdom can never see the world with the same eyes again. He discovers the futility of the futile, the uselessness of the useless, and the vanity of what is vain. He wonders how people do not see that way, and how they can go on living ordinary lives, as if they were to live on eternally in this world.

Now the password heard in that sombre kingdom is **"Resurrection."** Not that I ever watched or hoped to watch any one of those torn up bodies stand up and walk again. Not that I hoped, if I myself were taken down, that my body might be miraculously restored to life. From the horror of dissolution itself rose the certainty of life. A man can not become nothing but that heap of sad remains, bones and corrupt flesh cannot be a definite goal of all that hope, of all that will, of all that love. No, no, it is impossible.

Every year we witness the splendid signs of life springing up again, after the white and desolate winter. In the trenches near Thann a shell had cut down an apple tree across our trench, and we had to bend our heads to pass under it, as one had not dared remove it. In spring time it was white with flowers, as it still had its roots in the soil, and those who could stop to think, muttered, "After death, resurrection."

When we look at our ruined churches in France, when we weep over their sad condition, just some walls remaining sometimes, or burnt stones, we feel confident again and we hope "after death, resurrection." Even so our Protestant congregations, being so few, so discouraged, may doubt and fear for their future. Think of their best sons lying in all those graves, along hundreds of miles. They wonder if their spiritual forces are not struck down. But we still remain, some of us, to cry out to these churches as long as we live, "Not death, no, not death, but resurrection."

This Easter day is not like another Easter. It is not simply a celebration of the past, it is a promise of the future. It is a hope, it is a call to set to work again, to restore what was destroyed, to wake up that which sleeps, to revive that which is dead. Take your share in this resurrection day.

THE C. E TOPIC

May 11.

The Lure of the World. 2 Tim. 4:10; 1 John 2:15-17.

We think of a thing associated with hunting and fishing as a lure. It is designed to be the most effective instrument for taking the victim and destroying it. No word could be better applied to the attractions and efforts of the world to lead men's souls to destruction than "lure." Note first, that a bait or lure is deceiving. It appears to be a good thing to the victim until the victim finds himself hopelessly caught. The first lure thrown in the way of man was in the Garden of Eden. Satan, in the guise of a most attractive personality, made certain promises which seemed to hold good things to our first parents. These promises were a deception. He has not changed in his methods very much since that time. He holds out the promise of happiness of gratified desires, of personal advantage and of freedom from restraint, only that in the end his victims will be helpless in his hands. The trapper or the fisherman will spare no pains in endeavoring to find and use the most attractive bait to be secured. They know very well that a greater portion of their success is assured when the bait is the most attractive. Observe how, that Satan endeavors by every force he commands to make sin attractive. He surrounds the victim with the most congenial of companions, he appeals to his sense of the beautiful and paints sin in the most delightful colors. He knows the likes of the appetites to a nicety, physical and mental delights are his specialty —but the end. How horrible! It is like the adder that bites with the sting of death. It is like the cup, bright, red and sparkling that conceals the deathly poison for body, mind and soul. It is a rule with the hunter and the fisherman to learn all about the habits, the loss and dislikes of their victims. You must go to the clear, cold streams for trout and to the woods for deer. You must go when they are most easily caught and have the least suspicion of danger. No one understands human nature better than the devil. He knows when to flatter, when his victims are least on their guard and when they are last awake. Our only safety from his wiles is to be always on the alert because he is always on hand and at the times we think we are surest of ourselves, he knows how to cause our downfall. Another rule of the hunter and fisherman is to go where their game is. No one would think of fishing in a cistern or gunning in a city. Be it remembered that wherever men are, Satan is sure to be. He has associated himself with the very best as well as with the very worst. He spares no man, woman or child in his determination to bring destruction upon them. Many a father or mother has felt safe in the thought that their boy or girl was safe in what they supposed to be good company only to discover, when too late, that they were not beyond the possibility of falling. Many a Christian has thought he was beyond the possibility of falling. Many a Christian has thought he was beyond temptation when he had for friends good men and good women or when he was in good surroundings, only to learn that the tempter has a way of breaking into every circle. If he did not hesitate to enter Eden, and, if he would not spare the Son of God in his endeavors to destroy, we may rest assured that he will come no matter where we happen to be and try and destroy us by that lure which he knows will appeal most strongly to our natures. Another rule of the successful fisherman is to "keep yourself out of sight." The devil knows how to do that. He is a master of camouflage and knows how to make evil look good and sin so attractive that no one would suspect that the devil has anything to do with it. Respectability, innocent pleasures, natural desires, the follies of youth and the weakness of age are some of the cloaks that the devil wears so as to conceal his real nature. Whatever it is that appeals to us let the first step in our accepting or rejecting it be an effort to make sure that it is not of the devil.

The fable tells of the little fish that saw a man cast in his line with a juicy worm on the end and exclaimed, "O, see how good he is to us!" That fish ended his days in the frying pan in a few hours. Satan makes sin and the world attractive to his victims, for but one purpose—to destroy them. Surely there can be no love in his heart for his victims and those whom he seeks to win (including us all), if they value their souls they should avoid everything attractive in the world that the devil shows. The lure of the world comes to us through the desires of our flesh, the pride of life, the lusts of the life, the passions and the appetite. When we consecrate our whole being to God, devote our whole energy to His service, associate ourselves with God's people, fill ourselves with His Word and keep at prayer continually the world will have little attraction for us and whatever it uses to lure us on to destruction will be useless.

THE S. S. LESSON

May 11.

Sin and Its Consequences.

Gen. 3:1-13.

Golden Text.—The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. Rom. 6:22.

Nothing compares with the beauty and situation of Eden in which the race found its first home. It was God's purpose to make men the happiest of all His creatures. In an instant man placed himself in a position where he could not benefit by the arrangement God had made for his own good. Though not in Eden, yet man finds the provision for his happiness and comfortable ease of mind and body placed by God just where he is. The reason he does not attain to a full realization is because he himself makes it impossible. The tempter is introduced into Eden as a serpent—the most attractive of all creatures. The beginning of our fall into sin and misery, even now is our yielding to things that seem attractive to us. We are usually simple enough to be satisfied with an outward

show of attractiveness. We should ever realize that bright and brilliant things are often a covering of hideous things Whited sepulchers may make a beautiful picture but they contain nasty and corrupting things. A beautiful garment may cover the body of a rogue but that is all the more reason why we should look under the fine clothes and make sure of the nature of that which is underneath. The serpent is the personification of sin and the enemy of God. Satan took that form in order to be as attractive as possible in carrying out his evil work. He began with woman, "the fountain head of the stream of humanity, thus poisoning the race from its very source."

The woman began that which is always deadly in our relation to sin, parleyed with sin—played with the dangerous thing. When one tries to see how near one can get to the flame the sure result will be that one will learn that the flame burns. The best attitude toward evil is to flee from it. In our lives we often are so sure of ourselves that we lose all caution. It is those who do-not suppose they can fail who fall quickly and with terrible consequences.

The forbidden tree was an emblem of law. It was the one thing that God insisted must be respected and the remaining of the race in Eden hinged entirely upon its obedience in regard to that tree. In every life there are some things to obey. Touch the fire and you will be burned, cut your finger and you will bleed, sin and punishment for sin is absolutely certain. Our happiness depends upon how we respect the law of these forbidden things. Virtue and happiness are only certain when we abstain from forbidden things. The miseries of society, of the body, of the soul and of the mind are the consequences that come to the race as a result of indulging in forbidden things.

Satan tempted Eve by telling her a half-truth. When he said, "Thou shalt not die," he meant, "Thou shalt not die immediately." Death for sin was already a law. Nothing that man or Satan can ever do will wipe out that law. It is the penalty for sin and must of necessity be the extreme penalty because the absolute holiness of God would be compromised if he, for a moment or for a single instant, looked with any degree of sin on the bearer of sin. Disobedience to God is rebellion. He must be supreme. To permit a single act of disobedience to go unnoticed would compromise His sovereignty.

The curiosity of Eve was excited by the devil's suggestion. Curiosity is one of the most dangerous things and when it means be curious about forbidden things it is the first step on the way that leads to destruction. It is an attitude that is not unfavorable or afraid of sin. Like the fable about snakes charming their prey, it makes its victim an easy one to take and destroy his power of resistance. Someone observes concerning the temptation that it was the strongest kind of temptation because it appealed to the love of beauty, the desire for food and hunger for knowledge. Dr. Dodds says: "The serpent created an interest and excited her curiosity about the forbidden fruit. And, as the excited curiosity lies near the beginning of sin in the race, so does it in the individual. The mystery of sin in your own life may be traced to the same source."

The realization of their sin came upon Adam and Eve with an awful horror, all the more so, because they realized that the fault lay with themselves. Tempted, as one may be, no one can say anything of his sin except that he did it wilfully and deliberately. They hid from God as though there could be a place where one can get away from God. They tried to cover their bodies, like men who try to cover their sin, they made a miserable failure of it. Adam's confession was to be seen in his conduct. We cannot bide our sins. Note the way they tried to put the blame. Adam blamed the woman, the woman blamed the serpent. They are not the only ones who tried to shift the blame of their misconduct upon others. Such things have been going on ever since.

MARRIAGE

Neuhauser - Habegger and Neuenschwander - Habegger.—On Sunday, March 30, 1919, David Neuhauser and Wilma Habegger, Omer Neuenschwander and Edna Habegger were married at the First Mennonite church, Berne, Ind., by the pastor, Rev. P. R. Schroeder.

Sprunger - Sprunger.—On Sunday, April 21, 1919, Adolph Sprunger and Esther Sprunger of the First Mennonite church, Berne, Indiana, were married at the home of the groom's parents, by their pastor, Rev. P. R. Schroeder.

DEATHS

Fretz.—At Reiglesville, Pa., on January 23, Joseph O. Fretz, aged 62 years. Services and interment on the 28th at Deep Run, conducted by his pastor, A. M. Fretz. Text, Heb. 11:26.

CONTRIBUTIONS

FOR THE MENNONITE SANITARIUM

March 31, 1919.

"The Mennonite":—

Will you kindly publish in your gift column, the list enclosed here, and the statement in regard to unmentioned gifts. There was an inadvertent omission, either in the list I sent or in that set up for printing, and I do not wish any one to believe me either unmindful or ungrateful. From the list above referred to was omitted mention of fruit given us, Mrs. Lizzie Weber giving peaches for two dozen quart jars, and furnishing the labor for canning. Also fruit from other sources. The writer does not know in every case whether fruit has been given or paid for. Mr. A. K. Toews gave us fruit for the picking.

February gifts: Johann J. Duerksen, Hillsboro, Kansas, $25.00; Spense Abbot (died in Jan.), linen pajamas, slippers and dressing gown, reading lamp, books, picture, phonograph records, etc., etc., for room; Mrs. S. M. Marsh, San Diego, small ice cream freezer; Mrs. A. K. Toews, tea towels and holders. Mar. gifts, Mrs. B. K. Pletscher, Summerfield, Ill., $25; Mrs. Jacob Schowalter, shelled walnuts; Mrs. E. H. Haury, eggs for hatching; Circle girls, work hemming and fringing rugs; Miss Elizabeth Ruth, for washing machine, $2.00; Mrs. Henry Ledig, tea towels; A Friend, for washing machine, by Mrs. A. K. Toews, $5.00.

Thanking you, very truly yours,

(Mrs.) Margaret Wyman.

FOR THE WORKERS' HOME IN ALTOONA

Careful Gleaners class Berne, $40.00; Mr. and Mrs. H. H. Baumgartner, Berne, Ind., $25.00; Intermediate C. E. society, Berne, Ind., by Helena Liechty, $15.84; Lydia Wulliman, Berne, $2; Mrs. S. S. Borneman, Norristown, Pa., $2.00; Sunday school, Quakertown, by V. S. Stauffer, $8.00; H. P. Unruh, Avon, S. D., $5.00; Mrs. Anna Schultz, Avon, S. D., $5.00; Miss Martha Depp, Berne, Ind., $1.00; Mrs Tschiezz, Bluffton, Ohio, $500; C. C. Richert, Gotebo, Okla.; two boxes clothing, Berne, Ind; three boxes of clothing, Bluffton, Ohio; 1 barrel and one box, Bally, Pa.

Gratefully acknowledged,

Elizabeth Foth.

MENNONITE AID SOCIETY

Mountain Lake, Minn.,
April 1, 1919.

To the Members of the Mennonite Aid Society:

Please notice that the following deaths have occurred among our members since the last assessment call.

No. 103. Abraham Born, Winkler, Manitoba. Died November 14, 1918. Age 65 years. Spanish Influenza. Beneficiaries entitled to two-fifths full aid, $400.

No. 104. Isaac Loewen, Osler, Sask. Died December 7, 1918. Age 53 years. Paralysis. Beneficiaries entitled to full aid, $1,000.

No. 105. Peter S. Unger, Altona, Manitoba. Died December 12, 1918. Age 33 years. Spanish Influenza. Beneficiaries entitled to full aid, $1,000.

No. 106. Mrs. A. P. Penner, Niverville, Manitoba. Died November 8, 1918. Age 35 years, Spanish Influenza. Beneficiaries entitled to full aid, $1,000.

No. 107. Cornelius C. Epp, Langham, Sask. Died November 14, 1918. Age 59 years. Senile Dementia. Beneficiaries entitled to four-fifths full aid, $800.

No. 108. Mrs. Jacob A. Friesen, Plum Coulee, Manitoba. Died December 3, 1918. Spanish Influenza. Age 28 years. Beneficiaries entitled to full aid, $1000.

No. 109. John J. Buhr, Gretna, Died December 1, 1918. Age 36 years. Spanish Influenza. Beneficiaries entitled to full aid, $1000.

No. 110. Jac. J. Dueck, Gretna, Man. Died December 2, 1918. Age 40 years. Spanish Influenza. Beneficiaries entitled to full aid, $1000.

No. 111. Mrs. H. E. Peters, Lowe Farm, Manitoba. Died December 22, 1918. Age 50 years. Paralysis. Beneficiaries entitled to full aid, $1000.

No. 112. H. D. Unruh, Burrton, Kansas. Died February 24, 1919. Age 55 years. Spanish Influenza. Beneficiaries entitled to full aid, $1000.

Some of the above benefits have been paid in full, and others only in part. In order to meet our obligations and to pay all claims in full, and also to build a fund for future deaths, the board of directors finds it necessary to make an assessment of $6.00 per member. You are therefore hereby respectfully requested to make payment of this assessment to the secretary of this society within 30 days from the above date. Your payment should therefore be in the hands of the Secretary on or before the 1st of May, next.

Personal checks from Canada cannot be cashed without exchange. Canadian members are therefore asked to remit by money order or bank draft. We have also experienced difficulty in getting express money orders from Canada cashed at this end and several of them have been returned to us unpaid. Therefore please remit in postal money orders, which can be cashed without any trouble. Permit us to call attention to the fact that local secretaries must pay exchange on drafts when making remittance for the members in their respective localities. Members in such localities should pay the money order fee to their local secretary in addition to the assessment they pay, as the society expects the full amount of the assessment from each member.

Members who fail to pay the assessment when due, make it known thereby, that they do not care to continue as members any longer and run the risk of having their membership canceled. This is the first assessment made this year, the previous one having been made in November 1918, also for $6.00 per member.

Some few have not yet paid the November assessment, having evidently overlooked the matter, or possibly having changed their post-office address without notifying this office, and thereby making it impossible to reach them with a notice. Any such, who still wish to have their membership continued, should include the $6.00 for the November assessment with their present payment and state the fact clearly in their letters.

Do not put this notice aside, but

send in your remittance promptly so that the obligations of your society can be met on time, as speedy payment of death claims is much appreciated by the beneficiaries.

Our membership list is steadily growing, 75 in number having been enrolled since the last call.

With brotherly greeting,

H. P. GOERTZ,
Secretary-Treas.

NEWS OF THE WEEK

WILSON URGES AMERICA TO FULFILL WAR PLEDGE

Washington, April 21.—New evidence of America's purpose to redeem in full the pledge made on entering the war is asked of the nation by President Wilson, in a cable urging full subscription of the $4,500,000,000 Victory Liberty note issue.

"Today the world stands freed from the threat of militarism," says the President's message from Paris.

The message in full follows:

"For two anxious years the American people have striven to fulfill the task of saving our civilization. By the exertion of unmeasured power they have quickly won the victory without which they would have remained in the field until the last resource had been exhausted. Bringing to the contest a strength of spirit made doubly strong by the righteousness of their cause, they devoted themselves unswervingly to the prosecution of their undertaking in the full knowledge that no conquest lay in their path excepting the conquest of right.

"Today the world stands freed from the threat of militarism which has so long weighed upon the spirit and the labor of peaceful nations. But as yet we stand only at the threshold of happier times. To enter we must fulfill to the utmost the engagements we have made. The Victory Liberty loan is the indispensable means. Two years ago we pledged our lives and fortunes to the cause for which we have fought. Sixty thousand of our strongest sons have redeemed for us that pledge of blood. To redeem in full faith the promise of this sacrifice we now must give this new evidence of our purpose."

THE EASTERN TELEPHONE STRIKE IS NOW SETTLED

Boston, April 21.—The telephone strike that has crippled New England service since last Tuesday was settled yesterday at a conference of strikers and company officials according to a formal announcement by the company.

"An understanding has been reached," said the announcement, "by which telephone employes will be restored pending detailed consideration of wage schedules."

Following the conference which lasted for eight hours, a meeting of the general strike committee was called for 8 o'clock last night. It was understood that the operators might return to work last night.

BREAK BY THE ITALIANS IS SAID TO BE WELL DEFINED

Paris, April 23.—Although the Italian peace delegation made no official statement, it has been intimated by a member of the delegation that the party regarded it as useless for the Italian delegates to take part in further conferences unless the allies were willing to grant their requests.

The Italians remain inflexible in their determination to acquire all the territory granted them under the pact of London, with Fiume in addition.

The indignation of the Italian delegation is as strong against the British and French as against the Americans, and after the failure of Premier Orlando again today to appear at the meeting of the council of four to appear at the meeting of the council of four the break between the Italians and the allies became well defined.

In the meantime, Premiers Clemenceau and Lloyd George and President Wilson are busily considering the question of the future of Kiao Chau with Baron Makino and Viscount Chida, of the Japanese delegation.

The American delegates declare emphatically that President Wilson is determined not to yield on the Fiume question. As America was not a party to the London treaty, the president refuses to discuss controversies arising over the Dalmatian coast and other countries covered by the secret treaty signed by Italy, France and Great Britain.

GERMANY WILL ASK COUNTER INDEMNITIES

Tokio, April 21. — Declaring Japan should secede from the league of nations and that the principles of humanity underlying the league are falsehoods, the Japanese press with striking unanimity attacked Great Britain and demanded a Monroe doctrine for the Orient.

The outburst was occasioned by publication of news from Paris that the league of nations had rejected the Japanese amendment providing for the principle of equality of nations.

Paris, April 21. — With the Italian situation still in a critical stage — so far as available information is concerned — the "Big Four" was expected to be confronted today with the additional problem of adjusting Japan's territorial claims in China.

Premier Orlando was scheduled to present a demand for immediate acceptance of the annexationist program granted Italy under the pact of London, at yesterday's session of the "Big Four". In some quarters it was believed he would threaten to wreck the entire peace settlement by refusing to sign the treaty and holding the other powers to their agreement not to make a separate peace unless Italy's aspirations were recognized. What transpired in the meeting remained a mystery, as the entire proceeding was surrounded with the deepest secrecy.

The Japanese are seeking, principally, ratification of their concessions in the Shantung peninsula und retention of Kiao Chau, which they seized from the Germans. The Chinese are bitterly opposed to Japan's claims and it is understood the majority of the peace delegates are inclined to favor the Chinese.

The situation surrounding Italy's claims before the peace conference for rights along the Adriatic seaboard has reached an acute phase.

The council of four Sunday again listened to arguments by Premier Orlando and Foreign Minister Sonnino who endeavored to straighten out the tangle, but their efforts seemingly went for naught so far as a give and take method of settling the controversy is concerned.

President Wilson did not take part in the session of the council and it is asserted that today when a further effort will be made to surmount the obstacles which are hindering an agreement he likewise will be absent. The Italian statesmen will depart for Rome today and wish to place before parliament the result of their work in Paris.

JAPANESE PRESS URGES OPPOSITION TO LEAGUE

Paris, April 18. — Germany intends to claim indemnity from the allies, according to the Frankfort Gazette.

It says the German negotiators at Versailles will ask payment for damages sustained from aerial attacks, from the occupation of German territory by the allied troops, and for the delay in concluding peace, causing a prolongation of the bolshevism and Spartacan trouble.

Paris, April 18.—The attitude of the five great powers toward the peace situation today appeared to be as follows:

United States—The Germans having been notified to appear in Versailles on April 25, the treaty must be whipped into shape as speedily as possible—always keeping in mind the terms of the armistice.

Great Britain — Premier Lloyd George, in his address to parliament made plain that allies have reached a complete understanding "on the great fundamental peace questions". The British are in favor of a quick peace, so long as amicable relations are maintained among the allies.

France — The country is strongly behind the peace settlement so far arranged, as evinced by the vote of confidence in the present government, passed by the chamber of deputies, 334 to 166.

Italy—The Italian delegation apparently continues to stand by its territorial claims, based on the pact of London, reiterating its threats that it will withdraw unless awarded Fiume. In this connections the Americans insist, that all secret treaties are nullified by ratification of the armistice terms, but express the belief that Italian aspirations will be settled without a rupture.

Japan—The Japanese have received no reply to their cable to Tokio, asking instructions from the Japanese government, but expect to bring up their racial equality amendment to the league of nations covenant at the next plenary session, when the covenant will be openly debated.

Considerable mystery continues to surround the statement that France has gained stronger guarantees of protection, in the event she should again be attacked by Germany than any that have heretofore been published in the terms of the peace treaty or provisions of the league of nations.

What these guarantees are is being kept secret, but from additional information obtained it would seem that some form of an "alliance" has been agreed to. Whether this takes the form of a defensive agreement, under the league of nations or whether the present association of allied powers will be continued until Germany complies with all the peace terms, could not be learned, however. It was pointed out in connection with a possible defensive alliance, that nothing in the league covenant prevents such an agreement.

AIRMEN TRYING TO CROSS ATLANTIC, FELL INTO SEA

London, April 21.—Major J. C. P. Wood, flying to Ireland on the first leg of a trans-Atlantic attempt, late Friday, fell into the Irish sea off the Irish coast of Angelsey. He and his navigator, Captain C. C. Wylie, were unhurt. Their machine was towed to Holy Head.

London, April 21.—Major J. C. P. Wood and his navigator, Captain C. C. Wylie, who came to grief in their flight from East Church to Ireland on the first leg of their trans-Atlantic flight, will repeat their attempt as soon as their machine is repaired, or another machine put in condition for the long journey. If, by the time they are ready other aviators have flown over the Atlantic they will try their best for record time. Major Wood and Manager Kemp of the Short company, both attribute the surplus flow of petrol which brought about their descent to a defective carburetor. They say the engine was perfect. The airplane will be sent by rail to Rochester and repairs are expected to occupy about a fortnight.

Neither the pilot of the "Shamrock" nor the navigator is the worse for the adventure and neither man is disheartened.

TRANS-ATLANTIC FLIGHT WAS AGAIN HELD UP

St. Johns, N. F., April 21.—Although local weather conditions were favorable, two storms were reported yesterday working westward from mid-Atlantic and for this reason neither Harry G. Hawker, Australian airman nor Capt. Frederick P. Raynham, Britisher, "hopped off" yesterday as they expected in competition for the $50,000 prize offered by the London Daily Mail for the first successful trans-Atlantic flight.

Both Hawker and Raynham spent the day preparing to take the air. Hawker devoted himself to testing wind conditions by setting free pilot balloons from his airdome on Mount Pearl plateau and studying their course as the off-shore winds carried them out to sea. Raynham put in hours in his hangar at Quidividi working on his plane.

Raynham's Martynside later was trundled out for inspection of the motor supplemental water tank and radiator. Satisfactory results were reported at the end of the tests, especially that on the radiator which was repaired.

BURLESON'S REMOVAL IS URGED BY THE DEMOCRATS

Boston, April 18.—The telephone strike has assumed a new phase with the entry into the fight of thousands of men members of unions affiliated with the telephone operators in the general organization of the New England Joint Council of Electrical Workers.

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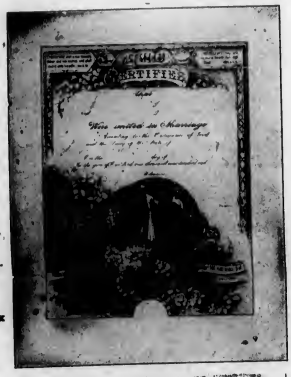

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VOL. XXXIV. BERNE, INDIANA, MAY 1, 1919. No. 18.

IN MENNONITE CIRCLES

Wilbur Thomas, executive secretary of the Friends' service committee, is expected to be present and address the Eastern District conference next Sunday evening.

Rev. J. W. Bagley, pastor of the Germantown Mennonite church, celebrated his 77th birthday by preaching in the First Church, Philadelphia, Pa., on Tuesday evening, April 15. Hale and hearty as a man of fifty, he preached a very practical and helpful sermon on Luke 14: 31. Bro. Bagley has now been in the ministry fourty-five years. For the past fourteen years he has been pastor of the Germantown church.

"Salem Star," edited and published by Mr. F. B. Wedel, in the interest of the Mennonite Deaconess Home and Hospital, at Salem, Oregon, gives a detailed report of the second year of the work of the hospital. During the year 664 patients were treated, of these eighteen were Mennonites, the rest represented seventeen different denominations. One of their nurses succumbed to the influenza, having exhausted her strength in nursing with devotion and great self-sacrifice, and in four days after her last patient has passed away she herself passed to her reward.

Bro. Andrew Bechtel, a graduate of the Bluffton seminary, was ordained minister and elder in the First Church, Bluffton, O., April 6. Rev. A. S. Shelly canducted the ordination service and was assisted by Rev. P. R. Schroeder of Berne, Ind. Bro. Bechtel has accepted a call to become pastor of the Mennonite church at Normal, Ill. The Normal church is a part of the Central Illinois conference.

The convention of the Young Peoples' union of the Eastern conference will be held this year as usual, in the Soucou church, on Memorial day. Presidents of societies are expected to report the activities and problems of their societies.

MISS GOODMAN'S TOUR

Sister Dorothy E. Goodman, who has been visiting some of our churches under the direction of the Home Mission Board, in the interest of Jewish Mission, has contracted a form of rheumatism from which she suffers much. She is receiving treatment in Bethel Hospital in Newton, Kansas, where the best of care is given her. However, she is recovering slowly, which makes it necessary for the present to abandon the tour as it had been published. When the Lord has graciouly restored her health, it is hoped that it will be possible for her to cover part of the intended tour before harvest.

H. P. Krehbiel.

NOTES AND COMMENTS

The third World's Christian Citizenship conference which was to have been held in Pittsburg, Pennsylvania, last summer but which was postponed on account of the war, will be held in Pittsburg, Victory Week, November 9 to 16, 1919, under the auspices of the National Reform Association.

The Inter-Board conference of the Inter-Church World Movement meets in Cleveland, Ohio, April 30, to May 1.

There has been laid before the various mission boards, executive commissions and officials of the evangelical communions of North America a plan for united study and united effort to assure the support of the mission work of those communions at home and abroad. This plan will be submitted to the national bodies of the churches at their meetings during the spring and fall of 1919.

At the winter term graduation exercises of the Moody Bible Institute of Chicago held April 17, 50 men and women were awarded diplomas for having completed the full course in Bible study, gospel music and practical Christian work. These came from 15 states and 7 foreign countries, Austria, Canada, England, Germany, Norway, Russia and Sweden. Many of them will go abroad as foreign missionaries.

A secretary of the Young Women's Christian Association writes of an interesting custom in Russia on Easter. All day long on that sacred day the streets are deserted and quiet; there is no sound of song or laughter, and the majority remain indoors. At dusk the people, dressed all in black and with sad faces, go into churches that are dark. The priests are also dressed in black and the music is sad and depressing. This continues till midnight, when the churches are brilliantly lighted, the music becomes joyous, and the priests appear in gay robes. Then the people rise from their knees with happy faces, call gladly to each other "Christ is risen," and go out to find the streets brightly lighted and every one wild with joy.

At the annual demonstration of the protestant Sunday schools of Paris, held in the Trocadero Palace, Sunday afternoon, March 13, President Wilson was represented by Ambassador Sharp, who delivered an address that delighted the huge audience of over 3,000 young people. The Ambassador spoke in English, being interpreted by Rev. Andre Monod. He stressed the duty of the youth of France in the work of reconstruction, making clear to them their responsibility as the only hope for a future world.

This union Sunday school meeting is an annual affair in Paris. The chairman this year was Deputy Siegfried, a venerable Alsatian, the oldest member of the French parliament. Both President Wilson and Lloyd-George were invited to attend, but were compelled to be absent on account of their duties in the Peace conference. The addresses given by their representatives were warmly received and did much to cement further the bonds of international goodwill between the people of the three great allied nations.

An order by Secretary Daniels to the Navy for a more general observance of Sunday as a religious rest day has just been promulgated.

The new order will be received with marked favor both in religious circles and among labor leaders as setting an encouraging precedent on the part of the government and is all the more welcome on account of the recent relaxation of Sunday rest rules due to war emergency needs.

The new Navy Department General Order No. 456 is as follows:

"Observance of the Sabbath Day

"In order to insure a proper observance of the Lord's day in the Navy of the United States, and to provide the officers and men with rest and recreation so essential to efficiency, the following order will be carried out:

"Hereafter all commanding officers and others officially concerned will see to it that aboard ships and on short stations to which they are attached, no work of any character whatsoever is performed except works of necessity.

"This order will be construed as embracing target practice and drills of every character, inspection of ship and crew, clothing inspection, issuing of small stores, and all other ship activities that violate the letter and spirit of this order.

"No vessel of the Navy shall begin a cruise on Sunday except in case of emergency.

"In order to insure the regular performance of divine services aboard, the vessels of the U. S. Navy, and at shore stations, it is further ordered that in no instance shall secular work be allowed to interfere with the holding of divine services, and that every possible assistance and encouragement be given our chaplains in the conduct of such services. A suitable compartment or room shall be designated for this purpose, and properly rigged for the occasion, and orderly quiet be maintained throughout the ship during the divine services. The ship's band shall always be made available for use at divine service.

"When there is no chaplain attached to his ship or station, the commanding officer will arrange for and give every possible assistance to any naval chaplain in squadron, or adjacent, or available who might be able to come aboard for such purposes. In case it is impossible to secure the services of a regular Navy chaplain, it is directed that commanding officers, when practicable, invite competent clergymen from ashore to come aboard and conduct religious services.

"JOSEPHUS DANIELS,
"Secretary of the Navy."

KORBA NOTES

Korba, via Champa, C. P.,
February 20, 1919.

Dear Friends:—

Ever since we received our Christmas box we have been trying to find time to write you a little note of thanks for remembering us here in Korba in such a liberal way. Words fail one when they try to express the great joy of this loving thoughtfulness of yours gave us and our dear people here. Christmas day was a very happy day indeed, but I am not supposed to write to you about this as one of our Christians has been appointed by the church to write you.

We have been very busy this year. About the middle of Nov. the influenza reached us and we were kept very busy taking care of the sick but praise God, none of our Christians died, although some of them were very ill. Mr. Suckau, Teddy and Edna had it, but are well again.

Last Sunday, February 9th, we spent at our outstation, Barpali, where Mr. Suckau baptized one man, the first fruit at this outstation. This man's wife was to have been baptized the same day, but she and her baby boy died of influenza, or rather the mother died of shock. Our Bible woman in Barpali went over to see the woman in the morning and found her much better but while she was there the woman's little daughter brought the little baby in from outside where she had been holding him. The Bible woman saw at once that something was wrong with the baby, she touched it and it was dead.

The little daughter thought that the baby was asleep. The Bible woman told the mother and from that hour the mother got worse and died in the evening. Through all this trouble the man has stood true and last Sunday received baptism in the presence of about sixty people. His only child now is a beautiful little girl of about 7 years of age. This little one will have to have a supporter as the father is poor, and we want her to have a good Christian education.

Who would like to have this great privilege of educating this little one for the Master. We have several other boys and girls of our Christians, who are too poor to educate their children.

If the Lord should lead any of you to take one of these little ones to educate for Him, we would be very glad to send you their photo and write to you all about them.

Yours in His glad service,
LULU SUCKAU.

Note: We are glad to say that enough supporters have already sent in gifts to support the children mentioned in above letter.
P. H. RICHERT.
Secr.

OUR MISSIONARIES' FINE FRIENDS IN CHINA

April 23, 1919.

Dear Friend:—

Last week there appeared in the Mennonite a photograph of our missionaries in China. I should like to add a pen picture of our workers there. The enclosed letter was received from a friend who has been in China for many years and from whom I have not heard for seventeen years. He accidently came across the girls and wrote the enclosed letter.

Perhaps if you have space in the Mennonite it might interest some of our people to know how other people look at our missionaries. Mr. Rugh is a Lutheran and has been for many years in Y. M. C. A. work in China.

Very sincerely yours,
S. K. Mosiman, Pres.

Enroute from Peking to Kaifong,
February 3, 1919.

Dr. S. K. Mosiman,
Bluffton, O., U. S. A.

Dear "Dr." Mosiman:—

I am enroute from Peking to Hankow with the happy memories of an evening spent in Peking with two of your graduates — Miss Habegger and Miss Lehman. If your school and your mission are able to turn out this grade of missionary, you will eventually be leading the missionary movement in China. They are decidedly superior young missionaries. I hope that your mission will stand back of them giving them everything they need in equipment and spiritual support. They have all the qualities of truly great missionaries and are worthy of the best backing your church can give them.

It certainly was good to hear of you and your work again. I rejoice in the abundant success which has attended your labors. I have no doubt you are working as hard as you always did and well deserve the success.

I am on a trip through the leading cities on North China visiting the student centers and conducting conferences with our student secretaries for this section of the country. I am traveling with a party with which you would find yourself having a good time—Mr. Hollis Wilbur whom you probably remember as the State Student Secretary of Ohio before I took that work, Miss Eichmeyer of Dayton, O., Dr. John Y. Lee, for many years professor of chemistry in Chicago university, Mr. David Z. T. Yui of Harvard, head of our Association movement in China.

I wish there were time to tell you about our work. The best thing would be for you to visit us and let me arrange a tour for us together through some of the leading educational centers. My particular job is the development of Association work in the fourteen hundred schools of higher grade now in China.

Express for me the rejoicing of China that your mission and college can send out such high grade missionaries as your two ladies in Peking.

Cordially yours,
Arthur Rugh.

REV. W. W. MILLER CLOSES HIS CHICAGO WORK

Another Quarter's work has become history and an interesting piece of history it would make, were all of the uplifting and soul-inspiring things relative to the extension of Chirst's kingdom here in Chicago put in print. Early in February a two weeks' meeting was held in our church with W. S. Shelley, formerly of Wadsworth, O. at the head. The meetings resulted in a spiritual awakening and the conversion of a number of precious souls. Easter time with us was one long to be remembered. The largest attendance at the morning Sunday school service in the history of the school. At the evening service more than two hundred gathered and for more than an hour the Bluffton College Glee club sang to this exceedingly appreciable crowd. I think no service ever held in our mission was quite as much appreciated as was this sacred song service. One woman remarked that it was worth five dollars to her; another who had been sick said that it made her well; still another expressed her opinion of the service in this way: If Mennonites can do things like that, I want to be a Mennonite. The offering amounted to over $25.00. The Sunday school enrollment for the quarter was 213. Largest attendance, 181; smallest attendance, 127; average attendance, 153. Largest offering was $25.50. Smallest offering, $9.16. Average, $14.81. With this very encouraging report I am closing my official relation with the First Mennonite church, Chicago, where for more than five years we have had the blessed privilege to labor in sunshine and rain and to share with the other faithful workers the joys of many victories, as well as the patient endurance of many apparent defeats. Many loving Christian ties were formed during our stay there that time will scarcely undo. The work for which we especially labored and prayed for was accomplished, namely, the erection of a church for the rapidly growing mission. For reasons which I think the General conference would not fail to appreciate, we felt constrained to make the change. I presume, however, that if the procuring of a workers' home had not been delayed we might have remained for some years yet; but perhaps our going may bring about more speedily this necessary addition: let us at least hope so. On the eve of our departure from Chicago, I desire to express my heartfelt thanks to all the churches that so readily responded to the Chicago mission appeal, otherwise the work would not have been done. I want also to express my appreciation of the splendid Christian manner in which the workers with whom I was directly connected, labored with me; perfect harmony and sweet accord existing to the end. May God richly bless you all for what you have so willingly done and may there be joy at eventide is my prayer. For the present, my address will be 1412 South 8th street, Goshen, not Egypt, but in Hoosierdom.

Sincerely yours,
W. W. Miller.

VILLAGE FARMING

Cornelius Enns.

It was in 1789 when the first Mennonites emigrated to Russia and, in a long train of wagons, arrived in the Khoritza valley on the Dniepr river, the land set apart for their settlement by Empress Catherine II and Prince Potemkin. According to their

origin they grouped themselves into two congregations, the Flemish and the Frisian. Layman leader Hoeppner and 17 other Flemish Mennonites received their allotments of land on the island Khortitza between arms of the Dniepr river. Here on the island the settlers felt safe enough to take their shares of 65 dessiatines each in a compact body and to build their houses at or near the center of the allotment.

One stormy night, however, Hoeppner and two comrades, upon their return from a journey, found his house in possession of six burglars who had bound the members of his family, had armed themselves with his own guns, he being a great hunter, now disabled him and one comrade promptly upon their arrival and demanded his money. The third Mennonite comrade escaped and shouted into the woods in Russian. "Come here, boys!" The burglars, fearing there might be others to surround them seized a few articles and disappeared, in their hurry forgetting to take the 14 rubles of money which they had found.

The result of this experience was that the farmers of island Khortitza moved their buildings into what has since been known as village Khoritza, and that village farming, the system that prevails in European Russia, was adopted for all Mennonite colonization in Russia. It was the safer system for Mennonite principles of peace and truth-telling.

Native Ukrainian villages are large and may reach a population of 10,000. Volost and village administration are consolidated, and the village farmer, in those days entitled to so many dessiatines for each male member of his family, may have many miles to travel to get to his fields.

The settlements of the Mennonites and other immigrants in New Russia or South Russia were placed under the supervision of the Minister of Public Domains whose local organ of administration was the Colonies' Committee in Odessa and later also the unique organizer and administrator Johann Cornies and his society for the advancement of agriculture and the trades. The settlements were to be models, and the village farmer originally held his 65 dessiatines on conditions that he be and remain a model farmer. The village commune and said society in a few cases sold the village holdings of men that refused to develop into proper models.

The Mennonite villages in Russia are of this model type, are of mederate size, having 75 to 150 building lots in the village and the fields not farther than 3 or 4 versts from the village, and making it possible for the village meeting of the householders to manage all village and school affairs. They are still large enough to maintain a good elementary school, to hire a village herdsman, hold and maintain a village cemetery, own a village stallion and a number of village bulls, keep the highways and streets in repair, and to maintain a co-operative store and engage in other convenient co-operative enterprises.

Every ten village householders were entitled to a deputy in the volost meeting. The fifty Mennonite villages of the Molochna settlement in Gubernia Taurida constituted two volosts, and the one volost building being situated in village Halbstalt and the other in village Gnadenfeld. The valleys of the Molochna river, of the Kurushan, Yushanlay and other brooks or creeks bearing Tartar names held chains of villages surrounded and filled with trees and even connected with each other by roads lined with shade trees.

How much destruction the terrible war has wrought in these beautiful Molochna villages has not been learned. Steinbach, a proprietary village or khutor, 5 miles south of Gnadenfeld, is in ruins.

SHOULD JESUS BE ENTHRONED?

James Melville Colman.

The world today is looking to American for food for the starving, for a pattern by which the new republics may shape their institutions, for ideals according to which they may guide their actions. It is doubtful if any country ever before had such an opportunity to influence history as America has today. And what Africa and Asia and Europe need today, even more than the wheat which we may send to them, is the concrete example of a people which has submitted its national and international concerns to the guidance of Jesus Christ. Shall America furnish the example?

When our fathers in 1787 laid the foundation of our government in the Federal Constitution, they decided to be neutral on the issue between Jesus Christ and Thor. Officially the government of the United States has no preference between the cross and the crescent for, as Justice Brewer said, "as a legal organization it is independent of all religion."

Now with the unexpectedly early victory in the world war, with the deliverance so far from the revolution which is threatening the order of the world, should not our country put away its neutrality, official or otherwise, in regard to Jesus Christ and give Him the honor for the victory? Is it not a national dishonor to the Christians of the land that President Wilson, as our representative at Paris, while seeking the peace of the world, may not legally use the name of the Prince of Peace?

Has not the time come for our Christian citizenship to adopt an educational program which would have for its object, not only the enthronement of Jesus Christ in the individual and the social life, but also for "the acknowledgement of the Christ as our Savior and King" in the supreme law of the land.

PRAYER AND PRAISE COLUMN

Let us pray for a Christian widow who had her home for some time with her son and her daughter-in-law. After she had been there for some months and living a true Christian life, the latter informed her quite coldly that she would not like to have her in the home any longer for the simple reason that she wanted to share the house alone with her husband. The elderly widow was obliged to leave on short notice and look for a home somewhere at her friends in the city until some other place was found. May she be supplied with all the necessities of life. Let us at the same time pray that her son and daughter-in-law may come to Christ. They are living a life in conformity with the world.

We should not forget to remember in our supplications a lady who has had a lot of trouble with her eyes. They brought her much inconvenience, got better, she started to work, now the same suffering comes about, rendering her unfit for the position she holds. Evidently the hospital will be her refuge for some time. She is destitute, her mother and sister are without means not knowing what to do. May God put His healing hands upon her affected eyes and relieve them of the pain and disease so that the dear lady may keep her position. God bless her.

Much reason to praise lies within us for an old widow of 75 years of age who was on the verge of death, so weak that but a few steps could be taken at the time. Her entering into eternal rest seemed quite near for which she was longing anxiously. Now her strength has recuperated, moved to another better location, she hardly ever speaks of passing into yonder realms in the near future, but likes to make up to work for the Master what she lost in her early age. Attends services regularly, helps in the sewing society, etc., bravely. May her closing days prove effective and her strength be spared until her last minute arrives.

At our last communion services 72 took part. The blessings streamed into our midst very perceptibly. The Word of God was listened to attentively. His name be honored.

The Sunday school last quarter was better attended than ever before. The average attendance reached 95. The services otherwise arouse much attention in our praise. Let us not only praise God for the many who have been instructed in the way of life, but forget not to pray for the summer months when so many are tempted to forget the house of God and rather enjoy the breezes at the various places of pleasure and the beaches.

For His cause,

P. W. PENNER,
154 S. Ave. 20,
Los Angeles, Cal.

GOD MY REFUGE

The eternal God is thy refuge, and underneath are the everlasting arms. —Deut. 33:27.

I love to think that since I gave my all
To Him who made me then a child of grace,
And shed on me the sunshine of His face,
That I have now, whatever shall befall,
A refuge sweet—a mighty sheltering wall.
And fleeing to this quiet resting-place
'Tis mine to hide, without a single trace
Of fear, though rocks are rent and mountains fall.
But should I shrink, entrapped in Satan's snare,
And crushed and cowed, I sink—and sink—
Deeming my soul is lost, till on the brink
Of hell itself I stand, in dark despair,
Crying to Him from out such dread alarms,
I'll find beneath "the everlasting arms."

—Adalyn S. Holden.
Gospel Herald.

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

The church of the Covenanters, through its educational secretary, Rev. James M. Coleman, is endeavoring to interest the Christian people of this country in a movement to substitute the present Preamble of our national Constitution for one in which God and Jesus Christ are recognized. The proposed preamble to read:

"WE, THE PEOPLE of the United States, **devoutly recognizing the Authority and Law of Jesus Christ, the Savior and King of nations,** and desiring to form a more perfect Union, establish Justice, insure domestic Tranquiliy, provide for the common Defense, promote the general Welfare, and to secure the Blessings of Liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

The Covenanters have always consistantly maintained that no nation can really regard itself a Christian nation until it writes a recognition of Jesus Christ as King supreme into its fundamental law.

Several of our state constitutions in some way or other do show recognition of Almighty God—and it is insisted in some quarters that since our national government is but a confederacy of states it is sufficient when the individual state express the common faith of their people through their constitutions. We feel that it is not for us at any time to say when God receives sufficient recognition. Our courts have upon several occasions decided that ours is a Christian nation and, if so, we feel that we ought to say so.

There is a great variety of opinions regarding the relation of the Christian to the state going from the one extreme that the Christians should capture the state for themselves, to the other, that consistant Christians should have nothing whatever to do with the state, except pay their taxes and obey the magistrates. We do not propose at this time to express an opinion as to where we believe the Christians should be between these two extremes, but since we must accept the fact that God is the God of nations and that their destinies are in His hands, we feel that Christians who exercise their privilege as citizens should "crown Him Lord of all." The very thought of rejecting such a proposal to honor our divine Lord and King makes one feel that He has been rejected.

ENGLAND'S C. O.'s

That there are many in England, as well as in the United States who, in all faith in the assurances of their governments, proclaimed themselves conscientious objectors to participation in war by consistantly holding out for the peace principles in which they believed and, on that account, were compelled to endure hardships for their faith is to be noted in the following article from the "New Statesman," London:

"Conscientious objectors are still dying in prison or being sentenced to new terms of hard labor. Of 1,500 still incarcerated, 700 have served sentences amounting to two years' hard labor. Since the armistice 115 have been court martialed, many of them being sentenced to a fresh two years' hard labor. Fifty-four men have died since arrest; eight have died in prison, one in an asylum, eleven in home office camps. Six have committed suicide and thirty-seven have become mentally affected. We have never, we think, displayed overmuch sympathy with the C. O. point of view, and we are aware that there are bad as well as good types amongst these objectors. Some of them are saints; some of the others are obstinate and courageous people with bees in their bonnets; some are moral perverts to whom it is perfectly just to apply the much-abused tag that they are the friends of every country but their own. But even had Parliament not solemnly made provision that they should be excepted from military service we should still consider it disgraceful that this remnant—including as it does many of the most sincere of the objectors—should continue to be persecuted long after hostilities have ceased. No good purpose can be served by continuing their imprisonment indefinitely. We do not suppose that most of the politicians care a button about them, one way or another; their refusal to make a change thus far has been entirely due to their fear of the rabid press. The very influentially signed memorial recently presented to the Prime Minister might well serve as an excuse, if excuse is needed, for a change of policy — many bishops were among the signatories, and a large number of laymen of all parties and views. Unless the agitation is kept up, these wretched men will continue to receive new sentences until the last of them has been killed by his hardships."

WORLD WIDE SUNDAY SCHOOL NEWS

Sunday School Convention in Brazil.

The National Sunday School association of Brazil held its annual convention at Sao Paulo. Rev. George P. Howard, field secretary for South America, of the World's Sunday School association, went from his office in Buenos Aires, Argentina. Mr. Howard describes the gathering in his characteristic way. "A goodly number of delegates were present. At least thirty-five different schools had sent their representatives. A good program had been prepared and I found only one serious fault with it, and that was that I was down to speak on every topic under discussion. I assure you that those brethern worked me to a frazzle. I gave special importance to an address which I gave on 'The Significance and Importance of Religious Education.' I also gave them my illustrated lecture on the 'Modern Sunday-School,' and on Convention Sunday I visited a number of their Sunday-schools. When it was all over I was pretty well used up and welcomed a day's rest before starting for home, but we were not allowed our coveted rest. Just as we got to the end of our evening meal word came that a great crowd of folks had gathered at a nearby church and were waiting for us. In some way word had been given that I was to speak at the church, so there was nothing to do but stir up one's mind and give those people one more address on Sunday-school work.

"I found that there were no properly organized kindergarten classes in any of the Sao Paulo Sunday-schools. In none of their schools had they ever used a sand table, so I made up my mind that they would have a demonstration of how it was done. We got a table of sand, also a class of little children, and in one of the Presbyterian churches we had a kindergarten institute. There and then ten different Sunday-schools gave me orders for the Beginners' Spanish Graded lessons which we have been producing in provisional form in Argentina. Naturally, in Brazil they need this material in Portuguese, but rather than wait until they were published in their own language they preferred to begin immediately, working out the lessons from the Spanish text."

Gold Cross of the Holy Sepulchre

One of the rare honors is to receive the Gold Cross of the Holy Sepulchre. Such a distinction has just been conferred upon Major Stephen V. Trowbridge, who is in charge of the Relief work in Palestine for the American Red Cross. Major Trowbridge is the well known Field secretary for the Molsem lands of the World's Sunday School association and has been loaned to the Red Cross for this special relief work because of his ability and intimate knowledge of Moslems and the Arabic language, and near east conditions. This award was made by Archimandrite Gerassimos, who is the guardian of the Holy Sepulchre. The presentation was made in token of the gratitude of the people of Jerusalem. This distinction was also conferred upon General Allenby.

Major Trowbridge entered Jerusalem at the time of the occupation by the British army and at once began the distribution of food to those who were starving. Arrangements were made to provide work for all who had any ability. Last Easter Major Trowbridge met a large group of refugees from Aleppo at the fords of the Jordan opposite Jericho and conducted them to Jerusalem. All of these ministrations are opening the way for extensive Christian activities as soon as conditions become stable in Palestine.

New Graded Sunday School Lessons in Japanese.

The Japanese Sunday School association has just announced that the new graded Sunday-school lessons are coming from the press. These lessons are not merely a translation of the graded lessons now used so generally throughout the United States and Canada. The truths have been oriented so they will convey the right impression to the Japanese mind. One of the

larger difficulties was to obtain illustrations for each lesson. Copyright laws prevented the use of some very suitable pictures. The endeavor is to have at least one illustration for each Sunday for the first five years. These pictures will be in colors for class use by the teacher. Many pictures will also be used for illustrating the students' class book for the upper six years.

The first year of each department is briefly as follows: Beginners, first year-topic: "God the Loving Father and His Children." Some of the larger group topics are: "The Father Providing for His Children's Needs," "Practical Kindness," "God's Good Gifts," "The Father Training His Children," "Thanksgiving for His Care," and "Friendship." These lessons follow Scribner's first year Beginners' course, together with the International course by the same title.

In the Primary course the 1st year is on the topic, 'Jesus' Way of Love and Service." This course takes the interesting concrete stories from the life of Jesus and treats them from the standpoint of the child. Such topics as "Jesus in the Home," "On a Journey," "Helping a Fisherman," "Never too Busy to Help," "Helping a Blind Man to See," "Jesus and Children," and "The Good Shepherd." This course follows the outline of Scribner's course on the same subject.

The first year Junior is "Heroes and Heroines of the Old Testament." The theme for the Intermediate grade, first year, is "The First Disciples and the Great Pioneer Paul." These studies are not to be doctrinally treated but heroically and as model Christians. The entire course will be completed just as soon as possible. The latest figures indicate that there are 156,245 in the Sunday-schools of Japan. Trained teachers, graded schools, and expressional activities are accomplishing much in religious education and soul-winning in Japan. Those who visit Japan at the time of the Eighth Convention of the World's Sunday School association in 1920 will be greatly interested in the development of the work in the last ten years, not only in Japan, but in China, Korea, and the Philippines. Trained Sunday-school secretaries are active in all these great fields.

Some Sunday-School Activities in Korea.

Korea once was called the "Hermit Nation" but now there are wide open doors to Sunday-school opportunities. Rev. J. G. Holdcroft, Sunday school secretary for Korea, representing the World's Sunday School association has recently returned to that country. He is a missionary of the Presbyterian church. In Korea the International Sunday-school lessons are followed a year later than in the United States. For this reason valuable helps that have had a first use in America can be forwarded to Korea and also to the Philippines where the same plan is followed.

In the province where Seoul is located the Presbyterian church has a native Sunday-school worker who is giving his full time to work among the churches of that province. In the city of Seoul a Sunday-school institute is being held which requires ten three hour evenings, one each week for ten weeks. In addition to the church Sunday-school in each of the churches of the province there are more than forty children's Sunday-schools.

EVANGELISTIC PREACHING

With "evangelistic preaching" we understand the aim is to evangelize or bring the unconverted to Christ.

Timothy, who was commanded to preach the Word, was also commanded to do the work of an evangelist. As statistics of the world, of every nation, prove to us that the majority of the human family are yet without Christ, and His Word, which we are called to preach, emphatically declares that without Christ humanity is not only going to be lost, but is lost, how could the preacher be so aimless in his preaching as to never attempt to persuade and convince men of the truth as it is in Jesus. To do this, may I first suggest continual Bible searchers upon those doctrines which are most vital in bringing conviction to the unsaved? This, I believe, would furnish the preacher's sermons with edifying material and better qualify him to cope with those who are so prejudiced, having heard only one side of the truth, perhaps only that of eternal punishment.

There is the doctrine of the universality of sin; that all have sinned and come short. Every verse in Romans 3 seems to be so full, and the object is, that every mouth may be stopped and all the world may become guilty before God.

Then, there is the terrible nature of sin, with its consequences in this world and in that to come.

Then, God, who because of his righteousness, had to either smite the whole earth in judgement or open the storehouse of mercy towards mankind, so that while the world in their sin and hate were crucifying His Son, God in His infinite love and mercy was reckoning the world's sin, not against the world, but against His own Son whom the world was murdering. Again, the marvelous redemption through Jesus' blood alone. And yet, the fact, that He, by death, conquered Him that hath power over death, which is the devil (Heb. 2), therefore having received all power is able to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for us.

Then, too; would not God have us expect and claim at the time of public utterance some direct results? When a congregation feels that a preacher actually expects results they begin to expect and pray for souls, too.

Mr. Spurgeon, when asked by a young minister how he might get greater results from his preaching, said: "You don't expect to have conversions every time you preach, do you?"

"Oh, no," replied the young man.

"Then you never will have," said Mr. Spurgeon.

Do we forget that God says His Word will not return unto Him void? Even the devil, when he sowed his seed, tares, went away trusting for a good yield. Have we less faith in the Word of God than the devil has in his tares? After we faithfully sow the seed, can we not trustfully look to God for results? Jeremiah 1:12 (R.V.) says: "For I watch over my word to perform it."—T. Ford Barker in the Gospel Banner.

BEWARE!

O. L. Flesher.

Be cautious! Take care! Give heed! "Because the days are evil." This note of warning is sounded continually throughout the Word of God. The Lord gave warning to the Children of Israel, saying: "Beware lest thou forget the Lord." This warning of forgetting God He repeated many times to them, as may be seen in Deut. 8, finally declaring that if they did not take heed, their ultimate end would be to perish. Failing to heed the divine admonition they perished in the wilderness. Even of the very men who went to spy out the promised land, ten returned after a forty days' search, to give an evil report, in which the name of God was not mentioned at all. But their report abounded with the pronouns "we," "us" and "our." What **we** saw, what **we** can do, what **we** are not able to do, what **we** were, in comparison to the giants in **our own** sight, and in **their** sight. Thus they forgot God and gave place to unbelief. With Caleb it was different. He had much to say about God and **His** ability to drive out the inhabitants, and to **give** them the land. By faith he brought back a report as it was in his heart. There has ever been, and is yet, a tendency to forget God, even with those who profess His name. And especially is it true in these last days, these present evil days, in these last times, when the spirit of Antichrist shall come, as it is today, when the love of many (professors of God) shall wax cold, and the spiritually-minded cool off and let down, and when the church shall compromise with the world, and many of the saints and followers of Christ stifle their convictions, outrage their own consciences, divert their better judgment and sacrifice their Christian principles, because their own interests are at stake; when ministers will be silent and afraid to utter the truth, and false prophets shall arise, and delusions and deception shall abound.

But notwithstanding this weakness so prevalent, brethren, beloved, let us **beware** lest we forget God. Meditate upon the words of the Holy Ghost uttered by the prophet, saying: "Who art thou that thou shouldst be afraid of man that shall die, and of the son of man which shall be made as grass and **forgettest** the Lord, thy Maker, that hath stretched forth the heavens and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor." May we not trust Him in these last days as the heroes of other days have trusted Him? Will He not care for us and help us in the day of trouble? Beware! lest ye forget God and leave Him out and begin to fear what you may see or what you may hear, and to depend upon what you can do and what you cannot do.

And, again, said He: "Beware of false prophets which shall come to you." "Ye shall know them by their fruits." Their prophecies and sayings will be antichristian, that is they will be in opposition to Christian doctrine and principles as taught by Jesus, and their true character and heart may be known by their words. So reasonable and plausible will be their argument that they will deceive the very elect if possible.

And now a final warning is given by the Apostle Peter, say-

ing: "Ye, therefore beloved, seeing ye know these things before, **beware,** lest ye also, being le away with the error of the wicked fall from your own steadfastness." Note the phrase, "being led away with the error of the wicked," which can only result in falling away from Christian stability. And being unstable we can never excel, neither individually nor as a church.—Gospel Banner.

THE C. E. TOPIC

May 25.

Life, the school of God and its lessons. Psa. 119: 1-8; 33-40. No one denies the value or the necessity of going to school. The more schooling one gets the better is that one prepared to solve the problems of life to satisfaction. Many fine minds are limited to small places and insignificant influences that had in them the possibility of great things, had they been properly trained at the right time. No complaint is so commonly heard as that of those who neglected the opportunity for a schooling and then lived long enough to regret their folly.

But the school of life is something of vaster import than the institution into whose care we place our children for a period of their youthful years. It occupies the attention of a whole earthly life and aims to train that life for eternity.

One of the matters of first importance in a school is the Master. We want to be sure he is capable, that he has the interests of his pupils at heart and that he does everything he knows how in order to give them the benefit of the knowledge he has to impart. He must be sympathetic and willing to make many sacrifices and earnest efforts in behalf of his pupil. In the school of God we may be certain that there is one Master, that He is all-wise, that He understands the needs of His pupils, that He spares no effort to impress them with the importance of their opportunities and that He proves His interest in them by the sacrifices He has made. In our daily schools we depend largely upon our textbooks in order to give the scholar a clear understanding of his subjects, but it is a poor teacher whose instruction out-side of the books is not of more importance than the mere text. In God's school we too, have a book—a wonderful one—that has a marvelous history and is the most wonderful ever printed. Its theme is The Story of Our Redemption. Its chief character is Jesus Christ and it aims to make the student a fit subject for all the benefits that come through the redemption there is in Jesus Christ. It also aims at the establishment of the kingdom of God. But he who is familiar with the Bible and its teachings does more than just learn to know what it contains. He will, if he is the kind of a scholar it seeks to help, go out into the world and live its precepts and spirit under every possible circumstance. It helps little just to know a book and not to apply the wisdom it contains. All the knowledge of the Bible in the world will amount to nothing if it does not make one wise unto salvation.

As in the daily school, so in the school of God, there is a process of daily instruction. We must learn to wait upon God! We must learn His will: we must learn how to pray, to work to love, to be reverent, to fight sin in every form, and to look forward to the realization of the promises of God. The school aims to fit one for life. In God's school we must learn how to live here so that we may be able to live eternally with Him in the hereafter.

Instruction in any school is a discipline designed to make us to meet problems that are bound to confront us. Discipline, if it amounts to anything, is severe, but it is worth while. Our discipline brings upon us temptations, trials, tribulations and often extreme sorrow. They are the fire that bring out and purify the gold. Like the child who rebels at discipline in school, if we rebel at God's discipline, we unfit ourselves for just the things He proposes to make of us.

Any teacher will tell you that much of the task of teaching consists in making the pupil unlearn the many things which unfit him for learning the lessons before him. In the school of God there is continual unlearning. We must learn to know our unworthiness, our weakness and our utter unreliability. We must learn to avoid the sins that once were our master, and be led to see the uselessness of the things upon which the world lays stress as being important.

THE S. S. LESSON

May 18.

The Grace of God. Eph. 2:4-10; Tit. 2:11-14.

Golden Text.—We shall be saved through the grace of our Lord Jesus. Acts. 15:11.

The letter to the Ephesians is a product of Paul's first imprisonment and was designed to be a circular letter to be read in the churches in the neighborhood of Ephesus in Asia. The second chapter of this epistle holds forth that salvation is the gift of God through Jesus Christ. In order to do this it was important to show His readers that they had been spiritually dead. Every one must realize that, apart from the salvation there is in Jesus, there can be nothing but spiritual death. Spiritual death consists in being entirely out of harmony with God and therefore unfitted for His presence or His favor. Those who are spiritually dead are at continual enmity with God. They have no realization of the value of spiritual things. They are spiritually dead because they want to be so and do not care to rise higher than their sins. The only hope for such dead is in a spiritual resurrection, the re-birth of a longing for a desire for God and the quickening of conscience. This comes through Jesus and His grace.

Because God is merciful there is hope for the spiritually dead. Note that Christ's work of mercy began while we were still dead—while we were out of harmony with God. Our spiritual resurrection is through Christ. Outside of Him there is absolutely no salvation possible. God never holds any hope outside of His Son, the disciples never preached any other gospel. Verse 5. "By grace ye have been saved." What is the grace referred to here? It is more than mere generosity or unusual goodness on the part of God. The best definition of grace is undeserved mercy. Can there be any deserved mercy shown by God to man? No, because "the soul that sinneth, it shall die." and there is none that doeth good." "All have sinned and come short of the glory of God." The grace of God is for everyone who will have it and no one is to be saved without it.

V. 6. "We have been crucified with Him. (Rom. 6:6); buried with Him (Col. 2. 12); raised with Him (Col. 2: 12); and our lives are hid with Him in God (Col. 3: 3). "Heavenly places" is literally "in the heavenliness" and heaven is with Christ, both here and hereafter." Thornton, V. T. "Ages to come." The kingdom is to develop here and in the hereafter, but in all future times the "riches of His grace" is to be the marvel.

In verse 8 there are 3 words of greatest import to every child of God, namely: (1) "Faith," which is confidence in God, taking Him at His Word, accepting His assurances, as a fact; (2) "Mercy," as above described, the mercy of God to those who do not deserve it and have no claim upon Him; (3) "Gift," something freely and generously bestowed. God's gift is His Son so that by faith in Him all who will, may secure eternal life. 9 and 10 show that works have no saving power. They are required as a natural duty. The only saving work is that of Jesus Christ upon the cross. Faith in Him, the divine atonement and not works is the condition God sets. He alone may say how we may be saved.

When Paul wrote privately to Titus about the grace of God that hath appeared bringing salvation, he had been released from his first imprisonment and had not yet been re-imprisoned. V. 12. Shows what the recipient of grace should give up, namely: (1) Ungodliness, which is every type of profane living; (2) Worldly lusts, things we would be ashamed to have others know about, things which make the mind foul and the body impure. The cure for these things is: (1) Sober living; (2) Righteousness, that is, doing right; (3) Godly Jesus is our example in godliness.

Verse 13 and 14. The reasons for such a life: (1) The appearing of the Savior; (2) He (the Savior), gave Himself to redeem us, to purify us, and to make us His own.

CONTRIBUTIONS

FOR THE LOS ANGELES MISSION

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The One Who watches the deeds of His children will richly reward.

Gratefully acknowledged,
P. W. PENNER,
154 So. Ave. 20, Los Angeles, Cal.

NEWS OF THE WEEK

ITALY WILL NOT JOIN IN SIGNING PEACE TREATY

Paris, April 30.—With everything virtually in readiness for the handing over of the peace treaty to the Germans at Versailles, the Italian situation looms large as an impediment in the way of unanimous agreement on the part of the entente and associated governments.

The situation in Italy still remains critical, the people demanding the fulfillment of the claims of the Italian delegates to Fiume and the Dalmation coast and Switzerland. So tense is the situation, that Vittorio Orlando, the Italian premier, at a conference with Thomas Nelson Page, the American ambassador to Italy, left Mr. Page with the understanding that the premier did not intend to return to Paris for the signing of the peace treaty.

Great demonstrations have been held in Italy to demand the realization of Italy's aspirations, and Premier Orlando gave the ambassador the impression that, owing to the critical situation and the fact that the premier's action either in going to Versailles or remaining away from the peace conference would have serious consequences, it would be preferable to have the trouble come from without Italy rather than from within the kingdom.

A dispatch from Paris says that while the non-return of Orlando would give the situation a more serious aspect than did the departure of the Italian delegation from Paris, the allied and asociated powers would proceed to the signing of the treaty, notwithstanding Italy's non-participation.

The main German delegates are now due at Versailles, but it is probable the peace treaty would not be delivered to them until Friday, as on the previous day, "May-day," a 24-hour strike which will dislocate transportation and communication is on the program of the labor unions.

The council of three conferred throughout Tuesday with Baron Makino and Viscount Chinda, of the Japanese delegation, with reference to Kiao Chau, and with the Belgian delegates who are pressing for the payment of their reparations, owing to the stringent financial situation in Belgium.

No definite decision on eitber question was reached.

The British peace delegation has given out its views with regard to that section of the covenant of the league of nations dealing with the Monroe doctrine. It is declared that the Monroe doctrine and similar understandings "have shown themselves in history to be not instruments of national ambition but guarantees of peace." It is expressly stated that the Monroe doctrine "has become an international understanding."

It is reported that the first meeting of the league of nations probably will be held in the white house at Washington in October of the present year, with Woodrow Wilson presiding.

DELAY CALL FOR EXTRA SESSIONS OF CONGRESS

Washington, April 30.—There is now small prospect of the congress being called in extra session before June. The next two weeks will probably reveal whether the session may reasonably be expected to open as early as June. Most of the senators and representatives who lingered here after the adjournment March 4, with the expectation that there would be an extra session in April or May, have gone home, with no expectation of returning until they receive the official call. President Wilson has indicated to a number of senators who have communicated with him on the subject that he will not issue the call for the extra session until the treaty of peace is ready for submission to the senate.

Even if the peace conference should be so fortunate as to complete its work in the next two weeks the extra session would not be convened before the first week in June; and all the official information that is being received here from Paris indicates that several weeks may pass before the President is ready to start home with the peace treaty.

As the end of the fiscal year approaches the situation created by the failure of the congress to pass the large appropriation bills and the refusal of the president to call a special session during his absence from the country becomes more acute. The existing appropriations in many instances, indeed in most instances, will expire June 30. Even if the congress should meet June 1, it is a question whether the appropriation bills that failed during the last session could be passed before July 1.

LITTLE ENTHUSIASM FOR LEAGUE DRAFT REPORTED

Paris, April 30.—The covenant of the league of nations arouses little enthusiasm in the press of this city. Many of the principal newspapers abstain from comment altogether. L'Oeuvre, which has always been a champion of the league and of President Wilson, says:

"Speaking generally, we are bound to say the pact of the league of nations causes a certain amount of disappointment. Its twenty-six articles constitute really the statutes of the league of governments to safeguard their territorial sovereignty, and are not a new charter of the law of nations which had been hoped for."

The newspaper thinks the resignation shown by Belgium, Japan and France must be due to promises or special guaranties that will be known, perhaps when diplomacy is no longer secret.

Writing in the Echo de Paris, Pertinax, spokesman of the Nationalists, declares outright: "The league of nations is dead before birth." He also refers to rumors of treaties being made between the allied powers remarking: "To reassure us, Premier Clemenceau and Foreign Minister Pichon allege they hold favorable alliances in their portfolios. These parchments must be beautiful, complete and eloquent to justify such docility on the part of the French ministers."

All the newspapers point out that great concessions were made by France. Some of the journals go so far as to declare that these concessions amount to a surrender. As a whole, however, the press expresses the hope that later amendments will result in satisfying what are regarded as legitimate claims of France and the other comtries which, as the Havas Agency summary of the comment words it, "showed their moderation by abstaining from insisting yesterday on an immediate vote" on the changes in the covenant which they were advocating.

ALL ANXIOUS TO OUST BURLESON

Washington, D. C., April 25.—While President Wilson is abroad shaping world peace, his official family has become involved in an old-fashioned row, of which Postmaster-General Burleson is the storm center.

A movement is on foot to force Burleson from the cabinet—a movement aided and abetted by Democratic leaders who blame the postmaster-general for the unpopularity of the administration. This has been evidenced in various ways, but most concretely by the disastrous defeat of the administration and the Democratic party in the congressional election last November.

No one in authority here will be surprised if the vote in the new congress turning the telegraph and telephone wires back to their owners is practically unanimous. The Republicans have definitely decided to offer a resolution restoring the wires on the first day of the session, whenever that shall be, and within the last few days it has become evident that the resolution will receive the support of most of the Democrats.

The fact is that the Democrats as a rule are just as insistent as the Republicans that Postmaster-General Burleson shall be sheared of all authority in connection with the wire systems as quickly as possible.

It is assumed that President Wilson under the circumstances would not refuse to sign such a resolution. Should he reject such a resolution, it is asserted, the congress would in all probability promptly pass it in spite of his objection.

Nothing has done more toward arousing the officials here and the public generally than the attempt of the postmaster-general to prevent news matter reflecting on his conduct of the telegraph and telephone business being sent over the telegraph wires.

CARRANZA HAS REPUDIATED THE OLD MONROE DOCTRINE

Mexico City, April 25. — The non-recognition of the Monroe doctrine by the Mexican government and the recall from Paris of Alberto J. Pani, minister to France, to await orders in Spain, formed the substance of two statements printed identically by all Mexico City papers as having been given out officially by Salvator Fernandes, chief of staff in charge of the department of foreign relations.

One statement read:

"Since December, last year, Alberto J. Pani has held credentials to Paris signed by the president of Mexico. Notwithstanding the fact that the French government last November expressed its willingness to accept Senor Pani's nomination, he has been unable to present his credentials to the French government throughout his long stay in Paris. In view of the above circumstances, President Carranza, through this department, has ordered that Senor Pani, together with the legation corps, proceed from France to Spain, there to await cabled instructions."

The other statement follows:

"The conference now meeting at Paris has considered the recognition of the Monroe doctrine. Some governments, friends of Mexico, have asked Mexico for its opinion regarding the doctrine, and the Mexican department of foreign relations has answered that the Mexican government has not recognized and will not recognize the Monroe doctrine or any other doctrine that attacks the sovereignty and independence of Mexico."

PEACE CONFERENCE HEARS DRAFT OF LEAGUE TODAY

Paris, April 28. — The revised covenant of the league of nations, which will be made public in the United States immediately, goes before a plenary session of the peace conference today for final action. What is in store for it there is not yet clear as negotiations have been conducted the past few days with a view to adjusting the reservations made by the French, Japanese and Belgians when the committee adopted the revised text.

The French amendments were designed to reinforce French military security, but these may not be pressed owing to the military security which France obtains under the settlement of the Rhine frontier.

The Japanese delegates have not yet indicated whether they will renew their amendment on racial equality, as that depends somewhat in the settlement they are able to secure concerning Kiao Chau. The Belgian amendment relates to the choice of Geneva as the seat of the league and this also is in the way of adjustment.

The Monroe doctrine amendment is not expected to encounter opposition if the question of French security is adjusted.

A semi-official analysis of the revised covenant says that the re-draft was made after consultation with thirteen neutral nations, and examination of the criticisms coming from both sides of the Atlantic. The resulting document, it is declared, does not create a super-state; the league must depend upon the free consent of its component states.

ARE BOOSTING WOOD AND GOODRICH AS POSSIBILITY

Washington, D. C., April 25.—For president, Gen. Leonard Wood; for vice-president, Governor Goodrich, of Indiana. This proposed Republican ticket for the presidential campaign is suggested in important Republican quarters and is said to be under consideration at this time by influential leaders of that party, especially the progressives.

The Washington Star, in discussing the 1920 campaign, Wednesday night gave prominence to the following: "Senator Watson, of Indiana, who has entertained presidential aspirations, has told his political associates in Indianapolis that he will not be a candidate for the Republican nomiantion for the presidency, but will seek re-election to the senate in the 1920 campaign, his term expiring March 3, 1921.

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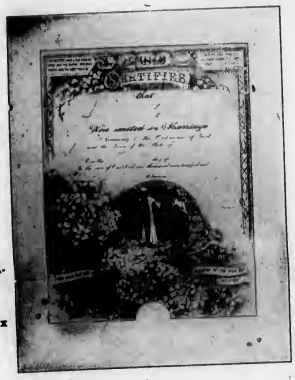

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VOL. XXXIV. BERNE, INDIANA, MAY 8, 1919. No. 19.

INVITATION

The congregation at Wadsworth, Ohio, heartily invites all sister congregations to be present in prayer or through representatives on May 18th, at the ordination of our new pastor, Rev. Menno M. Lehman, by Bro. P. R. Schroeder of Berne, Indiana.

N. L. Sprunger, Secretary.

IN MENNONITE CIRCLES

Mrs. Sarah Gross, mother of Isaiah W. Gross, deacon of the First Church, Philadelphia, celebrated her centennial birthday at the home of her son on April 30.

Bro. Peter Imhoff, of the Trenton, Ohio church, is at present the guest of Rev. Wm. Grubb, of Schwenksville, Pa., his former pastor.

The Twenty-Sixth Annual Young People's convention of the Eastern District conference will be held as usual this year, in the Saucon, (Pa) church, May 30.

The address of Rev. Andrew Bechtel, who has recentiy accepted the call of the Normal, Ill. church, will be 1506 North Main street, Bloomington, Ill.

The Salem Deaconess hospital, of Salem, Oregon, reports that during the year, 662 patients were treated, 492 operations were performed, 172 women and 16 children were cared for, and 17 babies were born in the institution.

Bro. C. H. Suckau, writing from Korba, India, says: "Feb. 9th, we were permitted to baptize a man named Budha of Barpali and on March 13th, Muria's wife was baptized. Pray for these two new Christians. Also pray for others that are seekers for whom we pray daily. Here at Korba the famine is making itself felt more and more. Some people are dying of starvation."

NOTES AND COMMENTS

During the last four years the thoughts of the world have been turned in one direction, and its efforts have been largely concentrated in the attempt to bring the awful struggle of the nations to a close by force of arms, or to alleviate conditions brought about by the conflict. It may be partly for this reason that we in America have neglected some problems which deserve our serious attention. Among the most pressing of these is the problem of eradicating from our land the awful crime of lynching. There were more than sixty-five lynchings in the United States in the past year.

The hanging of men, women and children, the torturing and burning alive, for even a serious offense, is terrible to contemplate and contrary to the laws of all civilized lands. In most cases the crime is committed upon an untried person, sometimes for a very slight offense, sometimes for only a suspected offense.

The Religious society of Friends of Philadelphia, during one of the sessions of its late yearly meeting, directed a portion of its time and thought to this great national crime of lynching. It felt this sin to be a shameful blot on the fair name of our beloved land; it felt its injustice and barbarity to its helpless victims, be they innocent or guilty, and its brutalizing and degrading effect on those who perpetrate the crime and on the thousands who often gather to see their fellow-beings tortured and killed. Above all it felt this thing to be intolerable and wounding beyond our power to conceive, to the Infinite, Eternal Spirit whose children are not white alone, nor black alone, but of every nation, kindred, tongue and people.

Plenyono Gbe Wolo, a Liberian of the Kru tribe, who graduated from Columbia university, says:

There never has been a scientific census of Liberia, but the population is estimated at from 2,000,000 to 3,000,000, and not more than 15,000 are Americo-Liberians, the descendants of liberated slaves. The remainder belong to tribes which speak four different languages and offer only nominal submission to the government. The Krus elect their kings by the selection of the most available men of the royal house. In the Jarroway tribe the king is an absolute monarch for the reign of six years, and is then put to death. Other tribes also follow different customs.

The tribes do not acknowledge the government of Monrovia, because they feel that it does not protect them. By treaty, the United States government is required to help the Americo-Liberians against the tribes, and in 1912 this country helped put down a rebellion of the Krus.

The constitution of Liberia has a literacy test, which has heretofore excluded most of the natives from voting, as the central government is unable to undertake their education. The Girbas are being taught by Episcopal missionaries, and the Fulingos, who the Mohammedans, are also gaining the franchise. The Krus are very ambitious and are also catching up. There are more than 50 Liberians of the native tribes studying in the United States.

I received a letter from a lad asking me for an easy berth. To this I replied:

"You cannot be an editor, do not try the law; do not think of the ministry, let alone all ships and merchandise; abhor politics, don't practice medicine; be not a farmer; or a soldier or a sailor; don't study, don't think. None of these are easy. Oh, my son, you have come into a hard world. I know of only one easy place in it, and that is the grave!"

—Henry Ward Beecher.

Character is for the most part habit become fixed. You see at once, then, how much that means. Take the instance of a man whom you know to be thoroughly dishonest. Nothing but dishonest practice could have made him such. His dishonesty is the habit of crooked dealing become in him a fixed temper. Character, therefore, is biographic. It tells the story of what he has been doing in years gone by. Without knowing anything about where he had lived, what his surroundings have been, and his occupation, you can look at his character, and in it you can see the deeds he has done, the tricks he has played and the chicanery he has practiced, just as looking at the piece of coal you can reason back to the carboniferous times which produced it, and stand forth in the midst of the old tropical forests of that era as confidently as though standing beneath the trees in your own garden.—Exchange.

OLD COLONY MENNONITES IN CANADA

The reason I am going to write a few words on the above subject is because these dear people are going through a very critical and trying time just now, as regards their attitude towards the public school question. I want, however, to confine myself more particularly to our province of Saskatchewan, but I presume that the same conditions exist also in the province of Manitoba that we have here in Sask. If not, then I am led to believe they will soon exist also. My reason for this is, that although our province is but young, nevertheless it is very progressive, and in more than one way is leading some of the older provinces. This very thing is true in regard to the above question. And no doubt the Manitoba government is watching our dealings with these people (as far as I know there are only Old Colony Mennonites in Saskatchewan and Manitoba), and no doubt will learn and act accordingly.

The Old Colony Mennonites in Saskatchewan live in about 17 villages near Warman and Hague and about the same number near Swift Current, numbering in all about 6,000 persons. These people do not believe, as most other Mennonites do, to give their children an education in English, therefore have been against all efforts made by the Saskatchewan government to get them to support public schools, basing their right in so doing on the privilege given to Mennonites by

the federal government at Ottawa in the year 1873.

Now the Saskatchewan government has passed a public school attendance act, that every child in the province must attend school between the ages of 7 to 14 and for this purpose has organized public school districts throughout the Old Colony Mennonite areas and has appointed official trustees, and is going to get public school houses built this spring and summer. Some of these school houses will naturally have to be large, perhaps 3 or 4 rooms, and will involve quite a large sum or money to be raised and repaid by the people in question. Teachers will be placed in these schools and all children of school age will be compelled to attend these schools. Quite a number of these people living already in organized school districts who have refused to send their children when notified, have served short terms in jails. Now here is just where the crisis comes in. They say we will not send our children and the government says you must. Whether this will be taken into courts and tested out or not is a matter to be seen as time goes on.

In their religion these people are narrow hearted, and narrow minded, more form than life. On several occasions I have tried to do a little missionary work among them, but of little success, as they are forbidden to go to other services to hear other preachers but their own. At our annual Canada conference meetings we had more than once talked this matter over and looked for ways and means to do more missionary work among them, as already quite a few from among them (all of whom, of course, had received the so-called church ban), have joined our churches and conference. Brethren, right here at our very doors is a great mission field for our Canadian churches, yes for the church at large. There are many of them hungering and thirsting for more spiritual life and freedom. On different occasions I have noticed how they eat and drink the spiritual food whenever they dare to come to our meetings. Some of those who are banned; others come when they know there is no one to report them to their church officials. We certainly have been praying for these dear people that the time soon may be here when their whole church system will **collapse** and (I say the word **collapse** with a prayer in my heart), dear longing souls will be permitted to step out into the clean Gospel light and enjoy the service, yes Himself, even Jesus, to the heart's desire, yea to the full extent thereof.

As they are now going through a severe test, let us not judge harshly or wrongly when we see them trying to hold what they think they have, but let us keep on praying for them and let us hope that perhaps God is using the government of Saskatchewan to assist in answering our prayers. I certainly do believe that when the next generation will get a public school education, they will want a better and broader spiritual education. Let us all pray and work for this end in view.

Your Co-Worker,
J. D. BULLER.

RECOLLECTIONS OF OLD RUSSIA

"I hear the muffled tramp of years
Come stealing up the slopes of time.
They bear a train of smiles and tears,
Of burning hopes and dreams sublime."

The story of "New Year's Night in Gnadenfeld" (South Russia) in your current issue, by Cornelius Enns brings back to me the above verse and memories of nearly half a century ago, when I was a youth, living in the seaport town of Berdjansk, of which Mr. Enns speaks.

I visited in "Gnadenfeld" often, having relatives there, the proprietor of the general store, Uncle Harder, being my mother's first cousin, and the store (Lawka in Russian) being a regular Mecca for us boys, with its candy, nuts, gingerbread and "Wolfshoten," also clasp knives.

I have frequently attended worship in the church he speaks of and could depict its interior today. The village school teacher he mentions, Heinrich Franz, was a dear friend of my father's and visited at our house in Berdjansk often. As he says, the singing in the Gnadenfeld church was noted for its excellence.

One of the villages nearby—if I am right, only about five versts away—was Rudnerweide, where lived the closest friend of my youth, Gerhard Matthies. He and I were both lovers of saddle-horses and often traded. We also hunted a good deal together and used to ride over to Tohmak to the annual "Jahrmarkt" to buy work oven for our father's ranches.

When I was back on a visit in dear old Russia some nineteen years ago, he had moved to the Crimea, where he and his family had built up a beautiful estate, calling it "Sarona." He met me at the train, and you should have seen the greeting! He died a few years before the war and was thus spared the sorrows and pains which so many of my old friends have had to endure. It seems impossible that the garden spot of Russia, the Ukraine, has been made the stage of such terrible horrors!

As soon as the way is open, our Russian Mennonite brethren in America, whom the good Lord has prospered in this free country, will be called upon to help freely, and I know they will give until it hurts. If my life is spared, I hope to visit the scenes of my childhood once more.

Should Brother Enns see this, let him accept it as a hearty hand-shake and as an appreciation of his recollections of Russia.

Yours very sincerely,
PETER JANSEN.
Beatrice, Neb.

THE BROTHERHOOD OF THE HEART

It was not enough for Cain and Abel to be born brothers. Brotherhood must be born in the heart.

Noah taught the world that men need safety. I rather believe in that gospel myself, especially since I have had air raids thirty times over my house and picked up shrapnel on my door step. There were people struggling in the water who wanted to get into the ark, but there was no outstretched hand to help them. Think of the people outside! Realize that even though Noah landed on dry land he discovered that there were worse perils than cold water.

The people who built the tower of Babel said, "Those old-fashioned evangelical Christians are all wrong. The important thing is to get the right social system: salvation by bricks and mortar; that it what will lead the people to heaven." The tower of Babel failed not because there was lack of material to build it, but because the men went on strike.

You see precisely the same phenomenon in Russia today—Bolshevism, idealism, without the power to realize it; an endeavor to get men to be brothers without getting the enmity out of their hearts.

Abraham was the first of the pilgrim fathers. He taught that environment was the thing, but his children learned that there can be no holy land without holy hearts.

Joseph felt that the important thing was to satisfy the material need of the people. He realized that to feed the people you must have authority. With all his good intentions the necessary authority that he had developed into tyranny. The people gradually became enslaved to the state and so we learn that food control is only safe when it it in the hands of Jesus Christ, whose service is perfect freedom.

Philip Whitwell Wilson.

SUNDAY SCHOOLS IN FRANCE AND BELGIUM

The following letter, received from a representative of the United committee of the French and Belgian Protestant churches has just been received by Dr. Eddison Mosiman, the corresponding secretary of the committee for Christian relief in France and Belgium. In view of the conditions here described it is particularly gratifying to know that part of the $3,000,000 which the committee is now raising in America for the relief of French and Belgian Protestants ruined by the war will be spent for the rehabilitation of their Sunday schools.

Paris, le March 28, 1919.
Mr. Eddison Mosiman,
105 East 22nd Street,
New York, U. S. A.
Dear Mr. Mosiman:—

I have been designated by our **Comite d'Union pour les Secours de Guerre** to gather for you particulars concerning our French Sunday schools in the liberated regions. We are anxious to co-operate with your endeavors to awake the personal interest of individual American Sunday schools in individual French Sunday schools. You will judge very likely that we have been exceedingly slow in this matter, but we are only just beginning to know the real conditions of the church work in the invaded regions. Refugees come home slowly and the church work is not completed everywhere. But the news is very encouraging; the work among the young people is successful. The number of the pupils in Sunday schools is growing rapidly. Our population of the north of France has experienced through hardships the necessity of faith and confidence in God. We are entitled to expect much from these churches.

From **Saint Quentin,** a city half destroyed, just in the middle of the **Hindenburg line,** I received the following letter from Mademoiselle Blanche Prevot, a Sunday school teacher. I had sent her hymn books, in the name of our American friends. No minister lives in St. Quentin just

now; there were three before the war.

"I am desirous to send a card signed by the children in order to express thanks to the American friends who have sent hymn books and pictures for the great joy of our little folks.

"They have sung with a joyful heart in their pretty hymn books. You cannot believe how happy they are. Each Sunday, I have new children. They invite every child in the public school or in the street. The first Sunday we were 13, the second 17, now they are 25, and more will come.

Unfortunately the teaching is difficult. No child has a New Testament left. I give them written tasks, the only means I have to make sure that they understand. As soon as we get Gospels they will follow the same lessons which are given in other churches.

"The school meets in our house (the church is destroyed). We have a cellar where my mother cooks and two rooms on the first floor. One is my bedroom. The school meets there. The furniture is not up-to-date, but it is not cold and that is the most important thing. When the children arrive, the fire is red. They find seats on boards between chairs.

"Be sure my little ones are not indifferent, and that the harvest is great in our ruins. When I showed the hymn books and the pictures, asking what we must do, they said unanimously; 'Let us write to these good friends to express our thanks.'"

BLANCHE PREVOT.

I am quite sure that the American contributors to the fund for French churches will be glad to hear the thanks of these little Sunday school pupils in a destroyed city. If any American Sunday school is desirous to adopt the Saint Quentin Sunday school, they will not help ungrateful children. Before the war, there were several hundreds of Sunday school pupils in St. Quentin.

From a country Sunday school in Walincourt. (Pastor Paul Martin.):

"The Sunday school papers, hymn books, text books, Bibles, have been burnt by the defenders of Kultur!...We have been a little forgotten for Christmas, but the British Chaplain has helped me to arrange small gifts for the children at Christmas. They were exceedingly happy."

From **Croix** (Nord) "Many of our boys were obliged to work near the firing line. Others were driven to Ardennes, where they were starving. One of them E. D. when taking some food from a pig, to satisfy his hunger, was caught by German soldiers and struck by three brutes with the butt-ends of their rifles, so heavily that he arrived half-faint at the jail. Another was horse-whipped and is still scarred all over, because he was taking a peep at the street after 5 P. M. A girl has been struck in the street by a Prussian Gendarm because she was laughing before him, and put in jail, etc."

In all the Sunday schools of the liberated regions, no books, no pictures, no Gospels are to be found. And the actual prices of the books in France are twice as high as before the war. I am quite sure that the most effective help now is to give to these pupils books, Bibles, and to secure furniture for the halls.

You may be sure that your endeavors have succeeded already in securing joy and confidence among our French Protestant children in the north of France.

Sincerely yours,
Sgd. Chaplain Victor Monod,
102 Boulevard Arage.

PIONEER MOTHERS

Pioneer life, with its hardships and perils, has not vanished from America with the "last frontier." A report on "Maternity Care and the Welfare of Young Children in a Homesteading Country in Montana," which has just come from the children's bureau of the U. S. department of labor, pictures conditions that seem to belong in a past generation, with buffalo and hostile Indians, and prairie schooners trekking over the plains.

Four hundred and sixty-three families were visited by the bureau's agents in the course of the study that forms the basis for the report. Most of these families live from 70 to 100 miles from a railway. No home in the area studied—an area of over 5,500 square miles—is within reach of a telephone. The only means of communication are trails, many of them following the old buffalo paths to water. Some of these trails are passable for wagons and automobiles, except in "gumbo" regions in wet weather or in sandy regions in dry. Other trails are passable only on foot or on horseback and many are so faint as to prove baffling to a stranger. All trails are impassable during the tremendous blizzards that sweep the country.

The isolation of the families reacts most unfavorably on mothers and children. At the time the study was made the great area had not a single hospital, and had only three physicians registered in the state of Montana. Two or three others not registered, who had come to Montana as homesteaders, were sometimes drawn into practice because they could not refuse to answer the call of their neighbors in emergency. More than two-thirds of the mothers included in the study were ten miles or more distant from a physician; more than one-third were 20 miles or more away, and of these 10 were from fifty to one hundred miles from a doctor. Traveling conditions and weather made these distances much longer than their literal length in miles; in some cases they were insurmountable.

Over one-fifth of the mother left the area for confinement. Of the 359 who remained, only 129 were attended by a physician, and almost two-thirds met the experience of childbirth without competent medical care. Forty-six, or more than one in every eight, were delivered by their husbands. Three were entirely alone. More than three-fourths of the mothers visited had no prenatal care whatver. Except in 12 cases where complications developed and 32 cases where the mother was living or staying within five miles of the physician, only 8 mothers were visited by a physician after confinement, and these eight were visited only once. Eight mothers had died as a result of childbirth—a very large proportion as compared with other rural areas.

Of the 198 live-born babies born during the year preceding the survey, 14 died. These 14 deaths give an infant mortality rate of 71 per thousand births. This rate, while lower than that for any city studied by the children's bureau, is much higher than that for most rural areas studied by the bureau. All but 4 of the babies that died failed to survive the first month of life, when a baby's chances of surviving are so largely dependent upon the condition of the mother and the care she has received before and during confinement.

Proper care would have saved many mothers from suffering and probably would have saved the lives of some of the eight who died. Probably, too, the lives of some of the babies who died would have been saved if medical care before, at, and after childbirth had been procurable.

But though most of the mothers in the region were native-born Americans of some education, who were, taken as a whole, aware of the importance of the proper care and medical attendance, they were helpless to obtain it.

The log house, the tar-paper shack, the sod house, and dug-out are the kind of homes into which babies are born in this pioneer region. These houses are without sanitary conveniences, often lack the very necessities of household equipment; they are frequently cold in winter and hot in summer, and in the majority of cases unscreened from flies. In many instances they are as overcrowded as tenements in congested city districts. Seven out of ten of the families visited lived in one or two room houses. Slightly more than half of the families slept three or more persons to a room and in 27 cases, seven or more persons shared a single sleeping room.

Though the homesteaders are farmers and stock raisers, the hot dry summer makes the family vegetable garden difficult of achievement and the difficulty of supplying feed makes keeping a milch cow, that can not "run the range" with the other cattle, a serious problem. As a result, there is little variety in the family diet and many little children are without fresh milk to drink.

The report in conclusion suggests the establishment of rural cottage hospitals, and a rural public health nursing service, to meet the chief problems found in the study. That such methods would be effective in reducing the hazards attending motherhood and infancy is revealed by the experience of New Zealand where pioneer regions similar to this Montana county are found and where the establishment of a rural nursing service and the provision of hospital facilities in sparsely settled areas has resulted in a marked lowering of the maternal death rate and has brought the infant mortality rate to a point lower than that of any other country.

A TORN LEAF

A minister in England was invited to visit a dying woman. He found her to be a happy Christian. Inquiring how she had come to know the Savior, she presented a piece of paper torn from an American newspaper, which contained a part of a sermon from Spurgeon. The scrap had been wound around a package sent to her from Australia; she read the part of the sermon and was converted. think of it: a sermon preached in England, printed in America, in some way and was converted. Think of it: used as wrapping paper there, coming back to England and being the means of converting this woman.—Selected.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

We have commenced to realize that the fires of anarchy lit by the oppression of ruling classes in Russia and fanned into fury by the war and its terrible suffering and distress, are not confined to the illiterate masses of downtrodden ex-serfs of Russia Country after country in Europe has had to bow before the storm of passion and lust, that shows no signs of abating. We, in America, with more liberty than elsewhere, and comparatively freer from the miseries and poverty of Europe, felt that we were safe from the infection of anarchy and disorder. It came with a terrible shock upon us the other day that we were not, when we read of attempts, country-wide in extent to spread terror and death through the mails. The masses who are against the social order today do not think far and but act quickly and terribly. They feel that they can be no worse off if the whole social order is destroyed and even see a possibility of bettering their condition in the event of such an effort succeeding. We do not believe that the American public will lose its good sense and lend itself to terrorism or be beguiled into violently breaking down the existing order of things, but we do believe that they must speedily realize that to save our country from anarchy and its accompanying bloodshed and disorder, something must be done to give justice to those who rightly may cry out against oppression. The time must come, and that shortly, when it will be impossible for the resources of our country to be exploited by a few rich men who regard the flesh and blood of its inhabitants as its most valuable asset. Luxuries there are here in an abundance, such as the world never before knew, but whatever they are, they must cease to be monopolized by a few to the exclusion of many, especially when these few's only claim to them comes either by inheritance or some other favored circumstance. Moreover, we do not believe that sharing a small portion of the wealth of our nation with the many who helped to create it and possess little or nothing, will still the voices of those who cry for more and more of the comfortable things of life. The possession of material things can by no means bring contentment. It rather increases the hunger for more, and we may rest assured that the more the masses get, the more they are bound to demand. The solution of the problems our discontent is bringing must go deep into the soul. Until America really becomes Christian and deals with its problems in a Christian manner, there will be an increase of the demands of the classes that believe themselves suppressed and under the heel of the financial tyrants. This Christianizing must begin at the top. Our government must get a house-cleaning and discard the corrupt politician and see to the utter elimination of graft. While there is rotteness in high places, the masses will never be led to high and pure ideals of government. Then, in order to bring content to the elements of dissatisfaction, there must be a regeneration in our industrial circles. Laborers are more than so many machines to be secured at the lowest cost, used while they are useful and discarded when useless. If we have risen to the point where the rail-splitter or the mule driver, when they "make good," are no more in line for the White House it is time that we get a fall. We have seen some radical reforms. Slavery was abolished, the back-bone of the rum power is broken, education has been made possible (in theory), to all. Now, poverty of the kind that means the doom of a miserable existance must disappear and the community must be decent and safe. These latter two reforms, decency and personal safety, cannot be brought about by new laws or revolutionary innovations. They must be the natural by-product of consecrated Christian lives. Here is the opportunity and responsibility of the church. It must seriously take upon itself the task of winning America to Christ — or America will go to the devil.

NOTHING OF IMPORTANCE

Brother Peter Jansen, of Beatrice, Neb., sent the following review of the book "Nothing of Importance," appearing in The Friend, to the editor with the suggestion that it might be of interest to the readers of The Mennonite. We are glad to give it space in these columns for several reasons, one of which is that we know the reviewer, Mr. George M. Warner and hold him in highest esteem.—Editor.

"Nothing of Importance" is the title of a little book by John Bernard Adams published in 1917 by Methuen & Co., Ltd., London. The author was a young Englishman of true culture and high ideals; he won a classical scholarship at St. John's college, Cambridge, served as warden at the hostel for Indian students in South Kensington, joined a Welsh regiment, as lieutenant, in 1914, went to the front in 1915, was wounded and returned to England in 1916, went out again and in 1917 was again wounded and died in the field hospital.

The following are his conclusions as thought out in an autumn afternoon (1916) during his convalescence at the residence of his aunt, in one of the most beautiful parts of Kent.

"First of all war is evil—utterly evil. Let us be sure of that first. It is an evil instrument, even if it be used for motives that are good. I, who have been through war and know it, say that it is evil. I knew it before the war; instinct, reason, religion told me that war was evil; now experience has told me also.

"For I have seen the real face of war; I have seen men killed, mutilated, blown to little pieces; I have seen men crippled for life; I have looked in the face of madness, and I know that many have gone mad under its grip. I have seen fine natures break and crumble under the strain. I have seen men grow brutalized, and coarsened in this war. (God will judge justly in the end; meanwhile, there are thousands among us—yes, and among our enemy, too—brutalized through no fault of theirs.) I have lost friends killed (and shall lose more yet), friends with whom I have lived and suffered so long.

"War is evil. Justice is stronger than force. Yet, was there need of all this bloodshed to prove this? For this war is not as past wars; this is every man's war; a war of civilians, a war of men who hate war, of men who fight for a cause, who are compelled to kill and hate it. That is another thing that people will not face . Men whisper that Tommy does not hate Fritz. Again I say, away with this whispering. Let us speak it out plain and bold. Private Davies, my orderly, formerly a shepherd of Blaenau Festiniog, has no quarrel with one Fritz Schneider of Hamburg who is sitting in the trench opposite the Matterhorn sap; yet he will bayonet him certainly if he comes over the top, or if we go over into the German trenches; ay, he will perform this action with a certain amount of brutality too, for I have watched him jabbing at rats with a bayonet through the wires of a rat trap, and I know that he has in him a savage vein of cruelty. But when peace is declared, he and Fritz will light a bonfire of trench stores in No Man's Land, and there will be the end of their quarrel. I say boldly, I know. For indeed I know Davies very well indeed.

"Again I say, was there need of all this bloodshed? Who is responsible? Who is responsible for Lance-Corporal Allan lying in the trench in Maple Redoubt? Again I see yon glittering eyes looking down upon me in the arena. And Davies, too, in his slow simple way, is beginning to take you in, and to ask you why he is put there to fight? Is it for your pleasure? Is it for your expediency? Is it a necessary part of your great game? Necessary? Necessary for whom? Davies and Fritz alike are awaiting your answer.

"It is hard to trace ultimate causes. It is hard to fix absolute responsibility. There were many seeds sown, scattered, and secretly fostered before they produced this harvest of blood. The seeds of cruelty, selfishness, ambition, avarice, and indifference, are always liable to swell, grow, and bud, and blossom suddenly into the red flower of war. Let every man look into his heart, and if the seeds are there let him make quick to root them out while there is time; unless he wishes to join those glittering eyes that look down upon the arena.

"These are the seeds of war. And it is because they know that we, too, are not free from them, that certain men have stood out from the arena as a protest against war. These men are real heroes, who for their conscience' sake are enduring taunts, ignominy, misunderstanding, and worse. Most men and women in the arena are cursing them, and as they struggle in agony and anguish, they beat their hands at them and cry, 'You do not care.' I, too, have cursed them, when I was mad with pain. But I know them and I know that they are very true men. I would not have one less. They are witnesses against war, and I, too am fighting war. Men do not understand them now, but one day they will."

But what of the future? How are we to save future generations

from going down into the arena? We will re-arrange the map of Europe; we will secure the independence of small states; we will give the power to the people; there shall be an end of tyrannies. So men speak easily of an international spirit, of a world conference for peace. There is so great a will-power against war, they say, that we will secure the world for the future. Millions of men know the vileness of war; they will devise ways and means to prevent its recurrence. I agree. Let us try all ways. Yet I see no guarantee in all this against the glittering eyes; I see no power in all this knowledge against a new generation fostering and harvesting the seeds of war. Men have long known that war is evil. Did that knowledge prevent this war? Will that knowledge secure India or China from the power of the glittering eyes?

"There is only one sure way, I said at last. And again a clear conviction filled me. There is only one way to put an end to the arena. Pledges and treaties have failed; and force will fail. These things may bring peace for a time, but they cannot crush those glittering eyes. There is only one Man whose eyes have never glittered. Look at the palms of your hands, you, who have had a bullet through the middle of it! Did they not give you morphia to ease the pain? And did you not often cry out alone in the darkness in the terrible agony, that you did not care who won the war if only the pain would cease? Yet one Man there was who held out His hand upon the wood, while they knocked, knocked, knocked in the nail, every knock bringing a jarring, excruciating pain, every bit as bad as yours. And any moment His will-power could have weakened and He could have saved Himself that awful pain. And they nailed through the other hand; and then the feet. And as they lifted the cross all the weight came upon the pierced hands. And when He had tasted the vinegar He would not drink. And any moment He could have come down from the cross; yet He so cared that love should win the war against evil, that He never wavered, His eyes never glittered. Do you want to put an end to the arena? Here is a Man to follow. **In hoc signo vinces."**

I submit the above not only to show the author's regard for and tribute to the conscientious objector, but his clear pointing to the path which we in America must follow if ever we are to help a stricken world, Germany included, out of darkness into light. War cannot kill war, nor militarism cure Prussian autocracy. For what shall America stand in the coming years, the mailed fist or the pierced hand? Caesar or Christ?

GEORGE M. WARNER.
Germantown, Pa.

WIT AND WISDOM OF COLPORTEURS

Sometimes people think they should have books for nothing; but the colporteur uses a courtesy which cannot be resisted. "I thank thee," says a sheikh, after reading the Pentateuch for a long time, "I thank thee much for this book." "And," replies the colporteur, "may heaven also reward thee for paying me its price." At which the sheikh smiles and gives him the money.

Yusuf Kub fares worse, and, one hopes, better in Mesopotamia. "O pig!" cries a Moslem schoolmaster when he is told the price of the book he is reading, "wilt thou steal from the society, which gives these books without price?" Yusuf explains that it is not so. "Then," says the Moslem, "dost thou love Christ? If so, give me the book for His sake." "That may I not do," says Yusuf. "Thou dost not love Christ," cries the Moslem, striking him on the face. Yusuf takes the insult meekly. The Moslem begins to read the story of the crucifixion, and as he reads his conscience is stung. "O man," he says, "do not be angry. Forgive me for the sake of **Isa el Masih** (Jesus the Christ)."

Meek the colporteur is, but not timorously meek. Stephanos Maqar knows how and when to stand on his rights. He offers a Gospel to a Sudanese officer. When the officer sees what the book is he curses and reviles him. One of the crowd takes the book from the officer and gives it to Stephanos. "Take thy book," he says quietly, "and go thy way." Stephanos enters the shop of a Berber, and as he is sitting there the officer strides in angrily. "Hast thou permission to sell these books of the Christians?" "When thou art a **mamour** (chief of police) here," replies Stephanos, rising gravely, "then I will answer thy question." A little later Stephanos goes to the police headquarters; the officer is there, and Stephanos sells a Bible to the **mamour** before the face of the Sudanese ruffian.

It would need many more pages, however, if we were to follow the colporteur farther in his daily mission—to stand by while he spoke with anarchists and free-thinkers; to watch him hiring a dervish for a couple of hours in order to tell him the Gospel story; to listen to him reading Ruth to another Naomi in Assam; to overhear him comforting the paralyzed and brightening the last hour of the dying; finally to go with him to his inn and join the people of the house and other travelers as he sings the evening hymn and says the evening prayer.

Here, then, are a thousand men, far-scattered in many lands; of different race, language, and early upbringing, yet all so much alike that we think of them as one. The reason is not far to seek. One Christ, one book, one purpose make them a unique fellowship and give them a family likeness.

"These books are not fit to touch," cries an Italian carabineer, at one time a student for the priesthood; "they are condemned by the holy Father." "So is your handsome uniform," Cupertino rejoins. "Do you not know that in September, 1870, his holiness excommunicated our gallant king and all his army?" "Bravo!" exclaims the carabineer's officer, and at once buys a Bible.

"We will buy another time," two young women tell Desbiot. Desbiot bows. "May I then leave you," he asks, "something to remember my visit by?" "Oh, yes." "Well, it will be the reading of a few verses in the Gospel." "Oh," they laugh, "we thought it would be something more substantial; but do read, if you would like to." Desbiot read the parable of the wise and the foolish virgins. "And while they went out to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut." The girls exchange glances, and each takes a Testament.

"Is it enough to read your book to be saved?" Desbiot is asked. "Is it enough," he asks in return, "to look at bread when you are hungry?"

"Is there anything in your Bible," queries an impatient Bulgarian farmer, "about the worms that destroy our vines?" "Why, yes," says Letshoff, opening Deuteronomy, "this is what is written of them who will not hear the voice of God or obey His commandments: 'Thou shalt carry much seed in to the field, and shalt gather little in; for the locust shall consume it. Thou shalt plant vineyards and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.'"

In Morocco, where coin is often scarce, a Jew offers a small traveling mirror for a Gospel of St. Luke. "It is a good exchange for you," he remarks with a shrewd smile; "you will now see your face in my glass." "And that little book is a glass too," says the colporteur. "Look into it and you will see your heart."—William Canton, in the Bible in the World.

THE S. S. LESSON

May 25.

Repentance. Jonah 3:1-10; **Acts 2: 37, 38.**

Golden Text.—Repent ye and believe the Gospel. Mark 1: 15.

Concerning the book of Jonah, A. T. Pierson writes: "This prophet of Israel was sent on a mission to the Gentiles. Nineveh, at the apex of pride and prosperity, was to be warned of coming and speedy downfall. Jonah rightly read mercy in his warning message, and his own vindictive waywardness drove him westward instead of eastward until, in the belly of a great fish he learned the lesson of obedience to God and pity for men. This prophet was out of sympathy with foreign missions. His national prejudice construed God's election of Israel as a rejection of all others. His religious intolerance was mixed with no mercy for the heathens. His legal spirit inclined more to vengeance than to grace. His disloyal temper made him wilful and wayward, and compelled divine correction. To refine away the story of the supernatural element destroys the product of an inspired book. It has been treated as a dream, fiction, fable, parable, apologue, allegory; Jonah has been conceded to be a historical personage, treated in a symbolical character, representing in combination two kings of Judah, Manasseh and Josiah; the ship, the Jewish state, and the storm, a political crisis; the ship-master, the high priest Zadak, the great fish, Lybon, on the Orontes, where Manasseh was a prisoner. But such interpretations make havoc not only of the inspiration of the Word, but of the divinity of our Lord, who treated this as a veritable narrative. Matt. 12: 39-41; 16: 4. The selfish unbelief and vindictiveness of the man here contrasts with the gracious patience and benevolence of God. The gourd illustrates the mediator, needful to interpose between the head of the sinner and the unsufferable glory of the holiness of God."

Jonah had to learn the uselessness of fleeing from God and disobeying Him, now he was obediently doing His will. It was not only Jonah who learned that it is useless to fight against

God. In our own lives, when we oppose Him, we learn how weak and insignificant we are and how surely God will work out His purposes, no matter how hard we resist them and what efforts we make to keep from doing our part. The sad thing about it is that we must learn over and over again the lesson Jonah had to learn.

Nineveh was one of the very great cities of the ancient world. Tradition has it that it was even greater than Babylon. Like great cities of today, it contained its festering masses of humanity. Great in sin because there were so many sinners there. Like modern cities it must have had its contrasts in poverty and and wealth. The two extremes of sin met there, luxury beyond anything ever before known on the one hand, and unspeakable misery on the other. In our day we find the elements of disaster, as these, lie in the congested cities. If iniquity has its way there, nothing but absolute ruin to result. Jonah was an unwilling city missionary. In our churches there are plenty of Jonahs who are very much interested in foreign fields, but who, if not actually opposed to them, are very indifferent toward city missions. The joy in heaven over the sinner that repents is the same no matter if that sinner lives in Africa or India or in the slums of Chicago or New York.

Jonah made more of an impression as a street preacher than he expected. We remember that our Lord spoke to the crowds out in the open who came to hear Him and that Paul addressed the wise men of Athens or Mais Hill. At other times he found people to address by the river-side and elsewhere. It occurs to us that Christians are not doing their full duty when they preach only in the churches and expect sinners to crowd in to hear the message. In our day, as in the day of Jonah, the message must be carried to where the sinners are.

The people heard and were moved. We do not know how far they were enlightened, but the message reached their consciences and made its impression. God certainly was good to warn them of their approaching doom. In our day nothing is plainer than that doom will certainly overtake this sinful generation if they do not repent. Where is their conscience?

Even the king and the nobles heard and responded. Neither sin nor repentance belong to a single class. They reach high and low. All sin and all may repent.

They proved the sincerity of their repentance by deeds of humility. The proud heart will not repent. Repentance consists more in life than in words. The change of heart was not unnoticed. God saw and spared. It is always His desire to spare rather than punish. He wants all to prove the sincerity of their repentance so that He can give them the great blessings of His love and mercy.

THE C. E. TOPIC

May 25.

God's Precious Promises. I Kings 8: 54-61; 2 Peter 1: 1-4.

The reader of Scripture cannot help but be impressed with the many promises he meets wherever he turns. The Bible is a book of promises. It shows how God made promises, how He fulfilled many of them and how, in his own good time, He is sure to make the rest come true. We note that there are promises to the race, as we see in the assurance of a Redeemer to come; to nations, as we observe in His dealings with Israel and other peoples; to families, as to Abraham concerning the coming seed and to David concerning the one who is to occupy his throne; to the church, as we see in the assurance that **He** is coming to claim His bride; and to individuals in a variety of ways and under various conditions. No one can deal with God or have a part in God's work without immediately coming into contact with His promises.

In the matter of promises, the first thing to be taken into consideration is the character of the one making promises. When God promises, we know that it is with love as a motive. There is no other reason why God should promise us anything. We have not deserved His favor: we are not in a position to do anything that will bring us our desires, indeed, there is every reason why God should refrain from dealing with sinful characters such as we are. But He does not look upon us in the light of our deserts. He wants to show that He loves us and so He holds out promises of what He will do for us if we respond to His love.

Again, when one makes promises, His ability to keep His promises must be taken into consideration. Can God keep all His promises? It seems almost like blasphemy for one to ask such a question. He certainly can. All power, force and wisdom is at His command. He can shake events to suit His purpose as the potter is able to shape the clay into the vessel he proposes to make. Though He is absolutely good He is able to make good come from evil events. He can make the wrath of nations praise Him.

A promise is usually made under certain conditions. Things are promised to some one if that one will do certain things. When God anounces a promise it is a contract offered. He, the party of the first part, agrees to certain stipulated things provided the party of the second part, (that is ourselves), does certain things in the way he sets down. While the race is daily in receipt of many blessings that fall upon it, because God is good to all, no matter what their nature or character, the blessings that come to us through promise are definite and are definitely intended for those who respect God's wishes in regard to their conduct and faith. When it comes to the really great promises that God makes, we cannot expect to be doing nothing while God is doing everything.

A promise means little to us if we have no faith in the one making the promise. The man who has no ability or resources to back up his request for a loan of, say, $5,000, at the bank will not get a penny, no matter how many notes he is ready to sign that he intends to pay. He may in some way or other hope to raise the sum, but he must first secure confidence. Now the condition of realizing the promises that God makes to us is faith in Him. If we do not believe that He can and will give what He promises, we surely will not get them. Can we believe that He will surely give what He promises? If we cannot, we might as well shut God out of our thoughts and take our chances with the godless. But God does not leave us in the dark about His promises. He was true to our first parents and gave the race a Redeemer; He was true to Abraham and blessed the race through him; He was true to David and sent the prince to rule on his throne; He was true to Israel and sent a Messiah; He was true to the disciples and rose from the dead and sent His Spirit upon them. And these are but a few of the many prominent promises. If God's promises in the past were certainly fulfilled, we may safely rest assured that His promises concerning the future will literally be fulfilled.

Too many get too little comfort from the promises because they don't have faith enough in God to believe that He can as well keep His promises, others do not fulfill their share of the obligations and others, again, don't think far enough to see that one who has always been faithful in His promises will be just as faithful in the future.

DEATHS

Depp.—David Depp was born in Alsace-Lorraine, France, September 4, 1844, and died April 24, 1919, thus bringing his age to 74 years, 7 months and 20 days.

He had been in failing health for over a year, and had been bedfast for the past seven weeks.

In 1874 he immigrated to this country, and on March 21, 1886, he was married to Miss Elizabeth Winteregg. To this union six children were born who all survive him. No brothers or sisters survive him, he being the last member of the family.

Surviving him are his wife and the children. They are, David D., who lives at home, Mrs. Omer Lehman, Mrs. Gilbert Stucky, and Mrs. Vilas Schindler, and the Misses Martha and Leona at home. Three grandchildren also survive. He was baptized in Berne in the Mennonite church, January 1, 1886.

Funeral services were held from the Berne Mennonite church on April 26, 1919. Bro. P. R. Shroeder conducted the service.

On April 25th Charles F. Ziegler passed away in death at his home in Wadsworth, Ohio, at the age of 87 years, 8 months, and 15 days. Deceased was born in Stutgart, Germany. The parents died when their three boys were quite young, and these grew up under the kind care of an aunt of theirs. After the death of this foster-mother, Charles and his younger brother decided to come to America, while the oldest of the boys remained behind.

The young immigrants first settled in eastern Pennsylvania, where Charles worked at the trade of miller in Philadelphia with four Quaker brothers. Later he came to Ohio where he met and married Lavina Yoder, daughter of Peter Yoder of near Wadsworth.

For many years they lived at Copley, where he built up a prosperous milling business, and where their hospitable home became a familiar and loved spot to persons going to and fro in the interest of the conference school at Wadsworth.

From the first he took an interest in the church of his wife and later he fully identified himself with the same as an active member, in which relation he continued faithful to the day of his death.

Funeral service was held on Sunday, April 27, at 2 P. M., conducted by Rev. A. S. Shelly of Bluffton, Ohio, with whom Brother Menno Lehman, the lately elected pastor of the congregation had arranged an exchange of pulpits for that day. Thus it came about that the one who some twenty-eight years before, on the occasion of a series of revival meetings, has officiated in his reception into the fellowship of the church, now had the privilege of paying the last tribute of respect and speaking words of comfort at his bier.

The invalid widow is left alone to mourn her loss, as the otherwise happy wedded life of fifty-six years has been denied the blessing of children. Her comfort is that their reuniting in the better world will not be long to wait for.

NEWS OF THE WEEK

GERMANY HEARS TERMS OF PEACE MAY 7, 3:15 P. M.

All is in readiness for the presentation this afternoon of the peace treaty to Germany.

The small powers have been apprised of the contents of the momentous document and all that remains to be done is to call the German delegates before the peace conference at Versailles and hand to them the verdict which the allied and associated powers have brought in against their country for being the instigator in the world war.

The terms admittedly will be hard for Germany but it is asserted that there is but one road for her to follow if she desires to obtain what her spokesmen have so frequently declared she so ardently desires—the return of peace and the chance to rehabilitate herself economically. Acquiescence even to a demand for the trial of their former imperial master, William Hohenzollern, which is understood to have been incorporated in the treaty, charged with "a supreme offense against international morality and the sanctity of treaties" is to be required.

Paris, May 7. — The final draft of the peace treaty as it will be presented to the Germans at Versailles, at 3:15 o'clock this afternoon, was communicated yesterday to a plenary session of the peace conference at which some protests and dissatisfaction were expressed. Marshal Foch, in an address, declared that the security given France was inadequate from a military point of view and said it was his personal conviction that the treaty should not be signed.

The marshal emphasized the necessity for France to hold the bridgeheads along the Rhine and said that occupation limited to fifteen years was not sufficient.

The Chinese delegates presented a brief, formal and dignified protest concerning the disposition of Kiao-Chau. The Portuguese delegates expressed dissatisfaction regarding the treatment accorded Portugal.

The protestations are not regarded as serious, as no definite reservations were made by the protestants. Italy was represented by Signor Crispi.

The final meeting of the Council of Three before the presentation of the treaty was held yesterday morning. The last details of the treaty presentation ceremony were discussed as well as the arrangements for the time and method of making public the digest of the peace treaty, which will be cabled all over the world before the ceremony at Versailles.

Announcement was made at the close of the plenary meeting that China, Siam, Panama, Guatemala, Nicaragua, Haiti and Honduras will be represented at the presentation.

The Chinese delegation previously had appealed to President Wilson to intercede with the conference officials to have China included among the powers to attend the presentation of the treaty.

The complete economic isolation of Germany is being considered by the council of foreign ministers of the peace conference as a measure to be adopted in the event that Germany refuses to sign the peace treaty. The plan for the measure was submitted by the supreme economic council.

When the German delegates enter the dining room of the Hotel Trianon at 3:15 today to receive the text of the treaty of peace, they will find the representatives of the powers arrayed against Germany awaiting them at one of the great tables in the room. Premier Clemenceau, President Wilson and Premier Lloyd George will stand at the head of the table.

The Germans will not join the allied delegates at this time, but will be conducted to a small table at the open end of the horseshoe formed by the green-covered tables arranged for the meeting. There they will listen to M. Clemenceau's opening address and receive the judgment of the allied and associated nations as formulated in the volume of conditions drawn up during the four months of deliberation by the interallied conference.

On M. Clemenceau's right will be President Wilson and the other American delegates, while on the left Premier Lloyd George and the British representatives will be grouped. Flanking the Americans will come the French delegation, with Marshal Foch in the center. Next to these will be the representatives of Italy, Belgium, Brazil, Greece, Portugal and Serbia. On the left side and seated below the delegates of Great Britain will be those of the British dominions, Japan, Poland, Roumania and Czecho-Slovakia.

China and Siam were omitted from the original list, as likewise were seven of the Latin American states which actually declared war on Germany. The list was drawn on the theory that only those of the powers which had performed efficient service in prosecuting the war were to attend the ceremony. The Chinese and other participants in the war were not willing to attend unless they have representation within the hall.

EARLIER CALL IS LIKELY FOR THE EXTRA SESSION

Washington, May 7.—The congress may be brought together earlier than June 2, the date tentatively agreed on for the opening of the extra session. The President, it was said authoritatively has decided to issue the call as soon as the allies and the United States agree on the peace treaty. The original plan was to wait until the treaty had been signed by the Germans.

The executive office let it be known that the call might be expected at any time. It is barely possible, it was said, that the call may be for May 19. It will certainly not be later than May 26, it was declared, in the event the allies and the United States come to a full agreement on the peace treaty within the next two or three days.

The official call for the extra session was prepared last week. It is held awaiting instructions from the President to promulgate it. The decision of the president to call the congress before he gets home was reached, it is said, after members of the cabinet had pointed out to him how important it is that the appropriation bills which the last congress failed to pass should be put through before July 1.

These representations have been to the effect that if the congress should not meet until June 2, it would probably be physically impossible to pass the necessary appropriation bills before the end of the fiscal year, June 30. Numerous communications along this line have recently gone to the president, it was understood.

The telegraph and telephone wires situation has also impressed the administration with the importance of not delaying the call for the extra session any longer than seems necessary.

RAILROADS LOST $418,000,000 UNDER FEDERAL CONTROL

Washington, May 7. — Director-General Hines in a discussion of recent railroad earnings last night, disclosed that:

The government's deficit in operating the railroads for the first three months this year, or the difference between net earnings and one fourth of the guaranteed annual compensation, was about $192,000,000 for all roads under federal management.

The government's loss for 1918 was $226,000,000.

The entire government loss incurred in fifteen months of federal operation was $418,000,000. Marked reduction of freight traffic under records of similar periods of the last two years were responsible for the bad financial showing and conditions in April, though not reported fully, show no promise of improvement.

Despite the big government deficits the director-general does not contemplate any general increase in the level of rates, but prefers to await restoration of normal business conditions.

The government also incurred a deficit of about $14,450,000 in eight months' operation of the American railway express company, the consolidated express corporation up to March 1, 1919.

"The present unfavorable results naturally lead to agitation of the question whether there ought to be an increase of rates," said Mr. Hines in his statement. "My own judgment is that the present conditions are too abnormal to serve as a basis for any general change in the level of rates and that it is preferable to defer action on that subject until there shall have been a fuller opportunity to get a more reliable and possibly a more normal measure of the conditions, meanwhile resorting to every practicable economy, studying the situation with the greatest care and keeping the public fully informed as to developments.

MAILS SEARCHED FOR BOMB PLOT

New York, May 2. — Secret service agents all over the United States are searching the mails for bombs believed sent to prominent men.

Discovery of 17 infernal machines sent here, held up for lack of sufficient stamps, exposed a plot which detectives assert aimed at the annihilation of the nations biggest financiers and government officials in connection with a great May day demonstration of bolshevism.

Secret service men here were in touch with agents in scores of cities and towns where the mails were being carefully inspected for suspicious looking little packages, in department store wrappers, sent from New York. Inspector Faurot's famous New York police "bomb squad" has been hard at work for hours trying to locate the factory where the ingeniously constructed explosive engines were put together. This place is believed to be on the west side of New York between Twentieth and Thirty-Sixth streets. The district is thus fixed by the police because the bombs, they say, were mailed in postboxes within that area.

Mail collectors have been questioned, but so far none of them has been able to recollect having taken up the infernal machines on his rounds. This is accounted for by the fact that the bombs were not all mailed at once, but were posted on different days, according to their destinations, the purpose evidently being to have them all reach the victims on May 1.

MAY DAY RIOTS CAUSED BY REDS

CLEVELAND—One man, said to have been the leader of a mob carrying the red flag, was killed, eleven policemen were shot, and 100 or more persons were injured by either the mobs of the charging police and soldiers in a series of May day riots.

BOSTON—Two policemen were shot in breaking up a Socialist parade.

NEW YORK—United States soldiers in uniforms attacked the new office of the Call, a Socialist paper, and beat and drove out all its occupants. The troops also made paraders in other parts of the city salute the flag.

PARIS—Many soldiers and civilians were injured in clashes here this afternoon, resulting from May day anti-government demonstrations. Disturbances began in the Palace de la Concorde and Place de la Republique. Shortly afterward a crowd attempted to rush the military cordon in the Rue Royale. It broke through a line of gendarmes but was stopped by cavalry a few yards beyond Numerous fist fights occurred between gendarmes and civilians when a red flag was unfurled near the Place Madeline.

ELSEWHERE—Strikes in several cities.

FIVE INCHES OF SNOW ON THE RANGES OF MINNESOTA

St. Paul, Minn., May 7.—Winter returned to the Minnesota ranges yesterday. A snow and sleet storm is raging over the Mesaba and Vermillion ranges, there being five inches on the ground. Mining is interfered with, but farmers are pleased, the moisture meaning good crops.

Duluth experienced an unusually cold night and snowfall yesterday forenoon.

Bismarck, N. Dak., reports that snow fell last Monday night and continued yesterday, melting rapidly.

In South Dakota there was a heavy rainfall over a large section of the state, and seeding will be delayed. At Sioux Falls lightning struck two buildings. The rainfall was one and one-half inches.

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IN MENNONITE CIRCLES

Notice and Invitation

We are glad to announce that on Sunday, May 25, the ordination services of Bro. and Sister W. C. Voth is to take place, D. V., in the Gnadenberg church, Whitewater, Kans. They are ready to go to China in July together with Brauns and Goerings.

We are glad to announce that permits have arrived from India today that Bro. and Sister Noah L. Burkhalter, Berne, Ind. may go to India within the next six months.

All mission friends are requested to intercede in prayer for these new workers.

P. H. RICHERT, Sec.

Sister Goodman

With regard to the condition of the health of Sister Dorothy Goodman, no favorable report can be given at this time. The disease (Neurosis), has had a very debilitating effect upon her nervous system. In response to her own desire to receive special treatment in a sanitarium, Sister Catherine of Bethel hospital, accompanied her last Friday from Newton to Wichita, where she is now receiving special treatment in the Kansas Sanitarium. According to reports from there it will require a number of weeks before any improvement can be hoped for. May we remember Sister Goodman in our prayers, during this period of sore affliction.

H. P. KREHBIEL.

Rev. Warren Shelly, former pastor of the Wadsworth, O. church, who has been doing evangelistic work in the Eastern District conference, recently left for Chicago, where he will be in charge of our mission.

Considerable interest in the establishment of an Old Folks' home is manifesting itself in the Central Illinois conference. A committee recently met in Meadows, Ill., to consider the matter. It contains representative men from the Central and Defenseless conferences. D. N. Claudon is chairman, S. E. Baughman, secretary and Daniel Augstin, treasurer.

Dean N. E. Byers, of Bluffton college is now in France, doing educational work. He will be absent seven months.

The Ohio (Old) Mennonite conference meets this year at Martin's church, near Orrville, O., May 21-23. The Eastern (A. M.) Mennonite conference meets May 20-21 at the Beach church, near Louisville, O.

Among the visitors who favored the Eastern district conference with their presence and council were former president, Isaac Sharpless of Haverford college; Wilbur Thomas, executive secretary of the Friends' service committee, Dr. S. K. Mosiman, of Bluffton college; and Bro. Peter Imhoff, of the Trenton, Ohio church.

THE ARIZONA MISSION

Tuba City, Arizona,
April 22, 1919.

"In the morning sow thy seed and in the evening withhold not thine hand: for thou knowest not whether shall prosper either this or that or whether they both shall be alike good." Eccl. 11: 6. This verse often comes to me when I speak to Hopis who are indifferent and seemingly not attentive when told about the Gospel.

During the last quarter there has been considerable sickness in the village. Many of the little children have died of the whooping cough during February and March. For a few weeks I spent most of the time in the village when not occupied with class work.

Not many of the children from the village attend the Sunday services. Quite often I have them come to my room to draw or paint in the evenings after school. They enjoy that very much. I print a Bible verse with each picture. They have to repeat the verse before they receive another picture. We have to try different ways to get them to learn Bible verses. The children here in the village school do not respond well in class. They are afraid that the others will report them in the village. The opposition against the Gospel is always very strong during this season when they have so many dances and ceremonies.

This month I attended the Worker's conference at Pakawi and then the conference of the native Christians, which was held in Toreva. We had a very blessed time. It was encouraging to see so many earnest, happy, native Christians together. Once they too, were heathens, but now they love the things of God and delight to do His will. May the Lord help us all to be faithful in sowing the seed. In due season we shall reap if we faint not.

Yours in His service,
CAROLINE BURKHALTER

EASTERN MENNONITE CONFERENCE

Emphasis Laid on War Relief and Reconstruction.

The Eastern district conference of General conference Mennonites held its one hundred and twenty-first session in Bethel church, Perkasie, Pa., on Sunday, Monday and Tuesday, May 4, 5 and 6.

The local church, Rev. A. M. Fretz, pastor, held preparatory and baptismal services on Saturday evening, and on Sunday morning the Lord's supper was celebrated, the conference delegates participating. Rev. J. W. Bayley of Germantown and Rev. D. J. Brand of Bally, preaching sermons and the other ministers assisting the pastor in the distribution of communion.

Sunday evening the retiring president W. H. Grubb of Schwenksville, preached the conference sermon, the theme of which was "Service." Wilbur K. Thomas, executive secretary of the American Friends Service committee, gave an impressive and touching address, applying concretely the idea of service with the relief and reconstruction work now being done in the war stricken countries by the Friends committee, and with which the Mennonites have been co-operating. Fifty Mennonite boys are now working in France and Belgium where they are giving their services for their living and expense and without pay. The Service committee has received $958,910.00; of this sum $128,325.00 was contributed by Mennonites. He graphically depicted the desolation and suffering in Europe and enlisted the sympathy of the audience.

Monday morning the business sessions began. Rev. Jacob Snyder was elected president, and secretary Rev. A. M. Fretz, and treasurer I. K. Freed were re-elected. The various committees reported and other routine business was transacted. The principal committees are the Mennonite Home committee; Home mission, Trust funds and others.

Monday evening was devoted to the organization of the Brotherhood of General conference Mennonites. The speakers were S. M. Rosenberger and Maxwell Kratz, Esq., of Philadelphia. Mr. Kratz is at the head of this new organization, with a vision of closer and more intimate relations among the members and greater service in the church. Mr. Rosenberger and Mr. Kratz explained the aims and purposes of the brotherhood and this, together with the relief and reconstruction work, became the most interesting feature of the conference.

The roll call showed a representation of 25 congregations with 108 votes. By motion, voice and vote was given to Bro. Peter Imhoff of Trenton, Ohio, and to Dr. S. K. Mosiman, of Bluffton college, Ohio. New deacons ordained were reported as follows: Harvey F. Mohr, Upper Milford; Harvey S. Bechtel, Boyertown; and John Roth, Saucon. The parochial reports, given in writing by the deacons, show the general state and progress of the various congregations. We note a few things of general interest. Allentown had a great spiritual awakening, through the work of the church federation and made a special effort to secure subscriptions for the Mennonite.

Altoona paid its debt on the temporary chapel and is looking

to the erection of a permanent church and workers' home.

Bowmansville has three preachers but no Sunday school.

Deep Run has introduced the individual communion service, but still "are with one accord in one place." Have recently pledged $420.00 to a workers' home in Altoona, and gave $100 to the ambulance fund. One died in France in a hospital, from wounds.

East Swamp have active young people's and junior societies. Five infant consecrations.

Mechanics Grove had a very helpful and inspiring series of meetings by Evangelist W. S. Shelly.

Perkasie reports same, and a gain of 7 new members.

First Philadelphia. — Kept in touch with the boys in United States service by means of Sunday school lesson outline mailed each week regularly. This was much appreciated by them.

Quakertown.—Added fourteen new members and only 2 deaths, one of which was one of the two in the U. S. service: he made the supreme sacrifice on the battle field.

Roaring Springs. — Evangelist W. S. Shelly had meetings resulting in an accession of five new members.

Saucon. — Divinely prospered materially and spiritually. Received a donation of 100 hymn books. Five members were received.

Schwenksville. —Received ten new members. Celebrated its 100th anniversary last August. The pastor is regularly at Harleysville, the place for a new church in the not far distant future.

Souderton had quite a number of boys in the U. S. service, but no death among them. Last June celebrated its 25th anniversary. Quite a number of deaths, but also accessions to membership.

Springfield reports inspiring messages from the pastor and Evangelist W. S. Shelly, but no accessions to membership.

Smith Corner has a wonderfully successful Sunday school. Had also successful revival meetings with eleven accessions to membership.

Manns Choice.—Successful revival meetings. Seven from Sunday school added to church with church indebtedness cancelled.

West Swamp circulates the Mennonite after read among such people who do not take it. Have a new ladies' organized class in Sunday school.

The following were licensed as evangelists: S. T. Moyer, Rudy Gehman, W. C. Kephart, A. A. Snyder and Aaron Myers.

A special provision was adopted to hold and administer trust funds, creating a new board, constituted as follows: Jacob Snyder, I. K. Freed, Jos. B. Bechtel and J. D. Moyer.

Regarding the Mennonite home for the aged, a revised schedule of admission fees was adopted, raising the fees $100 for each age period. The home mission and church extension committees reported progress in its work in Altoona in conjunction with home mission board of General conference, in Lancaster City, etc.

The Citizenship committee has performed its work with a balance of $36.45 on hand, which was turned over to conference for other uses. The building fund amounts to $200. Amos Martin was elected a member on this committee.

The Asphan fund in the hands of the sisters interested in the work, amounts to $1,045.60, which is available for the care of needy orphans. Historian Rev. N. B. Grubb, besides a statistical report as full as could possibly be made from the incomplete returns, reports the death of one member of the conference. William M. Gehman, deacon of the Upper Milford church. To his memory we stood and sang: "As the Shadows of the Night Round Are Falling."

The Sunday school committee was made an elective standing committee instead of an appointive one. A letter from P. R. Schroeder, secretary of the General conference was read, in which the writer alludes to the steps taken at last General conference, regarding a place on future programs of said conference meetings for both Sunday school and Young People's society work and urges the co-operation of these in the arrangement of the program for the meeting in Pennsylvania in 1920. The letter was referred to the newly elected Sunday school committee for a reply in the name of the conference by the following resolution: "Resolved, that the conference recognizes through its S. S. committee the interest taken by Bro. Schroeder in the Sunday school and Young People's movements; that our committee in connection with the committee of the Sunday school convention, and the president of the Young People's union with two members of same, appointed by him, co-operate with the officers of the organization effected at last meeting of General conference on such work to arrange a program for the periods allotted to these auxiliaries in conference of 1920." Newton S. Gottshall, president of Y. P. union, named the following as said committee, including himself: Jacob R. Fretz and Norman Berkley. The Sunday school committee elected, consists of N. G. Allebach, F. K. Moyer and V. B. Boyer.

Committee on place and plan for meeting of General conference reported of possibility of five available places: West Swamp, Rally, Souderton, Parkasie camp meeting park and Hershey The committee is to continue and perfect arrangements.

Among the closing resolutions adopted worthy to be noted are the following:

Resolved, that in view of the need of volunteers to do reconstruction work in Europe, and whereas, we as Mennonites are in duty bound to take up this kind of work:—therefore, we, the Eastern district conference, extend a call through our ministers to our young people for volunteers to do this splendid Christian work.

Resolved, that this conference urges and authorizes the raising of $50,000 in the next two years for relief, reconstruction, mission and educational work, that the Mennonite brotherhood of our conference be invited to undertake the obtaining of pledges for such a fund and the collection of same, and be it further

Resolved, that the monies thus collected be paid into the conference treasury; that 75 per cent. of the sum collected be appropriated to and paid to the Emergency Relief and Reconstruction work; that 20 per cent. be applied to mission work within our conference and 5 per cent. to educational work.

Resolved, that the conference recommends to the General conference home mission board that the proposed mission building at Altoona, Pa., be known as a Herman Snyder memorial chapel, and urges the congregation to support liberally the erection of the memorial.

Souderton was selected as the next year's meeting place.

A. M. FRETZ, Sec.

Perkasie, May 9, 1919.

CORRESPONDENCE

Woodlake, Calif.—Our finance committee has now been organized and is at work, collecting free-will offerings towards the building of our contemplated church here, near Woodlake. We are confident that a number of God's children will be led to help along financially. Some will undoubtedly even move out here sooner or later to enjoy the climate and fruits of this wonderful state, among a fine Mennonite settlement. To avoid any, and all mistakes, the dear readers will be requested to send their gifts directly to Bro. Ed. A. Dettweiler, the treasurer of the finance committee, whose address happens to be Reedley, Cal. He is the only one that accepts money for this purpose. May the Lord bless the donors and the donations!

J. J. Engbrecht.

April 29, 1919.

Reedley, Calif., April 30, 1919. —For such a length of time nothing has appeared in the Mennonite from the church at Reedley that I am afraid some may think we have all gone to sleep. Today being a legal holiday here, called "Raisin Day" and nearly everybody having gone to Fresno to see the parade and attend the celebration, it gives me a good opportunity to write a report. About a month ago we had the pleasure of a visit from Dr. Mosiman, of Bluffton, Ohio, who addressed us on "The Necessity of Christian Education." About the same time, Miss Ratzlaff and Miss Gerber, who labored as missionaries in China for 7 years, and whose mission-field joins ours, spoke in our church one Sunday evening. The Mennonite brethren congregation have torn down their church and are building a large new one. During the time of the building, many of their members, who live in town attend our church. The others attend the meetings held by their minister in the Windsor school house about 3 miles south of town. Palm Sunday, we had baptismal services in our church at which 12 young people upon the confession of their faith, were baptized and received into church membership and two members were received by letter. On Easter Sunday, our Sunday school rendered an excellent Easter program and the congregation celebrated communion with a larger participation than ever before. Our risen Savior was perceptibly near to us in this service. More than two months ago we gathered up clothing and subscriptions in money for our needy brethren in Russia and Galacia. Four large boxes of clothing were contributed and over $1,000 were subscribed and since then we have been waiting for instructions from our Relief commission what to do with them. Up to the present we have not heard from them. Rev. M.

B. Fast of Reedley, Cal., formerly editor of "Wahrheitsfreund," will sail on a Russian ship the latter part of next month from Seattle to Vladivostock, take clothing and other goods with him and see to their distribution among the destitute Mennonites in Siberia, so we have decided to send our clothing with him and, of course, we expect to pay the freight on the same. The influenza is making its appearance again and some fear that the schools and churches will be closed once more. On the 24th of this month, Carl Kinzi, son of Henry Kinzi, was buried. This is especially sad, as last fall their eldest son, Otto, was killed while in the hospital service in France. We pray that the Lord may comfort them.

Prospects for a large crop of fruit are very good and we have reasons in this matter to be thankful to our heavenly Father. Our Ladies' Sewing society, by giving the eggs laid on Sunday and some other schemes, has collected for mission this year, four times as much money as in the preceding year, (up to the same time). In one of our monthly mission programs they urged us all to pay more and give more for missions. This fall we intend to celebrate a mission feast, at which we hope, by liberal contributions, to express our gratitude to God and our desire for the extension of Christ's kingdom.

H. J. Krehbiel.

Perkasie, Pa.—Our little church here has just passed through a season of activities which has brought renewed life, vigor and enthusiasm to the faithful, patient little flock at this place, and has caused the public to sit up and notice.

First, there were made some important changes to the church property. Then we have had Evangelist Warren S. Shelley, who labors under the auspices of the Home Mission board of General conference, to assist us in a series of meetings from April 13 to 27, preaching every evening; Sunday three times including three times at Deep Run and once at Springfield. Our people took a deep interest in the meetings and were very much quickened and learned to love Bro. Shelly much. The "Central News," our local paper, had the following to say of the meetings at the close:

The Gospel services which were held for the last two weeks in Bethel Mennonite church by Evangelist W. S. Shelly, whose present address is Zionsville, Pa., ended on Sunday evening when a record breaking crowd was in attendance. Every available seat was occupied. Mr. Shelly is a speaker of great power and ability and made many friends by his simple yet dramatic exposition of Bible truths and pointed illustrations. On Sunday afternoon the evangelist preached to a large audience on the theme, "Is the Young Man Safe," basing his theme on the Scripture found in II Samuel, 18. The sermon dealt in a plain way with present day evils, customs and social problems. In the evening the subject bearing the caption, "Dirt, Bones, Snakes and Hell," was based on St. Matthew 23: 23-39.

On Saturday evening, May 3, we had baptismal reception of members and preparatory services. Rev. H. G. Allebach of Quakertown brought us a very appropriate message for the occasion from John 6:63. The pastor spoke more especially to the class of young people candidates for baptism from 1 Pet. 2: 25. Seven new members were added on the occasion, three by baptism, two by right hand of fellowship, and two by transferring their membership from Deep Run. The brethren, Amos Martin and J. W. Swarr of Mechanics Grove, were also present and participated in the services. Sunday morning, May 4, many conference guests had gathered by the time of the opening of the communion services and fellowship with us on the Lord's supper. Our aged veteran in the Gospel ministry, J. W. Bayley of Germantown, and D. J. Brand of Bally, brought us appropriate messages. Sunday afternoon the brethren Boyer and Swarr, gave addresses to the Sunday school. Sunday evening, a former pastor of the church, W. H. Grubb, retiring president of conference, preached the annual conference sermon; his theme was "Service," based on Luke 19: 12-27. Ex-president Sharpless of Haverford college and Wilber K. Thomas, executive secretary of American Friends service were also in the pulpit, the latter giving an impressive and touching address on service and reconstruction work in the war devastated countries of Europe, in which our people are co-operating with the society of Friends.

A hastily improvised choir in which was our former pastor, H. W. Shelly, a noted figure, gave special music. Then Monday and Tuesday we had the conference as may be noted elsewhere in this number of the Mennonite. Our people were somewhat afraid that we might not be able to satisfactorily entertain such a body as conference, but the verdict is we have done it royally and are all here to do it again, or do even "greater works." Perkasie park has been suggested as a probable place for the holding of our "General conference" in 1920. Should the park be finally selected for those gatherings, we would certainly have a "greater work" on hand, but Perkasie can be relied on to do its share. We would go at it with a will and would, with divine aid, succeed. But the "greater works" we want to do are not entertaining conferences only, but more especially be active in the Lord's work, saving souls, and building them up in Christ and extending His kingdom through the blessed old time Gospel messages and works of love.

A. M. FRETZ, Pastor..
Perkasie, May 9, 1919.

Berne, Indiana,
May 8, 1919

Dear Readers:—

Recently we were told by one of our young men who returned several weeks ago from camp, that quite a few of their number in camp could not read and not write. These illiterates were certainly at a disadvantage. Do we, as Mennonites, realize how thankful we ought to be to God and to our parents that we can read and have our own church papers? We should gladly, to be truly grateful, avail ourselves of every opportunity and means given to support and to improve them.

There are times when we may feel disposed to be dissatisfied, but existing things and circumstances might be much more trying and depressing. On April 12, Brother Samuel Soldner here in Berne, a retired farmer, but still willing to respond to urging calls for help, was working for his neighbor, Isaac Lehman, when a serious accident happened. As he had hitched the team to a roller the horses backed, which caught him so unluckily that both of his legs were broken. At first Brother Soldner suffered severe pain, but in this great affliction proved to be patient and resigned, trusting that "everything works together for good," as the almighty Hand leads. Up to this time the patient has been improving nicely. As spring came along the condition of health in general has improved considerably, yet there are still cases of "flu."

Berne, Ind. was one of the favored places where the Bluffton College Ladies' Glee club gave, in April and May, concerts on an extended trip to Indiana, Illinois and Iowa. Here the singers were all well and at their best, but not quite so at Pulaski, Iowa. One of them, Miss Elfriede Franz, daughter of Dr. Ernest Franz of Berne, had to return on account of illness. By her father's careful treatment she was soon well again so that she could leave this week for Bluffton college to continue her studies.

The young people of our church attend the services, Sunday school and the C. E. meetings regularly. In addition to this, about five months annually, catachetical instruction is given. On March 15, two classes with some sixty young people were organized which meet in the church every Saturday for instruction.

Easter Sunday was an important day and rich in blessing for the old and the young people. After the Sunday school the regular service was opened and then the Lord's supper was celebrated. For a number of years the Berne congregation has been using with good satisfaction the individual cups. In the evening, considering the resurrection day, a good and appropriate program was rendered by the younger pupils of the Sunday school.

The "national prohibition" is now close at hand. The Berne Christian Temperance society has been holding regularly its monthly meeting up to this time. At the meeting in April the subject of Tobacco was discussed by a representative of the Anti-Tobacco league, of Indianapolis. We are trying to keep in touch with the important movement of world-wide prohibition. The Toronto-Washington World Prohibition conference to be held on May 21-22 and June 4-6, 1919, promises to become a mighty, beneficial factor in this cause.

Last Sunday, May 4, we had the privilege to have with us Rev. D. M. Hofer of Chicago, member of the Kremmean Mennonites, and Rev. Menno M. Lehman, who is to be ordained on May 18, as elder of the Wadsworth, Ohio, congregation. Brother Hofer related to the Sunday school some of his experiences and God's precious leading up to this time. Brother Lehman proclaimed in the evening from the pulpit the Gospel of Jesus Christ which is able to save the Jews and the Greeks, you and me, if they, if we, repent and believe.

Bro. G. T. Soldner of Berne, formerly a student at the Bluffton seminary and recently at McCormic, Chicago, left on May 7 for Sterling, Ohio, to serve the congregation there as their pas-

(Continued on Page 4.)

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

In an address, at the Eastern district conference, Dr. Mosiman, of Bluffton college, revealed the secret of the Mennonite churches' future, when he said: "What we need is a program, a program of big things." Just now, most of the Protestants are hard at work on the Century Forward Movement, as it is sometimes called. The aim of this movement is to carry out a program along lines of Christian endeavor so vast in its objects that it is almost startling. It includes mission, educational, benevolent and church extension activities everywhere. Naturally, the successful carrying out of the Forward Movement calls for offerings in men and means, in measures far surpassing Protestant efforts, as they have been undertaken before. When one reads budgets of the more numerous branches of the American church and observs how needs are reckoned in millions of dollars, we, of the smaller denominations, naturally ask: "What kind of a dent can we make in the great present day needs of the church and humanity?" The answer is not in words, but in the hard blows we are willing to strike for the cost of Christ and His church. It is too bad that we are so apt to look upon smallness in numbers as a reason for discouragement or an excuse for doing little. It has happened that influence and power in the work for the extension of God's kingdom has often been in the hands of smaller bodies. Every one knows that the very small body of Moravians has made an impression upon the world by its missionary activities that no other Protestant denomination has ever been able to duplicate. The society of Friends, far less numerous throughout the world than the Mennonite church, has, within the last 18 months, poured a million and a half dollars into reconstruction work in France, and the Quakers are by no means as wealthy as a class as they are popularly supposed to be. Taking these two small bodies as examples of great and impressive work in the Master's kingdom, we find that a program consistantly worked out is the secret of the result they have attained. They had visions, and set about making them come true. Do we preach enough to our people on the text: "Where there is no vision the people perish?" Or, are we still waiting for the time when, like others, our sons and our daughters prophesy, our young men see visions and our old men dream dreams?

God has opened the way to us for visions. Our missionaries tell us of the vastness of their fields; our home missions have found many doors open; our church extension sees our people in new localities waiting for organization; our educational enterprises give promise of making the Mennonite people the most educated small body of Christians in this country within a generation. Our benevolences at home find needs beyond their capacity, while the crying needs of humanity abroad that come to us are so imposing that words fail in our effort to name them. Here is the vision God has set before us. What is our program? Just now we need to respond immediately to a pressing call. If we do not, where will we find a reason for our slowness or inactivity? We refer, of course, to the needs of our brethren in Russia. Bound as we are by the ties of a common faith, related as many of us are by blood, prosperous as most of us are because they have had to suffer and we have gotten unheard of prices for our wheat, our products and the work of our hands, no Mennonites worthy of the name and the character he has inherited, can afford to be still until the very limit of our ability has been exhausted in our endeavor to undertake the necessary greatest sacrifices we have ever made. One would expect that volunteers to endure hardships and face dangers in an endeavor to relieve our Russian brethren would appear in numbers great enough, and with enough support behind them to enable our Relief commission to undertake the most remarkable relief measure ever attempted, not only in our church, but in the whole of Protestantism. Brethren, who confess the Mennonite faith, here is your opportunity to forget differences, to quit quibbling about non-essentials, to show brotherly confidence in one another and get to work in Christ's name in the rescue of our Russian brethren from starvation and anarchy, in clothing the shivering, in feeding the babes and protecting the shelterless. Will we measure up to our opportunity?

CORRESPONDENCE

(Continued from page 3)

tor. Our prayer is that the Lord will bless him and the church at Sterling abundantly.

I. A. SOMMER.

Beatrice, Neb., May 2, 1919.—Our Beatrice church has never considered it worth while to appoint a correspondent, familiar with the English language, hence the "Mennonite" has never had, to my knowledge at least, any communication from here, bearing upon the work that is being carried on in the English language, here in town, exclusively, and I am not wishing here to act in the capacity of English correspondent, under the present conditions, merely seeking the liberty of sending you a few lines from the standpoint of an observer, willing to keep his eyes open. I see where we are landing. So here the German language, at this place of American history, has no future and we must "live and move and have our being" so-to-speak, in English. Our Old Mennonite brethren learned this lesson half a century ago and are reaping the benefits of same today. They are ahead of us, in church activities at home and abroad. From here "The Mennonite" has never had a report, if I am right on Brother Sam D. Rubb's work at "English Sunday school" activities which he is engaged in every Sunday afternoon from 3 to 4 P. M. (Erroneously called here "Mission's-Sonntagschule," as I have ever known of any "Mission" carried on without a duly appointed and ordained minister of the Gospel). Brother Ruth, as superintendent, has conducted this work now for ten years already with the help of seven teachers, viz: 6 lady teachers and 1 man teacher. (Bro. John Von Riesen is his faithful helper, and my wife is teaching the Ladies' Bible class). As a casual observer of his class and greatly interested in Sunday school work myself, it would appear that Bro. Ruth, especially engaged in the boys work, has considerable difficulty in holding his boys for steady attention and regular attendance in his class. One of the points brought out by Bro. Unruh, our home missionary at Hutchinson, Kans., the other day at the town church, which he addressed in the English language, is, that boys at the ages of from 13 to 16 years are quite a problem to handle, that being the age about when the boy makes up his mind for or against or indifference to Jesus as the Savior of his soul. If an established missionary and minister of the Gospel finds this to be the case, how can a single-handed superintendent of a Sunday school be expected to accomplish the task? Quite an occurrence in connection with this Sunday school of Bro. Ruth happened last Sunday at the Milke home. Two children, Alta and Aaron, both members of his Sunday school, aged thirteen and five years respectively, met with a terrible accident and for that matter the whole family. A coal oil can almost empty, probably full of gas, exploded in the hands of little Alta, and when her clothing took fire, everybody in the house got excited in trying to extinguish the flames, both the parents and children getting badly burned; the father's both hands, the mother's one hand and 3 children (they had seven in all), so bad that they were immediately taken to the Mennonite hospital, where the 2 above named died the next day and were buried together on Tuesday. Another boy is recovering while at the hospital. The parents did not belong to any church. The father used to be a Catholic, consequently they were almost beside themselves on account of the terrible grief and sorrow. I never witnessed anything more sorrowful than this funeral before! Who should have been in charge of same? A natural question to be asked. Failing which, the minister of the "Brethren church" was asked by a relative of the grief-stricken sorrowing mother, to help out. He preached a fine sermon, taking for his text David's words recorded in 2 Samuel 12:23 "Can I bring him back again?" "I shall go to him, but he shall not return to me." The sermon was frequently interrupted by the moans and sobs of the parents. Here is man's opportunity now, at God's dealings with sinful man, to bring to him the knowledge of the only Comforter in life's sorrows and tribulation!..It is quite comforting to realize and notice how "one touch of nature makes the whole world kin!" Assistance in two forms: money and clothing, (the people were not very well fixed, more or less their own fault), has been showered upon them since, from neighbors, bankers, Dempsbor's factory where he worked, merchants, even from the Commercial club at Bro. Peter Jansen's sug-

gestion. All gave freely to alleviate their sufferings.

The church in town should have been reported long ago by our correspondent to our church paper, as having started an English C. E. "junior" society with an average attendance of about 30 boys and girls, in charge of Mrs. Wm. Wiebe, formerly of Philadelphia, Rev. Grubb's church. However, where the German language in the church commands a majority vote and influence, very little attention and consideration is given to the English speaking minority, however much consideration and justice may be due to them. Brethren, those things ought not so to be!

I remain greeting yours,
JOHN H. VON STEEN.
Beatrice, Nebr.

WAYLAND, IOWA CHURCH NOTES

Dr. Langenwalter is now the teacher of an organized class, for the boys met at the doctor's home and organized the class. They had a good time, too, for while they were together for business they did not spoil the evening by having business only. They had a second meeting at the parsonage, and all voted that it is worth while to get together once in a while. This class of boys is made of good stuff, and they are always ready to do their part. They are very fortunate in having the doctor as a teacher, too, for he knows just how boys feel about things.

The Dorcas society held their March meeting at the home of Mrs. C. C. Wenger. They decided at this meeting to supply the real want in town for several Saturdays and have a baked goods sale. It is much easier to sell the baked goods than it is to supply all the goods that are asked for. This sale netted the class the sum of $20.

The Gleaners held their April meeting at the home of Mrs. Joe Conrad. The class did some work on this afternoon and pieced seventy-seven quilt blocks. Besides this they worked out a plan for a program for Mothers' day.

There will be a program for Mothers' day on the second Sunday in May, that is on May 11th. The program will be given at the regular Sunday school hour.

The Sunday school had a splendid Easter program on Easter Sunday a. m., the program being rendered immediately after the Sunday school. There was special Easter music and recitations, and exercises in harmony with the occasion. The children did fine work, and reflected the work that the committees did in preparation of this feature. There was a fine large audience out to hear and enjoy the program. The decorations of the church were beautiful. There was a profusion of flowers and other decorations to remind one of the Easter occasion.

The Delta Alpha class entertained in honor of the Ladies' Glee club on the night of the concert, April 23rd. The plans had been carefully made, and a beautifully decorated table was reserved for the Glee club in the basement, where they served ice cream, cake and coffe. A large crowd remained for this social and enjoyed the refreshments.

Mr. C. S. Cooper, of Agency, one of the old prohibition war horses, who has done more for the prohibition cause in the state of Iowa than any other man, addressed us May 4.

EICHER CHURCH, NOBLE, IOWA

The Cradle roll added the following names to their list during the month of April: Walter George Rich, son of Mr. and Mrs. Joseph W. Rich; Orlin Frederick Frey, son of Mr. and Mrs. Otto Frey.

The first Sunday in April will be remembered as the day when the pulpit was occupied by Rev. Hansen, the pastor exchanging pulpits with him for the morning service. Rev. Hansen preached a very fine sermon that morning, and made many friends, who will be glad for any opportunity to listen to him. Rev. Hansen is a man of splendid qualities, and the Congregational church at Olds is to be congratulated in having a man like him as their pastor.

Henry Graber and Alvin Laws have been among the latest to be discharged from the army. Alvin Laws spent a number of months in France, and while he never saw any active warfare, he was near enough to the scene of action to hear the roar of the guns. If the armistice had not been declared when it was, he would soon have been in the thick of it himself.

Communion services were held on Easter Sunday, April 20, and a finer day could not have been thought of. The weather was fine, and the attendance was very good. Rev. Stuckey was present, and assisted in the communion service.

The weather was so inclement on the day that the communion services had been announced for the Wayland church, that it seemed best to postpone the service. This service has now been announced for Sunday morning, May 11th.

A WISE GOVERNOR'S SENSIBLE VETO

A. M. Fretz.

It is indeed very refreshing in these days when men lose their better judgment and are carried away by top heavy patriotism, and are over-balanced with fanaticism, to find a man with level head, a true heart, and a mind of his own, holding the balance of power and willing to exercise it. Pennsylvania is happy, or at least sober-minded people of that great state are happy, to have such a man in the governor's chair. Governor Sproul has learned to know his constituents of German descent. He knows what kind of people they are. He, himself has, as all our best governors of Pennsylvania have had, Teuton blood coursing through his veins, and so has a mind to keep himself balanced and a heart that pulstates with pure air, and pumps forth pure blood for the body politic. Here is action on a hysterical language bill:

Harrisburg, May 3.—Governor Sproul today knocked the bottom out of the campaign launched by the P. O. S. of A. and other agencies to bar the German language in the schools. The executive swung the veto ax on the Davis bill, which would prohibit the teaching of the German language in the public and the normal schools.

When the Davis bill was pending in the senate it was opposed vigorously by Senator Schantz, of Lehigh county. The governor, in his veto message, uses some of the arguments advanced by Schantz almost verbatim.

The Davis bill was opposed by the Vare forces in both house and senate. Vare also had lined up against the Bolard bill, which prohibits the publication of legal notices in any foreign language. This bill is now in the senate and the governor's action on the Davis bill will in all probability operate against the Bolard bill.

Governor Sproul takes the view that Americans are likely to need the German language as a trade convenience. He also says in his veto message, that much that is "worth while in science, in engineering, in art, in literature and in music has been written in the German language and would place our people at a decided disadvantage if our students are not able to read these writings and understand the shades of meaning in the original."

Governor Sproul in his veto message says:

Would Not Benefit People

"This bill would prohibit the teaching of the German language in the public schools and the normal schools of this commonwealth. While I do not doubt that the motives which impelled the passage of this measure by the legislature were highly patriotic, and that the intention of the author in the matter is entirely good, I cannot believe that the effect of this proposition, were it enacted into law, would be beneficial to our people.

"Nowhere in Pennsylvania's public schools is there any requirement that any one shall study German unless he so elects. Whatever may be our feelings toward our national enemies in Europe, now happily vanquished by our noble allies and ourselves, no good could be served by forbidding our young men and women the advantage of acquiring a familiarity with the German language.

"There are more than 125,000,000 persons in the world to whom this language is the mother tongue, and a very large proportion of the population of Pennsylvania is made up of people who are of Teuton stock. Whether we are to remain at peace with the German-speaking nations in Europe or whether we are to again meet them in combat, it will be to our advantage to know their language. If we trade with them or are again to fight them, a knowledge of their language will give us an advantage which is not inconsiderable.

"Officers returning from the battlefields in France say that one of the particular reasons why our Pennsylvania troops were so effective in battle against the Germans was that so large a proportion of them understood the language and could meet the enemy upon his own ground, understand his commands and his signals and be forewarned of his military strategy.

"Moreover, much that is worth while in science, in engineering, in art, in literature and in music has been written in the German language, and it would place our people at a decided disadvantage if our students were not able to read these writings and understand the shades of meaning in the original.

"At the close of the revolution and of the second war with Great Britain, we did not forbid the teaching of English in our schools; after the Mexican war, and the Spanish war, instead of forbidding our students to learn the Spanish language, we set to work to encourage the study of this tongue, in order to promote our intercourse and trade with the nations which use it.

"It seems to me that to deprive

our people now of the opportunity of learning the German language would be extremely short-sighted, and that if we were to take such action we should soon regret it. We must not be hysterical in our patriotism, and we surely must not pursue the policy of cutting off our own noses to spite our faces.

"Rather, must we view these questions in a broad, liberal manner and try to give our people the advantage of every facility in education which will help them to meet the competition of other peoples in every part of the world and prepare them for the eventualities of these times when we are taking more than ever before a hand in international affairs. This is a question where the practical view should outweigh the sentimental, and for these reasons I cannot approve of this bill."

The Davis bill passed the house without stirring up much opposition, and its provisions met with the approval of all the organizations that have been engaged in uprooting German "kultur" from its spawning places in the schools of the state. As the school laws now stand the school districts, as long as they teach the accepted English branches in English, can spend as much time in teaching German as they want to.

THE C. E. TOPIC

June 1.

Our Relation to God. Reverence and Public Worship.

Psa. 33:1-11; John 4:19-36.

Reverence is more than an outward form. It is an attitude of mind. The one who has a true conception of God and His holiness will show it, not only in formal worship and on public occasions, but in his whole life. Reverence is a recognition of God's infinite superiority and of man's inferiority. It is the attitude that one should show because that one realizes that, though unworthy he may be, he is by a certain act of grace allowed certain privileges which should not be abused. The Bible is full of examples of reverence. Every act of worship, every prayer and every message that the saints participate in, is reverently expressed. For our warning and edification much is made in the Bible of irreverence. Moses had to remove his shoes in the presence of God. Those who offered strange fires were punished, the king who presumed to do the work of priests became a leper. God's name was particularly to be respected. No image could be made of Him. His holy day was to be honored. The holy of holies was a perpetual reminder of the supreme holiness of God. Only those specially authorized were to offer legitimate sacrifice. High places, though erected as places of divine worship, were to be destroyed.

With the opening of the Christian dispensation the priesthood, the temple, and the sacrifice of animals ceased to be a part of worship, but only because other things took their places. In place of the Aaronic priesthood, all believers are priests and their attitude of respect and service must be as true and as consecrated as that of the priests of old. In place of the temple, every place where the devout heart seeks God is now a temple and therefore God should be honored everywhere, as He was in the temple. We have no bloody sacrifices to bring now, because the Lamb of God, once for all, became our sacrifice. We must regard Him as the holiest of all and can do so best when we give ourselves to Him in consecration. Now, we must, as reverently as the high priest of old, go into the presence of God in the holy of holies of prayer clean and consecrated.

However, if acts of reverence take a new form, there is no reason to think that reverence has been abolished in one particular. God's name is still the holiest that human lips may utter and must be handled with care. God's day is sanctified and should not be polluted by acts and deeds that make it cease to be the day set apart for holy things. God's temple was cleansed by our Lord in His time, because men had forgotten the use to which it was set aside. When we recall the solemn words by which our churches are dedicated to the "service of God forever," we often wonder how that the uses to which the buildings are consecrated can be squared up with the ideals of holiness a house of worship represents.

There is no more impressive statement concerning God's attitude toward men than the assertion: "I will not hold him guiltless that taketh My name in vain." The needless, the useless, or the mocking use of the name of God is under every circumstance unnecessary, irreverent, and terribly sinful. Yet, plenty of men, and sad to say women and children, too, assume that profanity is not a very serious wrong. They attribute it to habit, to thoughtlessness and to custom. Be it remembered that all sin is a horrid offense to God, and sins, though lightly committed, though done by habit, simply because others do them, are terrible and deliberate defiance of God and will be dealt with by Him as such.

It seems absurd that, in this age, it should be necessary to impress people with the need of a sense of reverence in worship, yet, sad to say, such is the case. We recently heard one say to another: "You should come to hear our minister, he is awfully funny." Imagine the message of salvation to sinners being made funny to attract the crowd! What would Jesus have had to say about such fun? There should be dignity in worship. Worship is the most serious and most important of all our functions and should be carried on in that thought.

As worshippers in God's house we should regard it an act of irreverence when the devotions of the rest are distrubed by those who come in late. Whispering needlessly, running in and out, restlessness, inattention to the message, no participation in the singing, looking about during prayer, watching the clock, sleeping and yawning during the service, are a few of the common offenses against the spirit of reverence that should be corrected every time they occur during divine service. They destroy the effectiveness of the service for those who honestly want to get all the service has in store for them.

THE S. S. LESSON

June 1.

Faith: What It Is and It Does.

Heb. 11: 1-10; 12: 1, 2.

Golden Text.—Believe in God, believe also in Me. John 14:1.

The first verse of our lesson contains one of the few definitions that the Bible gives. It tells us what faith is. It is taking God at His word and acting in accord with that word. Faith includes: 1, believing without seeing; 2, taking God at His word; 3, acting in all confidence in God, and His promises; 4, obeying God without question; 5, above all, it is accepting Jesus Christ as Lord and Master, and accepting His orders in all confidence and without qualifications; 6, it is the one condition of salvation; 7, it is the distinguishing mark of the child of God as contrasted with those who are not His; 8, it is the great household of God that includes the redeemed in all ages and in every condition of life; 9, it is "the victory that overcomes the world"; 10, it is the subject of greatest importance to all the saints and the continual theme of their testimony.

We have no way of knowing who was the author of the epistle to the Hebrews. We do know, however, that it was some one close to St. Paul. The 11th chapter is the great "Faith Chapter," and contains fifteen instances of the work of faith. Faith was what made the elders —the father in Israel—the examples to whom all servants of God in future ages might look for instruction and inspiration. It is faith that leads us back of the great chain of cause and effect to God, the great beginning and first cause.

Abel, the first example, shows us the faith of sacrifice. His was pure, in accord to God's desires, and according to law, that is, he offered the sacrifice of blood—through the shedding of blood alone could there be remission of sin. Our sacrifice — the one which through faith secures the remission of our sins was the bloody one of the cross, in which the Lamb of God was the innocent victim.

Enoch enjoyed the testimony of being right with God, that comes from faith. God's assurance concerning His promises and the blessings He will bestow can only be received and recognized by those who are in right faith relations with Him. Like Enoch, we have the assurance of a blessed immortal life through faith in Christ, who broke asunder the bars of death and rose in triumph from the grave.

Noah took God at His word and acted in accord with it. Because he believed God and obeyed Him he built the ark and got ready for the flood. In the meantime, he warned others against the wrath to come. While, by faith, we know that retribution is sure to come upon this world of sin, we must be laying for ourselves treasures in heaven. But, this does not excuse us from the very serious duty of warning others and endeavoring to bring about their conversion.

Concerning the faith of Abraham, we know that he left all and went forth seeking the land of promise, with only the assurances of God to back him. But that was sufficient. We wonder where many would land in this world, still so full of those without Christ, if they, like Abraham, would listen to the call of God. Abraham also lived in the assurance of the promise concerning the seed through whom all the families of the world were to be blessed. To us in our day we know who was the promised one and how He is a blessing. Our opportunity is: 1, to know Him; 2, love Him; 3, teach others concerning Him; 4, have Him with us always; 5, be saved and happy through Him.

The study should carry us through the whole 11th chapter, and we should not miss the conclusion in the 12th chapter. 1, we dare not ignore the testimony of so many capable witnesses; 2, Jesus is the end of all faith.

MARRIAGE

Liechty-Beitler.—On May 11, 1919, Berne, Indiana, Hiram Liechty and Fanny Beitler by Rev. F. W. Hornemann.

DEATHS

Kintzi.—Died in the hospital at Fresno, Cal., on April 20, at the age of 15 years, 10 months and 20 days, Carl L. Kintzi. Last fall he was sick for several months with typhoid fever, from which he recovered, but never regained his normal strength. This spring he became sick with meningites which caused his death. The funeral took place on the 24. The services were held in our church. Bro. Wm. Neufeld spoke in German and Bro. H. J. Krehbiel in English, words of comfort and Christian hope.

Chas. F. Ziegler, for many years a highly esteemed citizen of Wadsworth, departed this life April 25, at the age of 87 years, 8 months and 15 days. He is survived by his widow, Lavina, having been joined in the holy bonds of wedlock 56 years ago. No children came to bless this union. Chas. Ziegler was born in Stuttgart, Germany, the second youngest of three boys. The parents followed each other early to the grave, leaving the boys at a young and tender age to be brought up by an aunt, who loved them dearly and did all she could to reconcile them to their loss. After a few years the aunt followed the parents, and the boys were left alone. The two youngest decided to come to this country, settling in Philadelphia, where Chas. Ziegler engaged in the milling business with 4 Quaker brothers. After some years in Philadelphia, he decided to try his fortune in the west and settled in Copley, Ohio, where he bought and improved a milling property. After engaging in this work for a number of years, he decided to retire from active business and removed to Wadsworth, where he lived up to the time of his death.

For some months past Mr. Ziegler has been in failing health from a complication of ailments. He has been a life-long member of the Mennonite church. Funeral services were held Sunday afternoon from the residence and the remains placed in Woodlawn mausoleum. Rev. A. S. Shelley of Bluffton conducted the service.

ALTOONA MISSION BUILDING FUND FOR WORKERS' HOME

Miss Elizabeth Foth, Altoona, Pa., $50.00; Altoona Mission, Altoona, Pa., $7.35; P. J. Redy, Altoona, Pa., $10.00; Rev. W. S. Shelly and wife, Altoona, Pa., $12.00; D. J. Auerkeiman, for church, Lehigh, Kansas, $10.44; Rev. E. C. Miller, Altoona, Pa., $5.00.

Gratefully received,

A. A. SNYDER,
1923 Thirteenth Ave., Altoona, Pa.

NEWS OF THE WEEK

GERMANY IN PROTEST AGAINST PEACE TERMS

Berlin, May 12. — The protests that came from various quarters in Germany over the peace terms evidently were reported before the official terms became known, but are nothing as in comparison with the wave of remonstrance — angry, bitter, disappointed in tone — with that sweeping over Germany now since the treaty has been presented. States, municipalities, districts, organizations of various sorts, business men's and women's clubs and the political parties through their spokesmen are vieing with each other in finding words in which to express scorn and condemnation of the document.

Perhaps for the first time in history all the German parties are united in opinion each of them assailing the terms Germany is asked to sign, for the body of the independent socialist body does not appear to agree with its organ, "Die Freiheit, that Germany should sign the peace on the terms presented. The newspapers are utterly swamped with protests, being able to print but a fraction of them. They are urged to this by the Tageblatt, which says the unfriendly attitude toward the treaty taken by the socialists of other countries will not be of assistance because they are in the minority in their countries and the Germans must protest for themselves.

The German delegates to the peace congress evidently are working hard to absorb in detail the demands embraced in the lengthy peace treaty. They seem, however, to be putting forth their objections to the document article by article when demands are encountered against which they consider they have reason to demur.

Further notes have been forwarded to the French foreign office by the Germans in addition to the representations made last week by Count von Brockdorff Rantzau in seeking modifications of terms in the peace treaty that "no nation could endure". These communications deal with the subjects of prisoners of war and labor legislation. In general the labor clauses of the treaty are satisfactory to the Germans, who, however, declare these do not go far enough and suggest a labor convention at Versailles to discuss the points raised.

President Wilson is declared to have actively collaborated in the replies of the first communications of the Germans in one of which it was set forth that the allies could admit of no discussion of their right to insist upon the terms of the peace treaty substantially as drafted.

Six of the lesser lights of the German peace delegation have departed from Versailles for Berlin, undoubtedly for the purpose of discussing the peace situation with the German government.

Philipp Scheidemann, the German chancellor, has followed the lead taken by President Ebert. In a statement to the national assembly in Berlin, couched in language more forcible than that of Ebert, Scheidemann declared that the peace terms are not acceptable to Germany.

Chancellor Scheidemann, in an address before the national assembly, declared his government will not make peace on the terms fixed by the allies.

"This treaty," he said, "is, in the view of the imperial government, unacceptable. I am unable to believe that this earth could bear such a document without a cry issuing from millions and millions of throats in all lands, without distinction of party. Away with this murderous scheme."

Cheering from all the factions in the chamber, excepting from the benches of the independent socialists, even from the press gallery, greeted the chancellor as he characterized the treaty as " a most dreadful and murderous" document which would make an enormous jail of Germany in which sixty million people would have to labor for the victors in the war.

The speaker several times charged deception on the part of President Wilson and the abrogation of his promised fourteen points for peace.

It is reported that Scheidemann has been informed by the leaders of the two democratic parties and of the parties of the center that these factions will withdraw their representatives from the government if the peace treaty is signed.

Meantime, however, the German plenipotentaries at Versailles are continuing their work of assimilating the terms of the treaty and formulating such protests as they desire to make while others of the delegation are in Berlin discussing the prospects with the government. Still another German note—the fifth—is to be delivered at the French foreign office today.

As for the allied and associated representatives they are leaving the Germans severely alone for the present, except for dealing with their communications and are now engaged in settling up their peace terms which are to be handed Austria, endeavoring to disentangle the snarl in the skein of discord with Italy as regards Fiume and the Adriatic region and discussing the Turkish problem.

Optimism has been expressed in Paris that the Italian situation is nearing settlement, the Italians evincing a disposition to make concessions. Premier Orlando again called Tuesday at the residence of Colonel House of the American delegation and went over the situation while in the afternoon President Wilson had an engagement with Thomas Nelson Page, the American ambassador to Italy with whom he doubtless went over the disputed ground.

As for the Austrian treaty it is said to be nearly complete. While the details of it have not become known it is asserted that in some respects it will follow the German document. The delimination of the boundaries of Austria will follow the lines laid down in the treaty of London.

With the expected advent of the Austrian delegates at St. Germain-en-Laye, the Germans at Versailles are seeking permission to be allowed to communicate with them. Count von Brockdorff-Rantzau, head of the German contingent, is said to have carried his request to the point of desiring to send a German delegation to greet the Austrians on their arrival. The answer of the allied and associated representatives is problematical.

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VICTORY LOAN'S PAST GOAL SET

Washington, May 12. — As with the previous loans, the Victory Liberty loan, last of the war flotations, went over at the close of the campaign Saturday night with a spurt. An oversubscription was recorded on the final day — instead of the $4,500,000,000 sought, some officials believe the total may run close to $6,000,000,000.

Only $4,500,000,000 worth of bonds will be issued. Subscriptions of more than $10,000 will be pared down to bring the total within the limit set originally.

Secretary Glass issued this statement when the result had become apparent:

"While the official reports to the treasury department show only $3,849,638,000 subscribed up to noon on Saturday, unofficial advices from the several districts indicate that without any doubt the Victory Liberty loan is already largely oversubscribed, with every district making a determined effort to gather in every possible subscription before midnight.

"Thus for the fifth time the country has met the call of the treasury department for the funds required and the great Liberty loan organization has once again proved its mettle."

The only gauge by which officials could attempt to estimate subscriptions, not yet tabulated, was provided by the record of the Fourth Liberty loan, when $2,392,000,000 was reported after the subscription drive had ceased. The last reports obtainable when the fourth campaign ended showed $4,599,000,000 already tabulated, or 76 per cent. of the $6,000,000,000, total, although final subscriptions amounted to $6,991,000,000. Up to today, in the current loan campaign, 85.54 per cent. of the total sought had been pledged.

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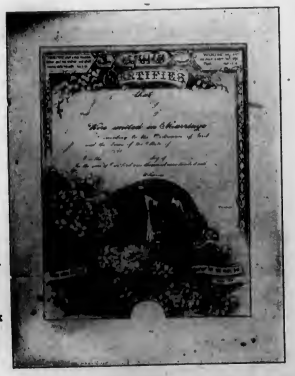

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In addition to the 365 daily prayers for the year there is one for the extra day, February 29th, and special prayers for Mother's Day, Thanksgiving Day, Easter, etc.

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VOL. XXXIV. BERNE, INDIANA, MAY 22, 1919. No. 21.

IN MENNONITE CIRCLES

The Northern district conference meets this year in the Salem church, Munich, North Dakota, June 15. The opening service will be a mission festival. The brethren of the Salem church extend a hearty welcome to all who will come.

On May 25, Brother W. C. and Sister Mathilda (Kliewer), Voth, will receive ordination as missionaries in the Gnadenberg church, Whitewater, Kansas. They are to enter the work in China.

The following announcement concerning the erection of a church building at Woodlake, Calif., desires the attention of our readers.

Our Building committee here at Woodlake, has a hard problem to solve. The church shall be plain and simply built, yet roomy and otherwise suitable for its purpose. Building material being so high, the committee has a difficult task before them. But every one, who is acquainted with conditions here, knows that we must have a church building if we wish to continue our services and to grow in the future. We are glad to report that several willing hearts from a distance have already offered financial aid. May the Lord speak to others and give them the joy in their hearts to give of their temporal things toward a work that is promised to bring eternal fruits. Bro. Ed. A. Dettweiler, of Reedley, Calif., is the treasurer.

JOHN J. ENGBRECHT.
May 6, 1919.

Dr. S. J. Blum, president of Nazareth hall, a celebrated Moravian school, occupied the pulpit of the First church, Philadelphia, last Sunday. For many years he was the pastor of a neighboring church and enjoyed the intimate friendship of the pastor and many of the members of the First church.

Bro. N. L. Burkhalter and Sister Burkhalter, who have recently completed their studies in Brooklyn, N. Y., and will shortly sail for India, were the guests of the First and Second churches, Philadelphia on the 18. During the week they visited several of the nearby churches.

Prof. Oliver M. Kratz, of Bluffton, O. who has been doing overseas work in the Y. M. C. A., has returned to his work in the college.

A Bible conference, called the **World conference on Christian fundamentals**, will be held in the academy of music, the Chambers-Wylie Presbyterian and the Calvary Presbyterian churches, Philadalphia, Pa., simultaneously. The conference will begin in the academy of music, Monday morning, May 26th at 10:00 o'clock with business sessions; and the conference proper will begin in the three places of meeting, Tuesday evening at 7:30 o'clock.

The best available speakers and teachers in this country and Canada have been secured, including Messrs. Guille, Chafer, Winchester, Torrey, Gray, Rader, Massee, Riley, Scofield, Thomas, Pettingill, Straton, Munhall, Haldeman, Kyle, Philpot, McNeely, etc.

Evangelistic mass meetings will be held Sunday, May 25th, at 4:00 o'clock, at which conference teachers will be the speakers.

HELP NEEDED AT ONCE IN CHICAGO

A real crisis has come upon the Chicago (Illinois) mission work. Brother W. S. Shelly, with whom it was arranged months ago that he should succeed Bro. W. W. Miller as superintendent of the Chicago mission, is prevented from moving to Chicago by the fact that it is utterly impossible to lease a residence, the shortage in houses being probably still more acute in Chicago than in other places.

The date for the departure for Bro. Miller and the entrance of Bro. Shelly has been fixed for May first. As Bro. Miller has gone to his new field in Goshen, Indiana, the Chicago mission was left without a superintendent and pastor, until a house could be secured for Bro. Shelly. To leave the mission without a superintendent for a long time would result in serious loss to the work. In this unprecedented emergency the board has felt that it was necessary to take unusual measures. So, with faith in God that His approval will rest upon our action, and with confidence in our mission churches and friends that they will provide the means, it was decided by the Executive committee of the board to purchase a house, and thus at once provide a place where Bro. Shelly can live, and take up the work in Chicago. However, there is no money in our treasury with which to pay for the building, so this matter is placed before the churches, with the appeal, "The Chicago mission needs your financial aid toward paying for a workers' home."

The house has been bought and a small first payment has been made. The purchase price is $4,800. There is a mortgage on the house. Payments of the amount not covered by the mortgage are to be made as follows: One third June fifteenth, one third July fifteenth, one third August fifteenth. This leaves but a short time in which to pay, however, it seemed the only way in which we might obtain a suitable home for our workers, in a suitable location, and thus prevent a serious back-set to the mission.

The house is located only one block from the church. It is a corner house and is admirably adapted for a workers' home, namely a two story frame structure, with basement and furnace. The ten rooms will accommodate both the superintendent's family and the workers; a very desirable arrangement for most efficient prosecution of the mission work. It is very fortunate that just such a building was available in this hour of emergency for our mission.

But, to carry this through successfully, it will be necessary that the money be provided at once. The promising work in Chicago is in need of it. The Lord has given us this work to do. It is a great privilege to share in the upbuilding of the kingdom of heaven on earth. The Lord has given us powers and means. He says now, "The Lord hath need thereof." And prompt as well as liberal contributions will be frought with special blessings at this time.

Send all contributions for the Chicago workers' home, as well as all other contributions for the support of the home mission to the treasurer, J. E. Amstutz, Halstead, Kansas.

H. P. KREHBIEL, Sec.

THE OUTLOOK AT BUSBY, MONTANA

Busby, Montana,
May 10, 1919.

Dear Mission Friends:—

You who have supported with prayers, money and other gifts the work of God among the Cheyenne Indians for many years, will be glad to learn that the solidarity of the old order of things is gradually and surely giving way to the influence of the Gospel.

The Cheyennes, although a comparatively small tribe, have a distinct language with scarcely any affinity to languages of other Indian tribes. This shows that it is a tribe that has been distinct from all other Indian tribes for hundreds of years. If one becomes somewhat familiar with the language and gets a glimpse at the multitudinous forms of their verbs, one would be inclined to say that to perfect such a language took thousands of years. At any rate, there is evidence on most every phase of their life that the tribal solidarity was thoroughly ingrained during the past centuries.

One must remember that these people do not look at this country of ours as do those whose ancestors have come from some foreign country to get better opportunities and more privileges here. They rather feel that they had all the privileges that they wanted and most of them have been taken from them. Their roaming life came to an end when the U. S. government placed them on limited areas called reservations. For many years they were guarded by sol-

diers, lest any hostilities should be resumed. They finally learned that it was useless to war against superior forces and made several agreements that they would no longer fight, providing certain care on the part of the government was given them.

They have thus been rationed monthly since they submitted. They were given stock by some benevolent society and that stock has been under government supervision all this time so that it was a punishable offense to sell cattle or to kill them for food except by permission from proper authorities. To this day, they have no right to buy or sell their cattle unless they would buy cattle from outside the reservation and get their own as white people own their cattle. They do however, own horses and ponies that they can sell or butcher at will. They have done very little farming up to now, not more than most of them had to, under the direction of the government farmers.

Since they like to get together about three or four times a year for a week or more for their old time celebrations, they can not very well have chickens and cows and pigs. The coyotes usually get their chickens and the cows are left to run on the range. So they do not have butter, milk and eggs, nor lard unless they buy it. No wonder most of them are always "broke," even though they may get quite a little cattle money, and sell some hay and grain.

But they are beginning to get some of those things and are saying old things must pass away, and we must learn to do things as the white man does them. Especially is that the case with those who have come in close touch with the Gospel of Jesus. The thirft that is found in every true child of God is also showing itself in their lives, although there is still a great lack in competent management of their own economic affairs.

Their festivals still are a great element in keeping the old things. Their dances, and feasts, their sweat baths and religious ceremonials are still dear to most of them. But there is a tendency now to look for other things. The young people that have been off to school do not often become initiated into the old religious order. Many of them are careless and want to live a free life. Here is where the peyote-religion promoters find their support. Others are feeling the burdens of their sins and turn to the missionaries and ask, "What shall we do?"

The crisis that has recently come on through the exposing of many of the immoral practices of the medicine men at Lame Deer, has also made itself felt here. One of the older church members even went so far as to say that he does not like the missionaries anymore; but he has gotten over it somewhat and is coming to church quite faithfully.

When one says that about ten per cent. of our Indians are church members, one would say, "Surely that is very encouraging." It is encouraging from that angle, and we trust that they all will continue to grow stronger, as a child that is learning to walk. The difficult thing about it is the fact that it is hard to feed them the spiritual food, if they have so little desire for it, just as it is difficult to feed a child that has no appetite, or to feed one good, wholesome, food when it wants only things that it should not have.

Our church attendance has been growing since the Saturday-night dances that were going on for about six weeks this spring have discontinued.

May the Spirit of God create a real demand in the hearts of the Indians, to learn through His Word, God's will. When one has to speak through an interpreter, you will readily see that the messages must be only half as long as otherwise, since it takes the interpreter about equally long to say what one has spoken. It is harder to get a responsive feeling with your hearers, since sometimes the interpreter does not get into the enthusiasm of what is said, and because one must speak only a few thoughts at a time.

Because of the crisis in the thinking of these people, and the tendency to look for better things, let us all ask God to give firmness to those that know the truth. Let us feel encouraged because some of the native Indians are coming out boldly for the right.

When Peter and the apostles faced the Jews on that memorable Pentecost day, they were but a few who knew the truth. The authorities even imprisoned the leaders for what they were saying, but the Gospel found its way into thousands of hearts. The Indian chieftains would also imprison, banish, or destroy those who are taking their old sinful things away, were it not for their impotence in the face of the government. Pray, therefore that those who know the truth, may be constrained NOW to witness for their Lord and Master.

Your representative among the Cheyennes, at Busby.

Mr. and Mrs. Alfred Habegger.

AFTER DEATH—WHAT?

Luke 16: 19-31; Heb. 10: 26-31; 9:27.

Rev. Amos Martin.

Deep down in the consciousness of every honest man and woman there is a settled conviction that death does not end all. The fact of an existence subsequent to the departure of the spirit of life from the body is more easily received and believed than the idea of non-existence, even by the most skeptical. The Word of God declares this, and the very nature of our being witnesses hereto. This fact demands our supreme attention because we learn from Revelation that there is to be a separation — the tares from the wheat, the sheep from the goats, the children of light from the children of darkness; those who know Him from those who know Him not. It is to be a separation, not only for a time, but for eternity. This separation is to be based upon our character and conduct in this present life—this time of probation and trial. How we conduct ourselves here, has everything to do with our hereafter. Who is it that is offended by this doctrine, but he who sees in it, if a truth, that he and his life are to be cast into outer darkness, unless he repents and seeks the Savior, there to suffer the abiding wrath of God? The Bible treatment of this subject admits of no controversy. There is no element of negation or apology to be found therein. The people of Jesus' day on earth were amazed at His teaching "Not as the scribes," but "as one having authority." He taught with divine authority, and so do we, in so far as we keep true to the teaching of the Bible. The exhortation of Paul to Timothy, (2 Tim. 4: 1-5), abounds with warning to the ministry of today. Certainly the very condition described are the prevailing conditions today. Jonah was sent to Nineveh with the command, "Preach the preaching that I bid thee." Suppose he had apologized for that part of the message which was "distasteful to the masses."

If he had neglected to emphasize that which ran "counter to the creeds" of the popular religious organizations of the day, think you that there would have been such a turning to God? I think not. Can you imagine Jesus accommodating His message to the likes and dislikes of the hypocritical Pharisees? Or Stephen, Peter, (at Pentecost), and Paul preaching less fearlessly than they did of righteousness, temperance, and judgment to come? Where the truth of eternal judgment was opposed, there was generally a riot; and where it was received, a revival. Suppose ye that Jonathan Edwards, Finney, Moody, and others had neglected to preach this truth, do you think that whole continents would have been stirred for God as they were? God's people cannot live on the preaching of apologies and negation, neither can souls be saved thereby. A hungry soul requires spiritual bread, not stones.

What does the Bible teach on this important subject?

First—The certainty of future retribution. If a man pursues a virtuous course he expects to be rewarded, if not in this life, surely in that which is to come, and he certainly will not be disappointed. Of course he will profit in both. It cost something to take this path—it is not getting to heaven on "flowery beds of ease." If a man pursues an evil course, he must of necessity, no matter how strong his protestations, expect to be compensated at the great pay-day, for the "wages of sin is death."

The devil is a never-failing paymaster, but his servants must be willing to accept the only remuneration that he is prepared to give—"and sin when it is finished, bringeth forth death." "The soul that sinneth, it shall die." It is an eternal principle that virtue will be rewarded, and that evil will be punished, whether it be virtue in the ruler of the pauper, or evil in the governor or the servant—"God is no respector of persons." It would be folly for any of us to oppose the Word of God on this subject: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Second—The real "Ego," is indestructible and eternal. "The things which are seen are temporal; but the things which are not seen are eternal." When we behold our friends it is really not themselves we see. We see their form, the house of human flesh in which they dwell. We observe their conduct, but we are not so sure of their character, not knowing their thoughts and inmost being, "man looketh on the outward appearance, but God looketh on the heart." The house of clay, in which Abraham "tented," was destructible; it died and was laid away in the cave of Macpelah, but he, himself "was gathered to his people." So also were Isaac and Jacob. Now, we know that

Abraham's "people" could not have been assembled "in the cave of Macpelah," and "have ye not read in the book of Moses, how in the bush, God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living." Concerning Moses' body, we read that it was "buried in a valley in the land of Moab, over against Beth-peor." But Moses himself was in no sense confined to the place indicated, for we are distinctly told that he with Elias, appeared and conversed with Jesus, in the presence of Peter, James and John on the mount of transfiguration.

The revelation in Luke 16:19-31, by Him "that cannot lie" is certainly not an exaggeration or misrepresentation. The real personality of either is neither annihilated nor defaced. Both are essentially the same in character and personality as when they were resident upon the earth. Jesus said: "And fear not them which kill the body, but are not able to kill the soul." What does this body of Scripture teach, if not the fact of the conscious existence of the Spirit and soul independent of the body.

Third—The immunity of the believer from the great white throne judgment.

Bible salvation is not a "fire-escape" from hell; but the fact remains that "he that heareth my Word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment, (R. V.); but is passed from death unto life." It is a wonderful thing to be able to say, "there is therefore now no condemnation." "Beloved, if our heart condemn us not, then have we confidence toward God." "For he hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him," "Oh for a thousand tongues to sing my great Redeemer's praise." However, we Christians should never forget that "we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."

Fourth—The unbeliever's peril and impending doom. Suspense is a dreadful thing. Men's minds have failed and hair turned gray awaiting a verdict. This is a matter concerning which there need be no uncertainty. The verdict has already been given: "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life: but the wrath of God abideth on him." What reason have we for doubting the truth of the Scripture, when it says, "the soul that sinneth, it shall die?"

(Read John 3: 18; Rom. 6: 23; Heb. 9: 27).

Fifth—There is danger and death in delay. "And thinkest thou this, O man that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man, according to his deeds. "It is a fearful thing to fall into the hands of the living God." As the Holy Spirit brooded over the chaos and ruin of the old world, which had been made "empty" and "void" by the judgment of God, so now He broods over the chaotic condition of your heart which sin has darkened; the void and emptiness you have sought to fill by indulgence in the vanishing things of the world, only to be so bitterly disappointed. Beloved reader, Jesus can fill that "void" of your heart. Will you let Him do it? Why not say an everlasting "yes" to Him now? "Wherefore, as the Holy Ghost saith, Today if ye will hear His voice, harden not your hearts." My Spirit shall not alway strive with man.

Pa.

THE GREAT REFUSAL

Rev. Warren S. Shelly.

Lincoln said: "God must have loved the common people because He made so many of them." And from that day to this, and before, every true leader of men has been characterized by such a passion and faith in God's multitude. God loves them and so must we. He believes in them and so must we.

It was because the multitude detected such a passion as this in the heart of Christ that they heard Him gladly, and followed Him eagerly. Having left Galilee, Jesus came with His disciples to the coasts of Judea, beyond the Jordan. But again the multitude was there to greet Him.

The most tragic thing about a multitude is its lack of unity and moral purpose. It was so in this case. Some had come to learn and profit; others to condemn and curse. The multitude, as always, brought his friends, but also his enemies. And these were all the safer, because hidden away among his many friends. Here they could shoot their poisoned arrows and let loose their most pernicious insinuations with greatest effect. And so it is yet: how frequently is Christ "wounded most of all in the house of His friends;" how frequently we hear men cry, "and thou too, Brutus."

The Pharisees and priests were in this multitude, but not of it. Their purpose and object was different. They come dogging Christ to His death; determined to incriminate Him in some way. But Christ answered their questions without jeopardy to Himself, and we can almost hear the gnashing of their teeth as in silent rage they turned away, baffled, but not entirely defeated.

In the multitude were also some old-fashioned, simple-minded mothers. They craved for their children, the best there was. So they jostled through the crowd and brought their babies for Jesus Christ to bless. The disciples said, "Not so, our Master cannot take time to bother with you little brats; take them away." But Jesus rebuked them and said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Now mingled in this crowd there was a rich young man, who was deeply moved by the way Christ had handled Himself in such difficult places. He saw how masterfully His enemies wer answered, saw how tenderly and compassionately little children and simple mothers fared at this Teacher's hand. He could not help admire this Christ, nor come to Him with the greatest question of His own heart and life. And so he came, saying, "Good Teacher, what good thing can I do to inherit eternal life?"

And right here at the out-start, I want you to see a different Christ. Jesus resented the flattering title "Good Teacher." He rebuked his question by asking, "Why callest thou Me good?" No, Jesus did not crave honorary and flattering titles, because Christ's ways are not the world's way at all. We doctor our preachers, professor our teachers, knight our heroes, and title our lawyers. But do not try that with Christ, for He does not want it, because He is a different Christ. And He wants men and women as followers, who will also be different men and different women.

It is for this reason that both Christ and His followers are so frequently misunderstood. They have become "new creatures in Christ Jesus;" they have been born again, and to them all things even standards and customs have become new. It is because of this, that they are always at variance with the world; it's way is not their way. They frequently appear advocating the thing that is unnatural and utterly impossible from the human viewpoint. And this we must admit is really the case; for no man in his natural strength, standards, or ideals, will even succeed in being a full fledged Christian.

Consequently, some of us were not surprised to learn how terribly some of our boys and leaders were called upon to suffer for their conscience' sake during this dreadful war. Their ways were not the world's way, and because they dared to do differently, because they were more concerned in being Christian than popular, they had to walk the winepress with Christ alone. It was for this reason they were locked up as criminals behind the bars at Ft. Leavenworth, Kans., starved until almost exhausted, herded together like cattle, driven by clubs and bayonets in endless circles until they dropped in their tracks, while a new force of black demons in uniform of Uncle Sam fell upon them under orders of their officers, to kick and club and have all the sport they wished, out of their helpless victims. Then they were dragged under ice cold shower baths for thirty minutes, after that thrust into bed, only to be dragged out under icy water again, when about fallen asleep. This was repeated all through the long nights spent there. Had such methods been used in Germany, we should not have been very much surprised. But that such things could take place in Christian America, is utterly unbelievable. The only redeemable feature is that when the facts were laid bare to our president and secretary of war, the officers responsible, were instantly discharged. And yet, how inconsequental was their punishment! They were the real criminals, and yet are at liberty today. While other persons who took no life, who did not steal, but whose only crime was an earnest attempt to defend their constitutional right to maintain a free conscience, are still denied their freedom.

After this necessary digression in the interests of truth and fair play, we ought to see why Christians cannot follow the world's way. There are still times and occasions when we must choose either Christ or the world; popularity and the world's applause, or Gethsemane and the world's condemnation. We will have to decide to follow our Leader and

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THE MENNONITE

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EDITORIAL

It is strange to what lengths people will go for excuses, when their interest in the service of the house of God lags. Recently, a young man was urged by his mother to be more regular in the service of the church where once he was always sure to be present. We suspect that he had been growing luke-warm in this attitude toward his Savior, but he was none of those who are ready enough and honest enough to confess a short-coming and so the excuse he gave was this: "I can't feel right there any more, there is a big hole in the carpet in the centre aisle." It was a flimsy excuse to be sure, and fooled no one, not even the young man, himself. Indeed, excuses camouflage an attitude toward holy things that is never right. But, suppose we take the excuse seriously. Would a hole in the carpet come between any one and his Savior who endured a spear wound in his own side that he might come near to even the worst of sinners? If the matter of carpet, or pews, or even building could be so important, we would suppose God would call us out into great nature, carpeted with living green and brightened by the glorious sun, with birds and babbling brooks to give us music. But true worship does not depend upon eternal things. Remember how Jesus told the Samaritan woman that not even her holy mountain or Jerusalem were the exclusive worshiping places of the true children of God, glorious, though they were, in the splendor of their situation and hallowed, as they had been, by many centuries of sacred association. Worship is an attitude of the heart. If one were to depend upon beautiful surroundings then the blind would forever be shut out of the blessings that come with public worship. Paul and Silas had a delightful little song service one night among criminals in a filthy jail, with their feet in the stocks and their backs still smarting from the brutal whipping they received. The upper room meant more to the disciples and the generations of Christians following them, than any of the glorious and splendid temples that represent history, gold and art. Some may not complain about the carpet, or even the uncomfortable pews, but they are cranks on drafts. It seems to us that the "prince of the power of the air" has had something to do with builders of churches, or else he exercises a subtle influence over some janitors. At any rate, drafts exercise many who find the greatest difficulty in sustaining an interest in the sermon. It takes a Moses to worship amid thunder and a Paul to be calm in the storm, but so few of us will make a good Moses or a good Paul. Perhaps if we had more of the spirit of worship, we would not notice it, even if a cyclone passed the church while we were inside.

Having paid our respects to the young man who needed a carpet with a hole in it to patch up an excuse for not doing his duty, we feel that we must, nevertheless disapprove of that term. Why was it there? In our day, people are getting more money than ever before. Is the Lord's house so unimportant that it does not matter if it is in decent repair or not? A little patch, neatly placed over the spot, might have robbed the brother of an excuse, or it even might have been the means of keeping him interested. What is the matter with the stewards of the Lord's house if they permit it to go shabby for just the want of a little effort? May it not be that, if he did not see it, the youth at least felt that others were as little interested in God's house as himself and said to himself: "What's the use?"

THE GREAT REFUSAL

(Continued from page 3)

"go with Him, with Him all the way," or separate ourselves from Him and to do that, is to make "the great refusal."

Christ's gentle rebuke also struck at the spirit of self-righteousness fostered in the heart of this young man. "Why callest thou Me good? There is only One that is good and that is God." How quickly imaginary Christians lose their confidence when they quit thinking of their own goodness as compared to certain other folks they know, and begin to compare their lives with the only standard that was ever given whereby to discover their standing before God. Along side of God's goodness, yours may quickly pass away, and like this young man, you will discover that you were not nearly such a good fellow as what you imagined.

"But if you want to enter into eternal life, keep the commandments," said Jesus to this young man. Now wasn't that strange? In fact, is it not strange today? Haven't we long ago assumed that that law had beeen abrogated. That it could be ignored qpietly as out of date and hopelessly old-fashioned; that we could violate it at will and that with impunity?

Oh yes! Of course some of those commandments should be kept, but surely, Lord, not all. So think we, so thought he. Therefore, he said to Christ: But which one? Which indeed?

Christ's answer stands before us. It is the final Word of God —not mine, nor theologians, nor war-lords, that counts in this universe, but God's Word. If you do not like it, you must quarrel direct with God, not with men. For Jesus said, "Thou shalt not kill."

And you can not kill with out suffering consequence. When God says, "Thou shalt not," you had better not try to do so. In the light of this statement by Christ, what does the world believe today about this commandment? Do men still kill? Yes, we have just about finished the slaughter of 10,000,000 human beings, created in the image of God. Their blood and bones and flesh are fertilizing the soil of France and Russia today. And thier God still cries out, "Thou shalt not kill."

And now that the war is over, the church of that God ought to cry out, as one great organized force of God: "Thou shalt not kill." But is she doing so? We will let you answer the question. A pastor of a Presbyterian church wrote very frankly in a magazine which reaches my study. He had been asked so frequently by some of his most earnest members why pastors in preaching war sermons, always took their texts from the Old Testament, and not from the New. He at first ignored these questions, or evaded them. But at length he felt constrained to deal frankly with the question and replied by saying that the reason for using no texts from the New Testament is because there are none. He defended his own course, however, because of the urgency of the situation which demanded the use of force, that the churches were doing so, hoping thereby to make wars forever impossible. He wound up by saying that it had to be confessed, however, that a Christian with a sword in hand, or the church in sympathy with such methods, was a horrible inconsistency. Or, to use his own words, "as absurd as a clown in the circus trying to ride two horses at the same time."

If this is so, ought not the churches now come out in the open with an aggressive policy "to teach all the nations of the world to observe all things that I have taught you?" And that includes, "Thou shalt not kill." That law still stands.

Christ went further and said, "Thou shalt not steal." Does the world heed that advice? Not much. The steel trust steals, the coal trust steals, and the whole policy of our day seems to be to steal as much as you can, without getting caught. I have a friend who is superintending the construction work for the Pennsylvania railroad. He received orders to cut into three parts a perfectly good bridge. This was done. A new bridge took its place. He kept careful account of every man's time, spikes and material used. At the most it cost $5,000. But what do you think Uncle Sam paid for it? Well, just $28,000. But let the world know, capitalist and exploiter especially, that when God says, "thou shalt not steal," you had better not. There will be a day of reckoning and that very soon.

And Jesus said, "thou shalt not commit adultery." Does the world believe that today? Ask the average man you meet on the street or train or hotel. Ask the average woman who frequents your picture shows and club rooms and often theater parties. Ask them indeed. No wonder they bring their sinful audacity right into God's house. There is a woman of whom the writer knows these facts to be true. Christ would have to say to her, as He did to another, "thou hast well said, I have no husband, for thou hast had five, and he whom thou now hast, is not thy husband." Only in this case, instead of confining her interest to one unlawful husband, she takes care of two or three. Yet this woman is in her accustomed seat at church every Sunday, apparently pious and Christian. And one wonders how such a person can remain there with out her conscience being smitten, if we preachers were to cry out as Jesus did: "Thou shalt not commit adultery." And when God says that, you had better not.

So Christ went through the whole list, "Thou shalt not bear false witness." Do you hear that? Why then this constant

tongue wagging across garden fences, why this blasting and damning of character and reputations often within the circle of our Ladies' aid. Men and women when God says, "thou shalt not bear false witness against your neighbor," you had better cut that thing out. Do men, or should I say boys and girls, honor their father and mothers? Listen to them down on the street corner talking about "the old man" and "the old woman." But no boy or girl will ever be happy or prosperous who defies God, when he says, "Thou shalt honor thy father and thy mother." Do you love your neighbor? Do you love him, even though he should be a negro or a German, rich or poor, lofty or humble? God said, "Thou shalt love," and if we will be His disciples, we must. For in Christ's thought upon all of these things hinges in some way, our entering in upon life and life eternal. And perhaps until we believe that God meant what He said, we will never know more of His life.

It is comparatively easy to subscribe to these principles as theories. It is another matter when Christ stands before us and says, "Alright there, if that is so, just come, cut loose from everything else. Take up your cross and follow Me." Then some of us are not prepared to follow. We may be young, we may be unspoiled by our riches, we may have kept our lives clean, and our hearts pure, we may have a really charming character, but if to follow Christ, we must abandon the world, and take up a real cross, and endure real suffering and ridicule for Christ's sake, we cannot follow. We are not ready to stake our all upon the God of this Book, or upon the Christ of that God. But there must we bring our all: our reputation, our character, our wives, our children, our home, our business, our very all, before the confession of our lips will prove us to be following after the Christ of Galilee.

It was not a fat purse that kept this man out of the kingdom. But it was his selfish heart. He wanted both worlds and through his refusal, missed both. Like scores today, he was not real bad, nor ready to be altogether good; did not wish to go straight to heaven, nor face prospects of hell. The mistake he made was in trying to serve God and mammon. He went away sorrowful because his own keen mind told him his going away from Christ meant the missing of the kingdom. He saw in one awful flash that he would gain the world, but lose his soul. He might have things, but not eternal life. He loved the world too much to come again. The kingdom of God was not for him.

Oh, how many people today lack this all consuming interest in God's kingdom. Their whole life is wrapped up in mere wealth a fine home, a prosperous business, a promising position. Rather than jeopardize these, they stand ready to sacrifice the kingdom. They may have things but will never know real life. Oh, that they would begin to "seek first the kingdom of God," and pray for its establishment in this old world of sin, and interest themselves in the "doing of His will on earth as it is in heaven!" Then would they know eternal joys of life.

But this young man refused to surrender what he had learned to love. He turned sorrowfully away. The eyes of Jesus followed him as far as He could see him. And then He turned to His disciples and said, "It is hard for a rich man to enter the kingdom of God." Hard because they will not stand having the truth told them, concerning the tendency of their selfish hearts. They do not want to realize how awful it is to die rich in a world so full of sorrow and of suffering.

In conclusion, this man in refusing to follow Jesus, refused three other things of untold value. He refused the friendship of Jesus and such men as Peter, James, and John. The most important thing today before young people is the wise choice of proper companions. When you respond to the call of Jesus, you will find the best people in the world are your friends. If you refuse Him, you refuse that too. He refused to receive the instructions of Jesus. He could have sat at the feet of the world's greatest teacher, but he was not interested. So today, God's Word lies unopened on your tables, the church of God stands forsaken for cheap vulgar picture shows, while the lecture and sermon of the man of God is passed over in preference for some cheap, silly Charlie Chaplin entertainment. Men still refuse to be taught of Christ. He also refused the destruction Jesus offered. His name might have gone down in history along-side that of Peter, James, and John, as a friend of Jesus. He might have shared their toil and suffering, but also their glory. Jesus needed him and would have rewarded him richly, perhaps a hundred fold. But he refused. So today, Jesus needs men to serve Him, under all conditions and circumstances of life. How sadly the world needs Christian statesmen, Christian lawyers, Christian doctors and Christian teachers. It is because there are so few that the world suffers today. Come and perhaps your name will live in the memory of the world like that of John's or Paul's or Washington's or Lincoln's. You crave distinction, it is a laudable ambition; God placed it in your breast. Refuse Christ and you refuse the simplest road to true greatness. Christ wants to save not only your soul but also your life. Will you let him?

An old man was converted just shortly before his death. But as death overtook him, his children were almost heart-broken to hear him cry, "Lost! Lost! Lost!" "No, no, Daddy," they assured him; "you know how wonderfully you were saved at mother's altar." But again and again he cried in heart-breaking agony, "Lost! Lost! Lost!" Again his strong sons tried to calm him, but with this cry, he slipped out into eternity, "Lost! Lost! Lost!." Yes, my soul is safe, but 50 years of my life are lost, and I can't think of anything else." Oh, would to God, men and women would no longer make this great refusal to forsake all and to take up their individual crosses and daily follow their Christ whithersoever He may lead.

Zionsville, Pa.

THE S. S. LESSON

June 8.

Obedience. Matt. 7: 16-29. Read John 14: 21-24.

Golden Text.—Ye are my friends if ye do the things which I command you. John 15: 14.

The lesson is taken from the Sermon on the Mount. In it Jesus lays down the laws of His kingdom. Men were not ready to give this law universal acceptance in His day. Neither are they ready to do so now, but so long as we pray, "Thy kingdow come," that long do we give assent to the law of that kingdom. If we do not mean what we pray, our profession of Christ is that of a hypocrite and the utterance of the prayer is blasphemy. The kingdom did not immediately come because men were disobedient to its law. That is the very reason why it is not now established. Now there remains another possibility for the establishment. "The kingdom of God is within you." That is, it will be established and Christ will be enthroned your King, if you make His law the supreme law of your life. In all law, obedience is an absolute requirement. In the law of the kingdom of God, no provision is made for half-hearted allegiance. One must obey it all in its entirety. So long as we do not obey God, we are rebels in arms against Him, deserving punishment and having no claim upon His favor.

Jesus here lays down the rule by which it may be known whether our teaching be true or whether it be untrue. We know a thing by the fruit it brings forth, be it a life or a doctrine. There are plenty of lives that give forth an abundance of foliage of profession. Profession is necessary and important but foliage alone, is useless. The fruit tree that can only bear leaves is soon recognized and disposed of as useless. Other lives give forth blossoms of promise, but never mature their fruit. We know of a tree, under whose shade we often played while children, that was a most wonderful tree for blossoms, yet no one ever remembered it ever giving a single fruit. That tree, as a fruit tree, was a waste of space and the owner's patience. It represents the kind of lives that our Lord will in no wise tolerate. His command is to bear fruit. Foliage and blossoms may be required, as professions and promises, but the command is to do something—to bear fruit. Not to give any return in fruitful lives for the blessings and opportunities He showers upon us, is to be deliberately disobedient to His will and to deserve the condemnation He pronounces upon fruitlessness. The same holds true of doctrines.

The world is overrun with isms and cults that profess and promise many things to needy humanity. High sounding phrases and elegant philosophies tickle the ear, but fruit alone satisfies the needs of men. We need to put doctrine to one test—its fruits, and ask: "What is it doing to make men godly and what can it do to relieve the afflictions and distresses of humanity? How does it contribute to the establishment of the kingdom of God? If there is nothing along lines such as these, to show that the doctrine is of God, then better have absolutely nothing to do with it.

The righteous life bears the fruit of obedience. In that life the will of God is supreme. It will be a life that lays itself in consecration upon God's altar and says: "Here Lord, take me and use me." It will be a life devoted to prayer for we are commanded to pray. Prayers should be often, for all the necessary things required to do God's will, for the brethren and even for those who do injury. A fruitful life is a life of faith. It takes God at His Word. This means that it believes His promise; it obeys His commands; it devotes itself to doing the work of God

in daily life; in contact with men; in the church and in the home. It is through fruit that the plant propagates itself. Fruit is its seed. The obedient life will have other lives become obedient to God. In all the Christian's varied activities, none is so important as the duty of saving souls. Wherever there are those who obey God, there will be others coming to God surrendering their lives in obedience to Him.

The fruits of our unrighteous life are disobedience to God and rebellion against Him. All the misery of body, mind and soul in this life, and the life to come, is the fruit of unrighteousness. Evil fruit begats evil trees. Sin of all kind has a tendency to make others sin. One rebel in the ranks, if not discovered and separated, soon becomes many. Fruits of different kinds should not mix. The Christian is urged to separation. It is his duty to "come out from among them." If he will not be separated, he will become contaminated.

God is not to be deceived. If we may know good fruit from bad, He certainly also does know. Outward attractiveness is often deception in fruit. In lives the same holds true. Professions, works, and boasts will not change the nature of evil lives.

The Sermon on the Mount closes with the contrast of two kinds of lives; those that will stand and those that will fall. The obedient will endure, the disobedient will meet destruction.

THE C. E. TOPIC

June 8.

Conditions Necessary for World Peace. Mic. 4: 1-5.

Wars and disorders are always the making of a few. The masses of men only want to be left alone in the pursuit of happiness and comforts. It is only when leaders either drive or deceive or oppress men and women into doing deeds of violence that we have no peace. If, at the beginning of this great war, the common people would have had the right to the expression of their opinions, there would have been no great war and the world would have been spared the agony of the worst period of violence it ever witnessed. War is abnormal, peace is normal, only the creation of abnormal conditions can bring war.

Perhaps, we might say, the great cause that lay at the bottom of the last five years of misery was the lack of faith in God among the rulers and leaders of men. They did not trust to go God's way and so they brought on fury. The secret of a peace that will be real and abiding, must be found in the possession of the Spirit of Christ. When those in high places are not in harmony with the will of Christ, they are sure to become instruments of destruction and misery. When the masses do not look to Christ to be guided, they will be guided by those who are against Christ and to do the things He positively forbids. The irony of it all is that the so-called Christian nations have been the worst offenders against the Christ-law of peace to all men—even our enemies.

There have been numerous efforts on the part of well-meaning men and women to commit the nations of the world to a policy of peace in their dealings with one another, and while we would not for the world speak despairingly of their work or their motives, we must, nevertheless confess that all their attempts were made useless in a few hours. Though the mighty political powers talked peace and peace they were just as ready to get at one another's throats. The reason for peace failures, it seems to us, lies in the fact that the peace advocates began at the wrong end. They expected the nations to renounce violence, without going to the human heart as the source of the causes of war. So long as the doctrine of peace is not a part of the lives of the individuals, it is impossible to make the nation to which they belong a nation of peace. Peace, apart from the peace that Christ can bring, will never come to the world as it is. The trouble has been with men that they deceived themselves into thinking that it was perfectly consistent with Christ to sometimes, when they thought it necessary, resort to the use of arms. In other words, they substituted their own judgment for the law and Spirit of the Christ they professed to obey. If it was undertaking a big job, when Christianity undertook to proclaim the Gospel to all the world, the job becomes infinitely bigger now that Christians should realize that, in order to have peace, all men must be led to follow the example of our Lord in their relation to their enemies and those who do them harm. If we sincerely believe that the kingdom of God upon earth is to become the mightiest factor in preventing violence on earth, it remains for us all to be apostles of peace, devoting every ounce of energy and effort we can command, in bringing others into entire submission to the prince of peace.

War between nations is not the only serious menace to the peace of the world. Indeed, international wars must stop for a time because there must be recovery from damages done. The danger today is internal. Unless Christianity finds a solution, the widening gap between capital and labor, the employer and the employe and the rich and the poor, will result in such anarchy and distress as the world never before has witnessed. People are no longer, and will no no longer be slaves. If some try to become their masters and continue their program of oppression, they must expect to pay dearly for it. When once the employer, the money-man and the well-to-do realize that they owe more to humanity than to heap up for themselves riches that they may live in luxury, while others struggle and starve, they will have gone far toward bringing about the era of good feeling for which humanity so intensely longs, just now. We can only see one way, by which this may be brought about and that is by consecrating their all to the Master's use. On the other hand, those who will not work for a living, but envy those who honestly come by what they have, deserve no consideration. The world will not stand for them long. Honest toil is honorable and the only road to contentment and comfort.

MARRIAGE

Moser - Kirchhofer. — Berne, Ind., May 18, 1919, Oren Moser and Louisa Kirchhofer, by Rev. S. F. Sprunger.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR APRIL

S. S. Bethel church, Inman, Kans., D. Friesen, $66.00; Mission Friend, Newton, Kans., $25.00; Mission Friend, American Falls, Idaho, bonds, $100.00; Salem church, Marion, S. D., A. A. Graber, $44.65; Greenfield church., Ft. Cobb., Okla., I. H. Base, $5.91; S. S. Bethany church, Kingman, Kans., D. H. Preheim, $16.74; Bethesda church, Henderson, Neb., D. A. Janzen, $265.03; S. S. Salem church, Ruff, Wash., J. C. Jantz, $5.00; Ebenezer church, Mt. View, Okla., D. A. Goertz, $13.85; S. S. Hoffnungsfeld, Eden church, Moundridge, Kans., D. J. Goering, $375.00; Christian church, Moundridge, Kan., A. H. Kauffman, $28.40; S. S. Bergtal church, Corn, Okla., P. L. Heidebrecht, $18.00; Men. church, Hillsboro, Kan., Aug. J. Kohfeld, $57.83; Mrs. D. Langenwalter, Halstead, Kan., S. F. Langenwalter, $25.00; Salem church, Freeman, S. D., C. B. Lehman, $150.00; Bethel church, Dubios, Ida., D. H. Friesen, $30.42; Men. church, Halstead, Kan., D. T. Schmitt, $32.80; Men. church, Ransom, Kan., Abr. Ummel, $50.00; First Church, Upland, Calif., A. P. Weber, $89.88; Mission friend, Plymouth, Neb., $25.00; children of G. A. Leber, Philada., Pa., N. B. Grubb, $40.00; Grace church, Pandora, O., N. S. Hilty, $141.00; Mennonite church, Hydro, Mont., P. J. Schreeder, $6.00; P. W. Funk, Hillsboro, Kan., H. Riesen, $25.00; Hoffnungsau church, Buhler, Kan., J. C. Dyck, $114.76; Men. church, Pratum, Ore., Peter Steffen, $15.25; Mission friend, Alexanderwohl church, Goessel, Kan., B. H. Friesen, $10.00; Men. church, Reedley, Calif., H. J. Krehbiel, $45.00; Sewing society, Ft. Cobb., Okla., $5.40; Sewing society, Geary, Okla., $10.00; Sewing society, Gretna, Man., $35.00; Sewing society, Ransom, Kan., $20.00; Sewing society, Watova, Okla., $19.35; Sewing society, Mt View, Okla., $60.00; Mrs. Abr. Giesbrecht, Lowe farm, Man., $2.00; Sewing society, Ft. Cobb, Okla., Martha K. Goerz, $9.00; S. S. Christian church, Moundridge, Kan., C. C. Kaufman, $38.20; Swiss church, Whitewater, Kan., Peter Zuercher, $160.00; Tabor church, Goessel, Kan., J. S. Schmidt, $105.20; B. C. Students Volunteer band, Pretty Prairie; E. D. Schmidt, $14.25; Interest on bonds, $166.56; Mission friends, Emmaus church, Whitewater, Kan., J. Epp, $40.00; Martin Booze, Avon, S. D., D. A. Schultz, bonds, $150.00; Friedensberg church, Avon, S. D., D. A. Shultz, $77.00; Mrs. Jacob Boose, Alta Loma, Calif., M. M. Horsch, H. H. Koehn, Avon, S. D., D. A. Schultz, $11.75; Natie Dettweiler, Alta Soma, Calif., M. M. Horsch, $25.00; Bergtal church, Pawnee Rock, Kan., J. Ruediger, $57.00; Men. church, Colfax, Wash., P. R. Aeschliman, $43.00; S. S. Town church, Beatrice, Neb., J. von Steen, $122.40; Mission friend, Freeman, S. D., P. P. Tschetter, $16.00; S. S. Menn. mission, Beatrice, Neb., Sam. D. Ruth, $35.80; Bergtal church, Corn, Okla., J. H. Ediger, $22.73; Hoffnungsfeld Eden church, Moundridge, Kan., C. B. Goering, $103.56; Mission friend, Berne, Ind., $100.00; Mission box, Berne, Ind., $17.51; Birthday offering, Berne, Ind., $.27; Ella Welty, Berne, Ind., $20.00; Mission friend, stamps, Berne, Ind., S. F. Sprunger, $5.00; Men. church, Canton, Kan., J. T. Wedel, 37.46; Men. church, and S. S., Lehigh, Kan., C. C. Friesen, $20.50; Bethany church, Freeman, S. D., J. M. Wellman, $94.75; S. S. Grace church, Pandora, O., H. Basinger, $75.00.

Special Gifts.

Mission friend, Inman, Kan., worker in India., P. W. Penner, $50.00; J. B. Epp, Pretty Prairie, Kan., starving India, $25.00 to each station, $100.00; S. S. Alex. church, Goessel, Kan., B. Schmidt, teacher, Mauhadei, $100.00; S. S. Alex. church, Goessel, Kan., B. Schmidt, church Mauhadei, $25.00; C. E., Deer Creek, Okla., E. W. Dester, worker in China, $36.00; A. and E. Bixel, Bluffton, O., orphans in India, C. Rothlisberger, $30.00; Children of G. A. Leber, Philadelphia, Pa., widow's home, Janjgir, N. B. Grubb, $130.00; children of G. A. Leber, Philada., Pa., orphans' home, Mauhadei, N. B. Grubb, $5.00; J. P. Andres, Elbing, Kan., Dhansai, India, $40.00; John J. Kennel, Trenton, O., starving in India, A. J. Neuenschwander, $10.00; G. W. Bender, Kyle, O., starving in India, A. J. Neuenschwander, $5.00; Sewing society, Gotebo, Okla., Evangelist in India, $12.30; Martha K. Goerz, Newton, Kan., home, India, $11.00; Sewing society, Burrton, Kan., Bible woman, Mauhadei,

$25.00; Sewing society, Donnellson, Iowa, home, India, $30.00; Sewing society, Gotebo, Okla., home, India, $15.50; S. S. class, Sommerfield, Ill., girls' school, China, $10.00; Sewing society, Herbert, Sask., orphans, Janjgir, $30.00; Sewing society, Herbert, Sask., home, Ind., $30.00; Sewing society, Herbert, Sask., widows' home, Ind., $10.00; Sewing society, Langham, Sask., widows' home, Ind., $50.00; Sewing society, Langham, Sask., starving India, $134.00; Sewing society, Gotebo, Okla., home India, $15.30; Sewing society, Upland, Calif., starving India, $20.00; Sewing society, Bluffton, O., Ebenezer and St. John's home, India, $100.00; Saaren Dem., Orienta, Okla., city mission, Los Angeles, Calif., $22.77; Sewing society, Gotebo, Okla., Evangelist, Martha, K. Goerz, $14.58; C. E. Pulaski, Iowa., O. Diffenbach, Orphans, China, $30.00; C. E. Ebenezer, Ohio, C. W. Roethlisberger, worker in Mauhadei, $40.00; David Epp., Laird, Sask., Nidi, Mauhadei, $25.00; Mrs. J. B. Baer, Santa Monica, Calif., Education of a pupil in China, $10.00; S. P. and Ag. Ediger, Inman, Kan., child in India, $30.00.

For Mission Auto.

Friedensberg church, Avon, S. D., D. A. Schultz, China, $4.00.

With sincere thanks,

GUSTAV HARDER, Treas.
Whitewater, Kan.

J. G. REGIER, Assist. Treas.
Newton, Kan.

FOR RECONSTRUCTION WORK

The following gifts were received by the Relief commission for the month of April:

Rev. David Gerber, Goessel, Kans., J. S. Schmidt, $5.00; Tabor Y. P. S., J. S. Schmidt, $8.89; Zion Menn. congr., Elbing, Kans., J. L. Regier, $518.10; Helen Bachmann, Woodlake, Calif., $25.00; Mrs. C. B. Schwartzentruber, Pulaski, Ia., $5.00; Mrs. Susan Krehbiel, H. P. Krehbiel, Newton, Kans., $15.00; Per Rev. David A. Schultz, Avon, S. D., as follows: Martin Boese, L. bonds, $150.00; Sister Wm. Ledkie, $5.00; Albert Lidkie, $25.00; F. A. Buller, $50.00; J. M. Boese, $40.00; J. B. Becker, $40.00; H. C. Ewert, $20.00; J. C. Unruh, $1.00. Sewing society, Hydro, Okla., A. S. Heidebrecht, $41.55; Zion congr., Elbing, Kans., J. L. Regier, $50.00; Abbeyville Menn. congr., Abbeyville, Kans., Theo. E. Linscheid, $30.00; Hoffnungsfeld Eden congr., Moundridge, Kans., C. B. Goering, $1,700.00; Ebenezer congr., Fair View, Okla., D. A. Goertz, $16.90; Herm. Stauffer, Donnellson, Ia., $5.00; Anonymous from Berne, Ind., S. F. Sprunger, $10.00; P. C. Dyck, Munich, N. D., $85.00; Per Rev. D. A. Schultz, Avon, S. D., as follows, Mrs. F. B. Dirks, $10.00; T. Schmidt, $3.00. Greenfield congr., near Colt, Okla., Isaac H. Boese, $24.10.

For Syria and Armenia.

Salem S. S., Freeman, S. D., N. J. Mueller, last payment on $120.00, for two orphans, $20.00; Grace church, Pandora, O., for two orphans for April, Hayden Basinger, $10.00; Chas. J. Goering, Freeman, S. D., for an orphan, $60.00.

For the Hungry in India.

Salem congr., Dalton, O., J. L. Amstutz, $42.15.

For Sufferers in the Cities.

Bergthal congr., Corn, Okla., J. H. Ediger, $30.50.

For Sufferers in Germany.

Mrs. Katie Dettweiler, Alta Loma, Calif., M. M. Horsch, $25.00.

A correction.—In the receipts for March, instead of Mrs. Joseph Waltner, Freeman, S. D., for reconstruction, read Mrs. Joseph Walter, Freeman, S. D., for reconstruction, $25.00.

Greatfully acknowledged,

P. P. HILTY, Treas.
Donnellson, Ia.

NEWS OF THE WEEK

PRESIDENT RECOMMENDS REPEALING OF DRY LAW

PRESIDENT WILSON RECOMMENDS:

Repeal or amendment of the war time prohibition act insofar as it applies to wines or beers.

Repeal of the so-called "luxury tax".

Creation of a federal agency of advice and information as a clearing house for suggested improvements in industrial conditions.

Maintenance of the United States employment service.

Adoption of the land-for-soldiers' bill sponsored by Secretary Lane.

Legislation to facilitate American enterprise in foreign trade.

Reconsideration of federal taxes to relieve the burden particularly on productive resources, making incomes, excess profits and estimates the mainstays of steady taxation.

Against general revision of import duties, but for protection of the American dye industry.

Adoption of the suffrage amendment.

Return of the telegraph and telephone lines to their owners under more co-ordinated system.

Return of the railroads under a more uniform system.

Washington, D. C., May 21. — President Wilson yesterday called upon a Republican congress to legislate this session along lines that will insure greater cooperation between labor and capital.

The outstanding feature of his message read to both houses of congress was his appeal that those who do the daily labor of the world "obtain progressive improvement in the conditions of their labors, be made happier, and be served better by the communities and industries which their labor sustains and advances".

The new interest between capital and labor, he said, can be made operative and manifest only in a new organization of industry, and he urges business men and workers to "seek and sincerely adopt a common purpose" toward that end.

Regretting his inability to be present and his lack of familiarity with domestic conditions, owing to the "duty" which keeps him at the peace conference, the president, in making his recommendation, declares they must of necessity be "only general terms". However, he specifically told congress that he will return the telegraph and telephone lines as soon as the re-transfer can be affected without administration confusion and the railroads, he said, would be handed over to their owners at the end of the calendar year.

"It is clearly desirable, in the public interests," he said, "that some legislation should be considered which may tend to make of these indispensable instrumentalities (wire lines and railroads) a uniform and co-ordinated system," that those who use them may be insured certain means of country-wide communication at uniform and intelligible rates.

These recommendations, however, had been looked for. The promised "surprise" of the president's message lay in his recommendation to congress to repeal or amend the war time prohibition act.

By this action the president passes over to the Republicans the burden of upholding or rejecting the war prohibition question settled in favor of the "drys" by a Democratic congress.

Demobilization of the army, the president says, has reached a point where the ban on intoxicants can be removed, insofar at least as it pertains to wines and beers.

NINE OF U. S. MISSION OPPOSE PACT AND RESIGN

Paris, May 21.—Nine members of the American peace commission have offered their resignations as the result of dissatisfaction with the terms of the German treaty, it was learned today.

Three of the resignations are said to be final. The others have been held in abeyance at the request of the commission. Professor A. A. Young, of Cornell university, chief of economic section; Professor Isaiah Bowman, of New York, head of the territorial intelligence division, and W. C. Bullitt, expert on Russian affairs, are said to have withdrawn finally.

The names of the other six commissioners have not been made public pending further consideration by the commission. The six are understood to have taken this action as an expression of disapproval of alleged compromises with their principles. They may permit this action to suffice, it was said, and continue in service.

The others, however, are unwilling to work longer.

NC-4, AMERICAN AIRPLANE LANDS IN AZORES

Washington, May 19. — One of the three American naval seaplanes which set out last Friday evening from Newfoundland in the first attempt at a flight across the Atlantic ocean still was missing late last night; another was located riding at sea off the Azores and its crew taken aboard the steamship Iona, and the third was safe at Horta, Fayal, after establishing a record flight for heavier-than-air machines.

Washington, D. C., May 19. — Rear Admiral Jackson, aboard the U. S. S. Melville at Ponta Delgada, Azores, cabled the Navy department that the crew of the seaplane NC-1 was safe on board Columbia at Horta. Previous reports from Admiral Jackson had said the steamer Iona was bringing Lieut. Commander Bellinger of the NC-1 and his crew to port.

The only plane to reach port was the NC-4, which led her sister ships practically all the way and descended into Horta Harbor at 9:20 o'clock, Washington time. Her official time for the flight was fifteen hours and thirteen minutes, and averaged a speed of approximately 80 miles an hour. The performance of the plane was all the more satisfactory to officials here because of the fact that she suffered a series of mishaps on the first leg of her voyage from Rockaway Beach, Long Island, to Trepassey Bay.

GRAVE FEARS ENTERTAINED FOR LOST ENGLISH FLYERS

London, May 21.—Harry Hawker is still missing. No word has been received from the Australian aviator since shortly before the little Sopwith plane in which he and Commander Mackenzie Grieve attempted their trans-Atlantic flight, passed beyond the range of its wireless off St. John's Sunday afternoon. Calls sent broadcast by wireless stations have failed to bring news of the lost plane. Lookouts along the Irish coast have maintained their vigil in vain. Airplanes ordered by the air ministry to search for the missing flyers have been unable to go up because of the bad weather off the shore. During the night there were strong northeast winds, rain and fog. All available ships are looking for the missing machine. Rumors current in London, Monday, have died out, none of them having any foundation in fact.

The opinion held in admiralty circles is that Hawker came to grief soon after he started. It is pointed out that the aviator almost certainly would have sent a farewell message before getting out of radio range had an accident not befallen him in the meantime.

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INQUIRY

The Exemption committee of the General conference would like to know whether any of the members of the churches of our conference are still being held as prisoners any where because of being conscientious objectors. We therefore ask that each pastor report to the chairman of the committee in this matter as to his own congregation. The report should be sent to the following address: J. W. Kliewer, Bethel College, Newton, Kans.

CHURCH BUILDING TREASURY

For the last few years no demands have been made upon the church building treasury of the General conference. This treasury is under the care of the Home Mission board. There has, however, now come a request from the congregation near Woodlake, California, to assist them in the erection of a church. The board has gladly agreed to do so. As the church building treasury will be exhausted, the board would kindly request the churches to remember the church building treasury with their gifts. Contributions for this purpose should be sent to Rev. J. E. Amstutz, Halstead, Kansas, treasurer of the board.

The Home Mission Board.

IMPORTANT ANNOUNCEMENT

One of the suggestions adopted by our Relief Commission in the matter of setting on foot a definite and united work by our people for the relief of war-torn conditions in Europe with special reference to southern Russia and Galicia, was that a day should be named by the conference officers for a concerted start and forward movement in all our congregations.

We wanted to act on this suggestion at once but were led to wait for further information which was promised to be sent in a few days, but which was delayed through miscarriage in the mails. Now that we have been assured of the approval of the whole committee, and there is some reason to hope that before so very long a change in the revolutionary condition in those parts may warrant the sending of our representatives, who are to get us in touch with those whom we wish to help. we have decided to name

Sunday, June 15th,

for the subject to be considered in all our churches, when the people be given all the information obtainable by that time, and all unite in earnest, believing prayer for God's guidance and blessing and especially for the grace of giving to the degree of real sacrifice.

In order that we may undertake and do anything really worth while in this matter, it will require more than a passing collection or offering. Let our people take up this work of helping in the reconstruction made necessary by the awful ravages of the war, on a scale commensurate with what some other churches are doing in this line. Our people who have been more or less reluctant to contribute for the furtherance of war, and whose conscientious convictions have been treated with consideration by our government, should do at least our full share, and more, in this work of alleviating suffering and ministering to the afflicted in the Spirit of Christ.

Some of the Mennonite bodies have already led off with good example. Our own Eastern conference at its recent session has taken action in a commendable way. We suggest that a systematic canvass be made in all our conferences or congregations for contributions and subscriptions that will make possible not only to enter upon this undertaking but to carry it on, well sustained, through months and years according to need.

Money put into Liberty bonds is supposed to come back to us with interest. Here is an opportunity to turn our savings, made, it may be, with considerable sacrifice, to use in the spirit of outright giving, not looking for material returns, yet being assured of returns more to be desired and more enduring, coming from Him who has promised that nothing given in His name shall fail of eternal reward.

We would then earnestly request that whether or not a local beginning in this matter has already been made, all our congregations unite on the day named in consideration of the subject and in prayer, remembering and pleading the Savior's promise to them who shall "agree as touching anything they shall ask."

With cordial greetings in the love of Christ,

A. S. SHELLY, President.
P. R. SCHROEDER, Sec.

Mennonite Mission and Workers' Home, Altoona, Pa.

IN MENNONITE CIRCLES

The Young Peoples' union of the Eastern district conference will hold its annual convention on May 30, Decoration day, at the Saucon Mennonite church, near Coopersburg, Pa. Among the many items of interest on the program will be addresses by Prof. Horace Landis, superintendent of the Montgomery Co. Pa. schools, and Hon. Sam W. Small of Georgia.

The American Friends' Service committee will no longer be able to send personal packages through its storeroom in Philadelphia to members of its reconstruction unit in France. It is now possible, however, to send boxes not exceeding 7 pounds in weight by parcel post to any point in France. A special customs tag is required and can be secured at any post office. The service committee is very glad to have had this opportunity to serve at a time when transmission by mail was impossible.

The annual Sunday school convention of the Eastern district conference will be held on Saturday, August 2nd, at the West Swamp Mennonite church. Besides the splendid topics to be discussed, topics that are of vital importance to every Sunday school worker, there will be a special address by Dr. James McConahghy.

There will be held in the city of Buffalo, N. Y., August 5 to 10, an International Christian Endeavor conference. Splendid addresses by eminent speakers, rousing mass meetings, inspiring and instructive conferences, Christian Endeavor good fellowship, a beautiful city, an excursion to Niagara Falls. It will mean a feast of good things. The registration fee will be two dollars. Send your order fee to the United society now for your registration.

The Home Mission board has recently purchased a home for the workers in the Hutchinson, Kansas, mission. Rev. H. E. Unruh is at present in charge.

ORPHAN CHILDREN CARED FOR BY THE HOME MISSION BOARD

Five orphan children were brought to Newton, Kansas, Saturday, May 17, and temporarily placed in Bethel hospital, where they will be cared for until homes

are found for them in Christian families, by the Home Mission board, under whose charge these children are. The Home Mission board has introduced as a part of its work, a system for receiving orphan children from any state, bringing them to Bethel hospital, and from there finding homes for them in any state, the state of Kansas having granted permission that this may be done, since the General conference represented by the Home Mission board is an organization covering the entire United States.

These five children were brought to Newton from Pennsylvania, by Rev. and Mrs. Jacob Snyder, of Roaring Springs, Pa. Rev. Snyder is a member of the Home Mission board, and has been on the lookout for orphan children in the poorer and congested sections of Pennsylvania. The parents of these five orphan children died only a few days apart from influenza about five months ago. They left no means of support, although the old grandparents undertook to support them. But as they too were very poor they found it impossible to provide for the children, therefore asked Rev. Snyder to find a home for them.

It was a happy event when two automobiles brought these five children with their companions up in front of the stately and beautiful hospital buildings and the wide expanding, green lawns. Imagine the delight of the children! Less than a week ago they were barefooted, (had had no shoes all winter), up in the mountains, among the bare rocks, hardly a level foot of ground, staying and sleeping in a little wood shed with hardly any bed cover, clad insufficiently in rags, and not enough to eat. How almost wonderful these surroundings must have seemed to them. They piled out of the autos, a sister came up, then another and another. The children understood that these were the friends with whom they were to stay, and being affectionate little ones, it was touching indeed, when with beaming faces they stretched up their arms to the sisters, and being taken up they put their arms about the necks of the sisters, loving and being loved.

That was Saturday. Sunday afternoon was one of those wonderful; mellow, sunshiny periods of spring time. The children were out on the soft, level, far-reaching greensward in front of the sisters' home of the hospital. They were like lambs turned loose in the pasture, gamboling, running about, with an heretofore to them unknown exultation; while their still emaciated little bodies quivered under the untried physical freedom, through the lines of suffer—noticeable in their faces there shone a radiance of joy that was a delight to behold.

To have a share in bringing relief and aid to some of His little ones is indeed a privilege.

H. P. KREHBIEL.

REPORT OF THE MISSION IN KORBA

February 6, 1919.

Rev. P. H. Richert, Sec.,
General conference Mennonite,
mission, Goessel, Kansas, U. S. A.

Dear Brethren of the Mission Board:—Enclosed I am sending the financial statement of the last quarter and also that of our hill expenses while in Darjeeling last year. The amount due on the latter is larger than it was three years ago, owing to enhanced prices of everything and less salary received on account of low exchange. We are exceedingly thankful that the budget money is being sent in advance so that we have been relieved of the financial strain which has been resting upon us.

During the last quarter our Indian helpers have been able to do some touring but on account of the influenza, I was unable to leave the station. As soon as I returned from the Bible course at Champa, the manager of this estate, a Mohammedan gentleman, requested me to take up the medical work at the government dispensary as the government doctor was down with the influenza himself and a number of deaths had already occurred during my absence. All of the government officials were down with it and they were very much alarmed. We are sorry to have lost our doctor. All other officials recovered. The doctor took sick with dysentery just after recovering from influenza and succumbed in about two weeks' time. People of all castes came to seek our help. One day I was called to a Brahman as last resort after two weeks' illness. The case was hopeless and I could only prolong his life a few days. Thus the people that were spared the horrors of war have had to suffer, high and low castes alike, from this dreaded disease. Some families have been wiped out completely. There is hardly a home which does not bewail the loss of loved ones. We attended about ten to fifteen cases a day and praise God that of our patients only two or three have died. Some of those healed admit the power of God while others attribute their cure to the idols. While the epidemic was raging two goats were taken and turned loose in the forest as an appeal to the gods. Now many scores of goats and hundreds of chickens are being offered up to idols. Some of our own Christians have been very ill and our two children and I also had it, but thanks be to God that all have fully recovered.

We are sorry to report that Gulab Roberts has had to leave our work as his mother-in-law insisted that her daughter come and stay with her. We have, however, been able to employ another evangelist in his place whose name is Chotu. He is not a very learned man, but is seemingly a good personal worker and we hope to be shortly able to report the first fruit of the work at Barpali outstation. Another evangelist has been engaged for the outstation which is to be built at Katghora. His name is J. Barnes. The wives of both of the evangelists are doing Bible woman's work.

During the last quarter we have been able to baptize two persons. One was mentioned in my last report. It was Bhavarsai the uncle of Rajaram the ex-priest and he was also a priest. He has to endure much persecution. Will you earnestly intercede for him in prayer? The other person was baptized the Sunday before Christmas. She is a widow and has a girl of about eight years of age. They are of the water carrier caste. There are at present about ten inquirers of various castes. These are being instructed in the fundamentals of Christianity. We have set as goal for our evangelistic work this year, the bringing to Christ of twenty-five souls. Will you pray with us that we may labor faithfully and also lead all our Indian church members on to be real soul-winners. We endeavor to implant this spirit of responsibility of saving souls into each one's heart, thank God, some are responding and trying to bring in their own relatives. We have now in Korba a Christian community of 68 persons of which 29 are children. We have been able to baptize people of eight different castes. How good it seems that they are now all one in Christ Jesus. We feel like calling out to those in the homeland that support this work by their gifts and prayers: "Beloved brethren, be ye stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The school work here is also becoming more and more encouraging. The attendance at the compound school is gradually increasing. Daily, about seventy children gather at the mission school where they learn the Bible stories and Christian hymns. Most of these children also attend our Sunday school. Some of the larger boys have to steal away from their parents because otherwise they would not be permitted to come to us on Sunday. The attendance at the Sunday school is at present about eighty. The school at Gorhi has been suffering on account of want of a proper school building. As we have lately received some money for school work we hope to be able to put this school on a better footing. A new school is also to be opened at Gerua. A piece of land has already been secured. Here is an opportunity for some friends, interested in school work, to furnish funds for the school building, teacher's quarters at that place. About $300 are needed at present to get the work started at Gerua. This village is just beyond the river on the way to Katghora and after the school will have been built it will furnish a stopping place in case the river cannot be forded on the way home from Katghora. We were lately obliged to stay in Gerua on account of high water. We had to send for a boat from Korba and return home by boat.

We are glad that the war has come to a glorious end and we hope to see great developments in missions all over the world. We trust that soon new forces may arrive to help in this part of His vineyard. Many souls are inquiring about our religion. The Spirit of God is awakening them out of their state of indifference. Oh, that we might be fully consecrated to God and wait much upon Him in prayer! Earth's greatest things are wrought by prayer. Let "PREPAREDNESS," be our watchword in working and watching for Him.

Nothing has been decided regarding our furlough by the Missionary conference and we feel that the matter ought not to be urged till reenforcements will have arrived. We have received kind words of sympathy from loving friends and relatives and we wish to thank them. However, we want all of you to know that we are glad to stay until He opens the way. God is making up to us richly all that we may miss. He is enriching our spirits, wonderfully blessing and gladdening our hearts and keeping

our bodies in sound health. What else could we desire? From the depths of our hearts we praise Him for all His loving kindness. One thing, however, we desire of our dear loved ones in the homeland and that is, that they pray for us that we may be fit vessels for the Master's use, and that through us many souls may be saved from hell. So many have gone there during the influenza epidemic. Satan has had an abundant harvest. God must have His. We have thirtyone persons who are yet unsaved on our present prayerlist. Help us to bear them up before the throne of grace. Some of these, we hope, will have been brought in ere this reaches you. Other names will be added from time to time.

With kindest greetings to all, we are, as ever,

Yours in His glad service,

C. H. and Lulu Suckau.

P. S.—I would just mention that in case another family is sent out they will need furniture for the bungalow at Champa. According to the advice of the other missionaries, we have taken all of our furniture from Champa along with us to Korba.

C. H. S.

SIGNS OF THE TIMES

M. M. Horsch.

The Pharisees also with the Sadducees came and tempting, desired him that he would show them a sign from heaven. He answered and said: "When it is evening ye say it will be fair weather, for the sky is red....O, ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?—Matt. 16: 1-3.

These words of the Master bear a significant message to us today. Our generation is quick to discern the signs of the times in some things. Notice the weather forecast, how they are watched. We would like to know what kind of weather we will have tomorrow, or next day, when we have planned to do such and such a thing. Then we notice the signs of the times in trades and stock markets, the prices of grain and fruit and live stock. Then we notice the signs of national and international movements, signs as they issue forth from Paris, the conference of a few men, who by fortunes of war, at present hold in their hands, the destinies of nations.

Would Christ not say to our generation: "You are able to discern signs of the skies, signs of commercial and political import, but the signs of the times as to your eternal welfare you are unable to discern?" Now, what do the signs of the times tell a student of God's Word? That He who is the very life and center of God's Word, our Savior, is near!

The coming of Christ is in great disrepute among a great and very influential section of the church. They spiritualize it all. Christ is coming in the progress of the world toward an ideal, sinless condition. They put their trust in man's ability to evolutionize into the realms and time of perfect peace and righteousness. But even John R. Mott, when he returned from Europe, is quoted as saying: "There is no hope in man. Our only hope is in a miracle." Then we are told that Christ is coming in our wonderful modern achievements and inventions, such as automobiles, airships, and all the other inventions of the human brain and intellect. The majority of church people belong to this class.

I must say, the more I study God's Word, the more firmly I am grounded in the doctrine of Christ's coming to establish His kingdom here below. If I had to put my trust in man, especially in the light of the experiences of last year, I would despair. But the blessed knowledge of Christ's personal coming to set things right that are all wrong today, cheers me up and makes a happy optimist out of me. Put our trust in man? Dr. Reily of Minneapolis, Minn., may go a little too far when he says, that the congress of nations can stay war no more than stay earth-quakes or pestilences, but he states a vital principle, for a congress of nations cannot change one human heart.

Again, this blessed doctrine of Christ's coming has fallen into disrepute, because of the extreme stand of devout and sincere Christians. Instead of heeding the Master's Word concerning the day and hour, they sit down and make calculations and figure out the day and hour. Again and again the day and hour of their calculation passes, but undaunted they go merrily on and figure out another schedule. The day and hour is as uncertain as the event itself is certain and its best so. If we are ever tempted to go into the day fixing business, let us pray: "Keep back thy servant also from presumptuous sins. Let them not have dominion over me. Then shall I be upright and I shall be innocent from the great transgression." Now we will notice some signs of our time indicating approximately to what hour of the present age the hour hand of God's great time-piece is pointing.

First we speak about political signs. What did we read in Matt. 24? Of terrific wars and rumors or wars. Kingdoms to rise against kingdoms, of famines, pestilences, earth-quakes in divers places, etc. In Luke 21: 25-26, we read of signs in the sun and moon, upon the earth distress of nations with great perplexities, the sea and waves roaring. Does not this fit exactly? Nations freed as a result of the war are today enjoying their freedom by fearful bloodshed and race persecutions. Governments of the allied nations must use extreme vigilance to guard against propagation of Bolshevism, which is the rankest anarchism. Strikes and unrest are ominous and distressing signs that bear watching very closely.

What else? Men's hearts fail for fear and for looking after those things which are coming for the powers of heaven shall be shaken.

What else? This is but the beginning of sorrow, for the end is not yet, the great anti-Christian tribulation is to follow.

What else? When these things come to pass, look up and lift up your heads, for your redemption draws nigh. This is the attitude of a Christian. We fear not, for we are in the hands of our great Master, who holds the world as in the hollow of His hand.

Next we come to commercial signs. In Daniel 12, we read, that in the time of the end many shall run to and fro upon the earth and knowledge shall be increased. Have we not reached this time? It is the age of science and travel. This rushing to and fro upon the earth would be impossible without the wonderful strides of applied science. Yes, men rush to and fro upon the earth, per auto, 20 to 60 miles per hour, fly in the air, travel under-ground, and sea. Without great scientific knowledge, this could not be. In Nahum 2: 4, we read: "The chariots shall rage in the streets. They shall jostle one against another in the broad ways, they shall seem like torches, they shall run like lightning." A description of autos and street cars. Isaiah 60: 8 asks: "Who are they that fly like clouds and like doves to their windows?" Flying machines.

The 19th century surpassed all preceding centuries in progress and the first decade of the 20th century surpassed the whole of the 19th. What does that indicate? That the day of the Lord is at hand. In His day and reign these wonderful human achievements will be free from the tinge of sin. As they now serve unrighteousness and evil, they will then serve righteousness and good. All the engines of murder and destruction will then be turned to engines of commerce and construction, with the underlying principle of the "golden rule" and the fulfillment of all the prophecies of God's Word concerning the millennium.

Now we turn to social signs. James 5: 1-8 applies here: "Go to now ye rich, weep and howl for your miseries that shall come upon you. Your gold and silver is cankered, the most of them shall be a witness against you. Ye have heaped treasure together for the last days. Behold, the line of the laborers who have reaped down your fields which is of you kept back by fraud, crieth and their cries are entered into the ears of the Lord Sabbaoth. Ye have lived in pleasure on the earth and been wanton, ye have nourished your hearts as in a day of slaughter."

Doesn't this apply today? Now in the time of reconstruction, of suffering and distress, when the loftiest of patriotism and applied Sermon on the Mount principles should be the prime motive of action, selfishness, greed and profiteering raises its ugly head! Woe to those who profit by the distress of the poor, who gamble with the common necessities of life to fill their coffers! Swift shall be their destruction, according to James.

Some time ago some of the daily papers spoke of a school girl, receiving from her father's estate $12,500 a year. She complained to the court that she cannot meet ordinary expenses and asks the court to raise her allowance to $20,000. She needs $3,000 for manicuring, shampooing and hair dressing, $2,000 for dinners and dances, $5,000 for the upkeep of her auto, $3,000 for social duties in school, etc.! Do we wonder at the bitterness of those who have hardly the bare necessities of life? Such things are bound to spread anarchism. God save us from this spirit, as well as from the spirit of this terrible avarice, selfishness and greed, for the day of retribution will come.

Next, we will consider moral signs. These are closely allied to social signs. In 2 Tim. 3: 1-4, we have a minute description of moral conditions today. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud,

(Continued on page 4.)

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

It will be noted from the report of the last session of the Eastern district conference that an effort will be made during the coming two years to raise the sum of fifty thousand dollars. Seventy per cent. of this amount is to be used for reconstruction purposes. One familiar with conditions in this conference will note that, while the undertaking is an ambitious one, the possibilities of carrying it out as proposed are not improbable. The conference contains twenty-five churches, most of them small, made up of farmers and working people. The undertaking will represent the biggest responsibility ever assumed by this conference and possibly by any other of our local conferences. It will involve sacrifices on the part of every individual in the churches of this conference such as have never before been made. But, great as will be the task, the effort will be worth-while. It seems to us that no one with a heart can refrain from giving and giving to the limit while the world is so full of misery. If the Christians fail in their help at this time how will they expect themselves or their professions of religion, to be taken seriously by any one? It is our hope that in every local conference a similar spirit will manifest itself. With our emergency relief commission prepared to do the will of our people in every form of benevolence and ready to note the demands for help our people have the instrument ready to be used to its greatest efficiency. We would welcome an announcement on the part of the Emergency Relief commission, through this paper, of a program of work laid out for the next year or two. Our people everywhere are willing to do their part and we feel that they would have visions of larger things, were their leaders ready to point out to them a way by which they might unitedly and energetically work together toward common aims.

While we feel the burden of the suffering the world over, laid on us for relief, the needs of our own brethren across the sea must be given special concern. French, Russian, Polish, Austrian and possibly German Mennonites will need the assistance of American Mennonites for decades to come. Where else will they turn if they cannot look to us?

The history of our church shows that the whole Mennonite brotherhood was always ready to come to the relief of brethren when necessity arose. The Swiss refugees on their way to America were affectionately cared for by the brethren in Holland during the latter part of the seventeenth and the beginning of the eighteenth centuries. In the beginning of the nineteenth century, the Pennsylvania Mennonites came to the relief of the brethren in Ontario and in the latter part of the same century all the Mennonites in America and Canada made special efforts to be of help to the thousands arriving from Russia. Can we fail those now, whose distress far exceeds that of the brethren in the part in hardships and extent? The time for survey is about over. We now need to be doing rather than to be looking about to see what is to be done. Let us get busy.

SIGNS OF THE TIMES

(Continued from page 3)

blasphemers, disobedient to parents, unthankful, unholy without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure rather than lovers of God. Having a form of godliness but denying the power thereof, from such turn away."

It sounds as though Paul had taken a perspective of today. What does Jesus say about conditions at His coming? Similar to the days of Noah and Lot. These were days of moral midnight. I wish we could say that these conditions do not apply today. Talk to any reputable physician or surgeon and see what he says. Notice the strenuous campaign our government has inaugurated against venereal diseases and secret vices! Notice the lowering of the moral standard even among church people because of the harmful influences of modern amusements, particularly the movies. The movies are the evil one's best agency to lead the people away from the part of godliness and true holiness. No one can frequent the movies regularly without disastrous effect to his spiritual life.

We speak about Christian nations and we have yet to find a city, town, village or hamlet, yea, a church, altogether Christian! Spiritulism is spreading fearfully among us, so is theosophy and new thought, even Buddhism and other heathenish religions. Under the disguise of some of these latter day isms the demon that was the undoing of the people of Noah's time, of Sodom and the Canaanites, is doing his frightful work. This made necessary the terrible catastrophies the Bible records, will it not make necessary the last catastrophies the Word prophesies?

How much of this is due to our neglect and slowness of spreading the Gospel of Jesus Christ? This we know, is the only power to save! Would our lives always be a living testimony for Christ, that we may not be guilty of the loss of one human soul. May it not be that Christ delays the end of this present age and grants His people another time of respite, that by them just as many as possible might be saved out of the world? One human soul is more precious in His sight than a thousand worlds.

Now we come to spiritual signs. We are approaching the time when a man who believes in salvation through faith in the sacrificial and vicarious work and especially death of Christ, will be looked upon as a fanatic, when the virgin birth, resurrection, and ascension will be tabooed; when one who awaits the blessed coming of Christ is a back number; yes, when the very foundation of our faith shall be shaken. In the pulpits now, this foundation is attacked by apostate preachers.

In his second letter, chapter two, verse one and two, Peter says: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. Many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of." The outward garb of our blessed religion naturally changes with the changes of time and customs, but the fundamental principles will remain to the end. No other way of salvation can ever be found outside of the blood-sprinkled way, via Calvary. Faith of our fathers, holy faith, we will be true to thee till death.

Lastly, we have the national or Jewish sign. The fig tree is beginning to bud, there is a noise among the dry bones in the vast field of Ezekiel. The sons of Jacob are beginning to make up. Deuteronomy 30 will be fulfilled. Verse 3 and 4 says: "Then the Lord thy God will turn thy captivity and have compassion upon thee and will return and gather thee from all the nations whither the Lord thy God has scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee and from thence will He fetch thee. And the Lord thy God, will bring thee unto the land which thy fathers possessed and thou shalt possess it, and He will do thee good and multiply thee above thy fathers." Jeremiah in his 23rd chapter, verse 7 and 8, says: "Therefore, behold the days come saith the Lord, that they shall no more say the Lord liveth which brought up Israel out of Egypt, but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country and from all countries whither I had driven them and they shall dwell in their own land."

Isaiah 60 speaks of the same event. Most all the prophets allude to it. Paul speaks of it in Romans 11. If present indications mean anything they will mean that Israel will return to the home land, in God's time of course. Zionism takes a greater hold of them than ever. We are told that Jews are contracting for large tracts of land in Palestine today. Palestine, for any length of time, will not be English or French but Jewish. Yes, the time will come when the banner of Judah will be unfurled where the crescent kept sway for lo, these many centuries, upon Mt. Zion. Israel will return in unbelief. Antichrist will sift them as wheat, for they will not offer sacrifices to him. At the height of their tribulation, Christ will appear. They shall see Him whom they have pierced and receive Him as His people. During the millennial period, I believe the Jews will be the greatest missionary force there ever was. In Romans 11:12 Paul indicates that.

In conclusion: When ye behold and see all these things, then know that the kingdom of God is at hand. Be ye also ready, for ye do not know when the Son of Man cometh. Amen.

The above in its outline is based upon an article by Rev. P. N. Philpott, read in the book, "Light on Prophecy."

OUR WOMAN'S WORK

The Ladies' Mission Society and the Junior Mission Society of the Halstead Mennonite Church.

Dear Readers: Greetings to all. I was requested to give a brief review of our work during the year 1918.

The Ladies' Mission society at present numbers forty-two members. The society meets every month at the home of some member. In this society the work consists of making quilts and comforters. During the summer the society met in the park and sewed in the morning.

In connection with each meeting, a devotional service is held, which is in charge of one of the members. This service consists of reading a Scripture passage and prayer, after which a member reads an interesting and helpful article. Two of the meetings during the past year were of a social nature at which time the Junior society gave a mission program and the work of the societies was discussed. In July the two societies met in the park for a picnic and an interesting program was given. No special work was done at this time, but many were knitting for the Red Cross.

The Junior Mission society has a membership of forty-six. We meet the first Wednesday of every month at the home of some member. The leader opens each meeting with a Scripture passage, prayer, and each member responds to the roll call by giving a Scripture passage or a quotation. A program then follows, of which missions is the central theme. Through these meetings the interest for missions is aroused, and we keep in touch with our missions as well as mission work in general.

At the November meetings, three comforters were knotted for the mission box and the garments for the box are made at home. Such members as do not have time to sew donate blankets and other articles. Each member pays a membership due of ten cents a month. Besides the regular dues, we had a special donation of $155. Besides the regular work, the two societies had a mission sale during November, the proceeds of which amounted to $198.

Irma Haury, Sec.
Halstead, Kans.

Pulaski, Iowa,
May 12, 1919.

Dear Sisters:—

As a Missionary society, our women have been organized since 1894, although the methods of procedure have varied greatly. Last year our time was entirely taken up in sewing and knitting for our local Red Cross chapter. We raised $220, which was sent to various treasuries of our church, and three orphans in India were supported by certain individuals.

This year we have taken up the work of clothing eleven untainted children, seven boys and four girls, in the mission at Korba, India, served by Rev. and Mrs. C. H. Suckau. Money had also been pledged to care for four orphans.

We meet twice a month in the church basement, where we have five sewing machines, and find it a very convenient place as the long oil-cloth-covered tables and the large, light room help us to do the work more quickly and easily than would be possible in the various homes. We alternately do sewing for our missions, and Red Cross sewing for refugee children. Although some of us might selfishly feel that the work is not so important as when our own soldier boys were to be supplied, we see no abating in interest and we look forward to a busy season and hope we may be able to feel that we have done our best. We are all farmers' wives and consequently have many cares, and the interest taken is certainly to be commended.

Before we were assigned work, we conceived the idea of piecing coverlets from outing-flannel scraps, of which every member contributed some, thus making a fine variety, and two comforters of beauty as well as utility are the result. These will also be sent with our garments when completed, for distribution wherever needed. Mrs. Linda Schlatter is our efficient president.

Lina E. Swartzendune,
Secretary

MENTAL DEFECT IN A RURAL COUNTY

That society pays a heavy penalty for the neglect of its children who are among those whom the Scotch charitably term "innocents," is made clear by a study of "MENTAL DEFECT IN A RURAL COUNTY," made in an eastern state by the Children's bureau of the U. S. department of labor in collaboration with the U. S. public health service.

The conditions surrounding the 192 feeble-minded children included in the study, revealed the coincidence of poverty, drunkenness and delinquency with feeble-mindedness. Although mentally defective children are often amendable to training and discipline in childhood, they are allowed in many communities such as the one studied, to drift, uncared for, into an adult life marked by bad social habits which react harmfully upon themselves and society. They not only tend to bring down the general level of existence in the families or communities in which they live, but they often pass on a heritage of weakness to the next generation.

The county studied is a backward rural county, such as may be found in many sections of the United States. It boasts no town of more than 2,500 inhabitants. Bad roads and inadequate railroad facilities keep living conditions primitive. In a few homes spinning and weaving is still done on old-fashioned wheels and looms handed down from Revolutionary times. Whipping remains a punishment for larceny. School and church "socials" and yearly camp meetings are about the only recreational activities in the remoter districts. The towns present a few more advantages, but the general "backwardness" is reflected in the high infant mortality and death rate, the prevalence of child labor, the lack of proper educational facilities, and the absence of provision for the mentally retarded.

The 192 feeble-minded children studied were between the ages of 6 and 20. Twenty-seven of them were so defective that they could not attend to their personal needs; 65 had serious physical handicaps; 86 were not receiving the care they should have. Only 4 children had been placed in an institution, unfortunately the county almshouse, which was not adapted to the care of such cases and had not the legal control necessary to insure proper protection.

The parents of 54 per cent. of the white children and 71 per cent. of the colored children who were living in their own homes, were without the means to provide properly for their families. "The burden of the defective children, some of whom were incapable of self-help, and few of whom could never hope to become self-supporting, was especially heavy under such circumstances."

Although more than two-fifths of the children from twelve to twenty years of age were capable of doing work under supervision and might have been helped by industrial training to perform higher grades of work, the county afforded them no opportunity for special training. The schools, indeed, were inadequate for the needs of normal children. Most of them were of the one-room, one-teacher type, and many of them were so situated that numbers of children could claim exemption from attendance because of the distance to be traversed. Irregularity of attendance, caused by farm work, berry-picking, and making holly-wreaths for Christmas time, further diminished the amount of schooling received by children in the county.

The report suggests the possibility of providing training and supervision whereby certain types of mental defectives may safely remain in the community. The urgent need for institutional provision for those who cannot be given proper care in their own homes is emphasized.

The report concludes: "With a comprehensive program combining mental examinations, special classes, and supervision in the community, with institutional care and training, the early recognition of mental defect and the proper treatment of individual cases will be possible. By this means the needs of all types of mental defectives may be met with justice to themselves and their families, and the interests of society safeguarded."

THE C. E. TOPIC

June 15.

What We Owe and How to Pay It. 2 Cor. 2: 1-5. (Tenth Legion Applications.)

Every one of us owe debts that we can never repay. All that we are and have of comforts and happiness comes to us because of some one else's sacrifice and service. A nation owes a debt of gratitude to its founders, its defenders, and its makers. It best repays them by being true to their ideals. Every man, woman and child owes his, or her existence and the care that made existence possible to parents. The best way to repay that debt is by living worthy lives and caring for others as you have been cared for. The world owes its only hope for salvation to Jesus Christ. The debt can never be repayed but an appreciation of His great atoning work may be shown by accepting the plan of salvation and living according to all that it implies. There are two classes in the world, those who prove their appreciation of the finished work of Christ and make Him their Lord and those to whom salvation means nothing and who do not obey Him. Only

the former are worthy to bear His name and may hope to enjoy a blessed hereafter with Him.

Christ, the church, Christianity and Christians have put the entire world under obligations, although, when we come down to the root of the whole matter, we must say it was Christ. Of ourselves we can do nothing at all. We owe to Him all that is good, all that is worth-while and all that is eternal. Now, how can we repay? We do not feel that we can ever pay it all, but we know we must pay. First, let us get the spirit of giving. Several New Testament examples will illustrate. Jesus noted the givers in the temple. There were those who gave their thousands; they had them to give, and they were not doing anything specially commendable, when they gave back some of what they had to give. They were infinitely better than those who had much and gave nothing. The one whom Jesus specially commended was the poor widow who had but a few mites and gave them all. A million dollars given when it involves only the writing out of a check, does not make the very rich man much of an example in giving, but he is better than the one who feels himself under no obligation to give at all. A few dollars or a few dimes given when the giver must deprive himself of some important necessity is the better gift. Another example of giving was that of the woman who brought the flask of precious ointment that perhaps represented the savings of a lifetime. It was a royal gift, fit for the king, not so much because of its value, but because of the spirit back of the gift. Hers was a love that must give and could not bring herself to ask the selfish question : "How much?" Could we only bring ourselves to give that way, not only our money and our possessions, but our lives and our all as well.

In giving money let us bear in mind that we give it not to purchase special favors, but that we owe it. "The earth is the Lord's and the fullness thereof." He also said, "The silver is mine and the gold is mine." As with everything we get from the Lord, money is designed to serve some good purpose—His purpose. We put it to the best use when we devote it to building up His kingdom or to relieve the distress of some miserable fellow creatures. A successful business man is always owing something. It is to his credit that he can successfully maintain a good credit. To keep it good he pays promptly and fully. We wonder how the credit of most of us stands with the Lord. Some are so slow, others promise but do not pay, and others, again, feel that their obligations have gone beyond the seven years' limit and therefore they are under no legal obligation. If it is always right to be absolutely honest in our dealings, man with man, it certainly is right that we should be honest in regard to the claims that God has upon us. Our giving should be proportionately—"As the Lord prospered" us: cheerfully—"The Lord loveth a cheerful giver;" regularly—"upon the first day of the week"; for the work of the church—"especially unto the household of faith"; for the miserable—"one of these little ones"; as God commands; "What wilt thou have me to do?"

THE S. S. LESSON

June 15.

Prayer. Luke 18:1-5; 9-14.

Golden Text.—In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. 4:6.

Prayer in this lesson is illustrated by two parables. Jesus taught us many things in parables. A parable is a supposed case that may be possible and is not improbable. The point of the first parable is given in the phrase, "Ought always to pray." Prayer is a privilege and therefore we are not forced to it. We are not told here that we must pray. Being a good privilege bringing with it so many blessings we are not surprised to be told that we "ought" to pray. There is quite a difference between the citizen who obeys the law because he knows he must obey them and the citizen who obeys them because he believes he ought to obey. The former is not a good citizen while the latter in all probability is. Prayer is the privilege of the good man, therefore he prays because he believes he ought to pray. Now, prayer is not an occasional function, but a continual one. "Ought always to pray." In another place we are told to "pray without ceasing." Prayer is more than a form of words, it is an attitude of mind and heart, it is the manifestation of a spirit filled life. There are times when prayer is distinctly in order, as in the house of God, at family worship, when under great stress, or in great need, but that is not all there is to prayer. Every thought, every act and every motive in the life of a Christian should be the fruit of the spirit of prayer. Indeed, we should live our prayers. The parable also sets out to show that in prayer we should not be "faint," which means that we should not be discouraged just because things do not come our way as quickly as we think they should. Discouragement indicates a lack of faith. We are commanded to "pray believing" and if we come to a state of mind where we think that prayer is useless, we have lost faith. True prayer must be made in the right spirit. It is to be in the name of our Jesus. We could not ask in His name anything we know He would not approve. Too often, were we to analyze our unanswered prayers, we would discover that the things we desire are not proper subjects of prayer. The judge in the parable had a bad reputation—he was one of those to whom it seemed hopeless for the poor with no bribes in their appeal. The fact that "he feared not God," was a calamity to the whole community because one who did not care for God, would hardly care for men. We will only get real justice even in our courts today, when we have God-fearing men on the bench. The reason why there is so much corruption and miscarriage of justice is because there are so many officials who do not even try to do that which is right in the sight of God. The poor widow in the east was one of the most hopeless—no money, no friends, no influence, but she had a conviction that the judge could, if he cared to do so, give her justice. Here is a point to be noted. In pleading our cause before God, we must be sure that he can do what we desire. If we think it impossible for Him to help us, our case is hopeless. The case was a hard one for the woman, but she persisted and finally justice came her way. We want to learn from the incident that, if even an unrighteous and an unjust judge could be brought to help by persistent pleading, how much more certain it is that the great, good and righteous judge will come to our help if we have faith in Him and continue asking as He commands.

The second parable presents a contrast. Two men go up into the temple to pray. They are at the right time, in the right place and are praying to the right one. But how different are the prayers! External conditions, while important, are far from being all that are to be considered in prayer. The Pharasees' prayer was boastful and self-righteous. He was very well satisfied with himself. He seemed to think that he was doing a duty rather than taking advantage of a privilege. Moreover, he betrayed that mean spirit by which he would claim special distinction at another's expense. He did not ask God for anything, but told Him that which he already knew. His was an example of what one who has the right spirit will avoid. The publican's prayer was the prayer any sinner can make and get an answer for, if he is in earnest. It was a cry for mercy and such a cry never finds the ear of God deaf. It contained a confession—a thing every sinner must make to God. His attitude was one of humility—another sign of the right spirit. Jesus noted these prayers as He always does and approved the one that showed an honest desire to get right with God.

CONTRIBUTIONS

GOODS SENT TO MISSIONARIES IN 1918, BY SEWING SOCIETIES.

Paso Robles, Cal., to India.—14 waists, 2 middy suits, 4 children's dresses, 14 boys' jackets, 17 men's jackets, 3 pieces of underwear, 14 skirts, 31 boys' waists, 4 middy suits, 11 girls' dresses, 3 girls' drawers, 14 girls' waists, 15 ladies' skirts, 6 babies' dresses, 24 balls, 13 girls' shirts, 10 girls' drawers, 1 pair rompers.

Union, Cal., to Oraibi.— 2 ladies' skirts, 9 aprons, 5 children's nightgowns, 3 undershirts, 1 child's dress, 6 waists, 12 pair stocks, 1 pair stockings, 3 pair wristlets, 6 yards white flannel, 1 bundle remnants.

Mrs. Philip Langenwalter, Woodville, Cal., to India.—2 pieced comfort covers.

Mrs. Wm. Neufeld, Reedley, Cal., to India.—2 blankets, 2 sheets.

Mrs. David Goerz, Upland, Cal., to India.—5 pillow slips, 3 sheets, 3 blankets, 2 wash cloths.

Upland Sewing Society, Cal., to India.—4 picnic packages, 4 rolls paper napkins, 30 combs, 5 cards bone hairpins, 3½ dozen boxes wire hairpins, 12 rulers, 3 toy balloon packages, 2 dozen colored handkerchiefs, 2 dozen pair scissors, 2 doll sets, 2 toy boats, 2 toy suitcases, 16 combs for boys, 4 balls cotton, 4 tape measures, 20 pairs shoe laces, 1 bib, 8 fruit jars, 4 dozen fruit jar rubbers, 4 cards safety pins, 8 packages tacks, 5 yards hooks and eyes on tape, 16 mirrors, 4 small boxes sewing silk, 4 balls darning cotton, 4 ironing wax, 17 thimbles, 35 erasers, 18 pencil sharpeners, 1 set cuff buttons, 1 tie clasp, 4 packages needles, 7 pairs suspenders, 4 men's nightshirts, 13 pairs stockings, 6 collars.

Woodlake, Cal., to Lame Deer.—1 box containing, (approximately), 2 baby comforts, 10 baby dresses, 9 ladies' petticoats, 10 women's chemise, 1 sateen petticoat, 1 bath towel.

Woodlake, Cal.—1 bath towel for each lady missionary, home and foreign.

Woodlake, Cal., to India.—16 leper jackets.

Mrs. Albert Haury, Woodlake, Cal., to India.—6 tablets, 10 pairs stockings, 2 union suits, 1 pair suspenders, 5 whistles, 1 comb, 1 large can baking powder, 3 packages pencils, 2 packages bachelor buttons, 5

cards buttons, 1 package bone hair pins, 1 package wire hair pins, 3 papers needles, 2 boxes ant powder, 2 nighties.

Aberdeen, Idaho, Sewing Society of First Menn. Church, to Birney.—8 baby quilts, 21 children's dresses, 28 head shawls, 17 under skirts, 3 pairs men's mittens, 8 children's under skirts, 11 pairs rompers, 21 men's shirts, 12 handkerchiefs.

(ditto), to Los Angeles.

6 little quilts, 17 gingham dresses, 3 aprons, 3 balls, 2 books, 6 dolls.

Dubois, Idaho, to India.—13 rompers, 13 skirts for girls, 4 skirts for ladies, 6 ladies' waists, 11 small waists, 8 large shirts, 9 small skirts, 11 baby dresses, 49 girls' dresses, 20 balls, 2 pieced comfort tops.

Summerfield, Ill., to Chicago.—3 large quilts, 3 small quilts.

Berne, Ind., to Lame Deer.—10 baby quilts, 26 petticoats for women, 30 head shawls, 6 chemise, 10 pairs wristlets, 10 pairs rompers, 15 baby dresses, 19 dresses for girls below school age, 8 petticoats, 9 quilts, 5 comforters, 14 boys' waists, 1 dozen baby hoods, 1 dozen baby underwear, 2 dozen balls, 25 dolls, 14 men's shirts, 10 pairs woolen stockings, 11 pairs woolen socks.

(ditto), to Busby.

28 petticoats for women, 27 head shawls, 9 pairs wristlets, 7 dresses for little girls, 7 petticoats for little girls, 8 dresses for girls, 17 boys' waists, 9 quilts, 5 comforters, 1 dozen baby underwear, 1 dozen girls' underwear, 7 suits underwear for men, 7 suits underwear for women; 12 pairs boys' knee pants, 2 dozen men's shirts, 1 dozen men's overalls, 36 yards gingham in 6 yard pieces, 6 blankets, 10 pairs woolen stockings for women, 12 pairs overalls for boys, 10 pairs socks, 8 undershirts for men, 7 undershirts for women, 12 baby hoods.

Berne, Ind., to Birney.—35 petticoats for women, 50 head shawls, 17 dresses for little girls, 17 petticoats for little girls, 42 girls' dresses, 9 quilts, 5 comforts, 35 shirts for men, 1 dozen pair mittens, 10 pairs woolen stockings, 11 pairs woolen socks.

(Ditto), to Tuba, Ariz.

25 baby quilts and comforts, 1 large quilt (for Miss Burkhalter), 3 nightgowns, 1 child's skirt, 3 pairs bloomers, goods for waist and dress, 6 dolls, 3 pairs gloves for boys, 51 bungalo aprons for station where Miss Burkhalter works, 8 garments sent to her by individual members of the society.

Berne, Ind.—5 quilts, personal gifts to missionaries.

Whitewater, Kans. Emmaus Church, to Lame Deer.—2 large comforts, 3 small comforts, 2 pairs girls' drawers, 7 pairs stockings, 10 women's skirts, 4 women's waists, 8 boys' waists, 9 men's shirts, 9 pieces of underwear, 9 ladies' dresses, 19 children's dresses, 6 dolls, 1 ball, 18 caps.

(Ditto), Hutchinson, Kans.

6 petticoats, 7 dresses, 3 waists, 1 ladies' waist, 2 caps, 6 boys' waists, 1 boy's suit, 1 lady's petticoat, 18 caps, 5 pairs pants, 5 boys' waists, 6 petticoats, 4 pairs underwear, 17 handkerchiefs, 3 shawls, 1 lady's waist, 1 pair shoes and stockings, 1 pair socks, 1 large comfort, 1 baby dress, 1 shirt, 1 union suit, 1 cape, 2 boys' jackets, 3 vests, 1 overcoat, 1 man's coat.

(To be continued next week)

NEWS OF THE WEEK

NAVY PLANE HAS REACHED EUROPE

Ponta Delgada, May 28.—The Atlantic ocean has been crossed in an aerial passage, the American navy winning the honor.

The American naval seaplane NC-4 accomplished the feat by winging its way to Lisbon yesterday from the Azores, whence it has already flown from the shores of Newfoundland.

The flash reporting success in the pioneer venture showed yesterday's 800-mile leg from here to Lisbon had been covered in about ten hours and at the rate of approximately eighty nautical miles or ninety-three land miles an hour.

Lieutenant-Commander Read and her original crew were in the great seaplane's cockpit when she began her flight to the European mainland. From Lisbon she will fly to Plymouth, England.

A big cheer went up from the crowds on the shore when the NC-4 taxied to the jump-off and left the water. Guns boomed on the shore and bells were rung in the little Portuguese town.

The start was made after Lieutenant-Commander Read and his crew had carefully overhauled the engine for more than an hour. The NC-4 headed eastward at once and had passed from sight four minutes later.

On successful flight by the United States naval seaplane NC-4 from Ponta Delgada to Lisbon depended the completion of the trans-Atlantic flight started from Trepassey, N. F., May 16, this seaplane being the only survivor of the three that essayed the trip.

HINES ASKS $1,200,000,000 FOR USE BY RAILROADS

Washington, May 26.—Appropriations of $1,200,000,000 in addition to $500,000,000 already provided, for use of the railroad administration during 1918 and 1919, was requested today by Director-General Hines.

The estimate revealed that there was an operating deficit of $236,184,940 in the last calendar year, and of $250,000,000 in the first four months of 1919.

Of the total of $1,700,000,000 appropriated and requested, Mr. Hines said that $1,214,000,000 eventually would be returned to the government. This includes money tied up in working capital and advanced on account to the railroad corporations.

Mr. Hines said that in his judgment the operating deficits for 1918 and for the four months in 1919 were clearly due to the war and to abnormal after-the-war conditions. Because of present changing conditions he declined to make any prediction of the financial results of operation in the remainder of the year.

HAWKER SAVED IN MID-OCEAN

London, May 26.—Harry G. Hawker and Lieut. Commander Mackenzie Grieve, the two airmen who started last Sunday in an attempt to fly across the Atlantic ocean started from St. John's Newfoundland, have been picked up at sea and landed in Scotland. Both men are in perfect health.

It is officially announced by the admiralty that the aviators were picked up in latitude 50:20, longitude 29:30, having alighted close to the little Danish steamer, Mary, owing to a stoppage of circulation in the water pipes between the radiator and the water pump.

The airplane, a Sopwith machine, was not salvaged.

The first report of the aviators since their "jump off" last Sunday, came when the Mary which was bound from Norfolk to Aarhuus rounded the Butt of Lewis yesterday and wigwagged the fact that she had Hawker and Grieve aboard.

"Saved hands of Sopwith airplane," was the signal.

"Is it Hawker?" was the question sent out by the flags from the Butt which is the most northwesterly point of the Hebrides group off Scotland.

"Yes," laconically replied the Mary.

Some 1,100 miles out from New Foundland and 800 miles from the Irish coast on Monday, May 19, the aviators making the best of an engine which was failing to function properly, were forced to alight on the water. The little Danish steamer Denmark, picked the wayfarers up and continued on her northward voyage.

Lacking a wireless outfit, the captain of the steamer was obliged to withhold the good tidings of the rescue until he was opposite the Butt of Lewis, where the information was signaled by means of flags that Hawker and Grieve were aboard the ship.

Immediately word was flashed to the British admiralty, which sent out destroyers to overtake the Danish vessel and obtain confirmation. This was done, and one of the destroyers took the airmen off and later transferred them to the flagship Revenge.

From this safe haven Hawker sent a message that his machine had stopped owing to the blocking of the water circulation system.

COUNTER PROPOSALS ARE READY FOR PRESENTATION

Germany's counter proposals to the peace treaty of the allied and associated powers comprising a volume of goodly proportions, are in readiness for presentation to the peace congress at Versailles. No official announcement has as yet been made of the time when Count von Brockdorff-Rantzau will appear before the representatives of the victors in the war to make Germany's final plea for the amelioration of some of the conditions of the treaty which were declared to be too severe for fulfillment but the time cannot be extended beyond noon of Thursday when the limit for reply expires.

Late dispatches from Berlin indicate that the German document is to contain manifold representations and arguments for a lessening of the severity of the terms from the financial and economic standpoints and also with regard to disarmament, both on land and sea, by a plan for utilization under the league of nations of war craft and merchant shipping of the world's nations. Territorial relinquishments also are to be argued against. Friday is to witness the receipt by the Austrians of the terms of the peace treaty that has been formulated for the former empire of the Hapsburgs. The plea of the chief of the Austrian delegation for haste by the allies in making known their terms probably is responsible for Friday having been chosen as the day for the Austrians to appear before the peace congress it previously having been believed that the ceremony would not take place until next week.

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ARMY FOR AUSTRIA NOW REDUCED TO ONLY 15,000

Paris, May 26.—Austria will learn the price of peace, probably Wednesday, after the terms to be submitted have been passed on Tuesday by a plenary session of the peace conference. The conditions, as prepared by the council of four in consultation with Marshal Foch and General Diaz, commander of the Italian armies, eliminate Austria as a military and naval power. Her army, formerly almost a million strong, will be reduced to 15,000 men. The naval provisions call for the surrender of all warships.

President Wilson has informed the council of four, it was reported in peace conference circles today, that the other members of the council should be prepared for the United States not to take a mandate for Constantinople or any other part of Turkey.

This is interpreted not as the personal inclination of the President against a mandate, but as a precaution in case the congress does not approve of a Turkish mandate.

The reported stand of the president has had the effect of starting two distinct movements with relation to the Turkish problem. The first is to place Constantinople under an international commission in which all the great powers would have a voice, should this not prove acceptable, the second plan will be put forward. This plan is based on the assumption that if the rivalries among the great powers of Europe make it inexpedient for Great Britain, France or Italy to take the mandate, to intrust it to Greece with the support of the great powers.

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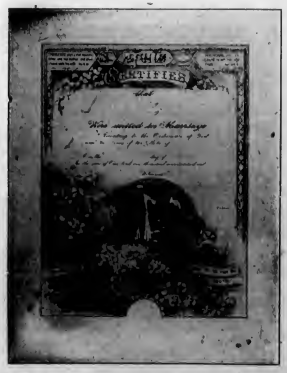

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VOL. XXXIV. BERNE, INDIANA, JUNE 5, 1919. No. 23.

HOLLAND APPEALS

Rev. Jacob Thiessen, Mennonite missionary from Holland to Sumatra had planned to visit our churches on his way back to the field. But for unknown causes he has been hindered in this plan. Now his mission board from Holland sends an appeal for help. In an urgent letter to one of our editors, they write:

"It may be known to you that our mission society is in very difficult circumstances, because the support from the congregations in Russia, (which was very considerable), since 1914 has been entirely missing.

"Now we come to you with the question, whether you could not awaken an interest in our mission on Java and Sumatra in the brethren in America and we thus would be financially supported, so that we could continue the beautiful mission work, commenced 70 years ago in our colonies. The Mennonites (Baptist-minded), in the Netherlands are by themselves not able to do it."

Whoever has a mind to help, can send donations to the Relief commission.

We include here an appeal for unslackened interest in our own missionary work. Two weeks ago the secretary of our board of Foreign Missions reported that $2,000 had been borrowed to replenish the treasury.

The General conference officers,
P. R. Schroeder, Secretary.

IN MENNONITE CIRCLES

Bro. Gerhard Friesen of the Meno, Okla. church has accepted the call to become the pastor of the Lorena, Okla. church.

Last Sunday the two sisters, Amelia Lehman and Elizabeth Goertz, were consecrated deaconesses in the First Church, Newton, Kansas. Sister Amelia expects to devote herself to local deaconess work, while Sister Elizabeth is prepared to enter the foreign mission work.

The 27th Christian Endeavor convention of the Western district conference will be held in the Beatrice, Neb. church on June 10. Representatives from the Beatrice, Pretty Prairie, Newton, Bethel college, Henderson, Tabor, Hillsboro, and Emmaus societies will participate.

IMPORTANT ANNOUNCEMENT

One of the suggestions adopted by our Relief commission in the matter of setting on foot a definite and united work by our people for the relief of war-torn conditions in Europe with especial reference to southern Russia and Galicia, was that a day should be named by the conference officers for a concerted start and forward movement in all our congregations.

We wanted to act on this suggestion at once but were led to wait for further information which was promised to be sent in a few days, but which was delayed through miscarriage in the mails. Now that we have been assured of the approval of the whole committee, and there is some reason to hope that before so very long a change in the revolutionary condition in those parts may warrant the sending of our representatives who are to get us in touch with those whom we wish to help, we have decided to name

Sunday, June 15th,

for the subject to be considered in all our churches, when the people be given all the information obtainable by that time, and all unite in earnest believing prayer for God's guidance and blessing and especially for the grace of giving to the degree of real sacrifice.

In order that we may undertake and do anything really worth while in this matter, it will require more than a passing collection or offering. Let our people take up this work of helping in the reconstruction made necessary by the awful ravages of the war, on a scale commensurate with what some other churches are doing in this line. Our people, who have been more or less reluctant to contribute for the furtherance of war, and whose conscientious convictions have been treated with consideration by our government, should do at least our full share, and more, in this work of alleviating suffering and ministering to the afflicted in the Spirit of Christ.

Some of the Mennonite bodies have already led off with good example. Our own Eastern conference at its recent session has taken action in a commendable way. We suggest that a systematic canvas be made in all our conferences or congregations for contributions and subscriptions that will make it possible not only to enter upon this undertaking but to carry it on, well sustained, through months and years according to need.

Money put into Liberty bonds is supposed to come back to us with interest. Here is an opportunity to turn our savings, made it may be, with considerable sacrifice, to use in the spirit outright giving, not looking for material returns yet being assured of returns more to be desired and more enduring, coming from Him who has promised that nothing given in His name shall fail of eternal reward.

We would then earnestly request that whether or not a local beginning in this matter has already been made, all our congregations unite on the day named in consideration of the subject and in prayer, remembering and pleading the Savior's promise to them who shall "agree as touching anything they shall ask."

With cordial greetings in the love of Christ.

A. S. Shelly, President.
P. R. Schroeder, Sec.

MISSION WORKERS' HOME IN CHICAGO

It is gratifying that the contributions for the Workers' Home in Chicago are coming in so promptly. About one fifth of the purchase price has already been contributed, which is almost sufficient to meet the first payment, which comes due on June 15th; the other payments are due July 15th and August 15th. This is but a little while before the whole purchase price of $4,800 must be paid. Continued prompt contributions will, however, soon supply this need, and the Lord will not fail to bless all the cheerful givers.

H. P. KREHBIEL, Sec'y.

ACTIVITIES OF OUR KAI CHOW MISSION

Kai Chow, Chihli, China,
July 30, 1918.

Dear Friends:—

Four months have already elapsed since my dear wife and I have come back to Kai Chow, the place where we first saw our mission work in China, and where we got our introduction to the language of this people, after our arrival here on Nov. 3, 1915—to take the place of Mr. and Mrs. Brown during their absence on furlough in America. Indeed, we were very glad to go to Kai Chow where we could meet with the newly arrived friends, Mr. and Mrs. Kaufman and Miss Fast, who on their way through the country to Kai Chow, stopped with us at Tungming Hsien just over a night, and where we could be with our senior co-workers a few weeks before they sailed for the States. However, we were not so glad to leave our Tungming Hsien, for in the year and four months which we had spent at that station Tungming Hsien became to be a place to which we are very attached. The place has changed from one where we knew no one; where we had some hard tests in the erection of a home and in otherwise applying what little we knew of the Chinese language; and where we found disorderly crowds in the services; to a place where we are at home, have a number of dear friends, both little and big, who like to come to visit us in our home; where we got into the "Fahrwasser" of the Chinese language which we learned to use in public addresses to a number of interested Chinese who now profess the faith, (even though not yet baptized), and to a larger number not as interested as curious, but fairly orderly. Even though our hearts were made heavy because we had to leave Tungming Hsien, where the work was just beginning to progress more perceptibly and where we had a number of children in the faith who needed our help, nevertheless we must needs answer the call of larger responsibilities which came to us in the

leaving on much needed furlough of our seniors; and, even though we tremble somewhat at the large responsibility of superintending the work which has been under the care of our Brother and Sister Brown for seven years, we take courage in the thought that "it is God that worketh" and in the fact that you pray and work together with us. God grant that all the work of our General conference may more and more become the work of all its members.

Our coming to Kai Chow a few weeks before our friends left for the home land gave us an opportunity for fellowship and mutual consideration of the work here, and we were gradually admitted into the manifold duties of pioneer missionaries. The last days which our friends Browns were with us were very busy and exciting days. Many people were coming and going. There were people of the various callings of life, bringing gifts, there were friends who came to have a last work with the missionaries, and there were a number of beggars who looked for a parting gift, there were guests from our neighboring mission, there was work to look after on the yard, and there was packing to do. However, the time came for Bro. and Sister Brown's departure, which was attended by yet the biggest excitement, and soon the real every-day things were met with by us who had been entrusted with the work of the Bro. and Sister, and only then we began to know how large this work is in its development to which our coworkers have brought the same with the help of God. Prayerful the friends left for the homeland and we were assured by them that their prayers would follow us; that was and is encouraging to us who feel that we need their prayerful co-operation. While they are among the friends of the home churches our prayers are to the end that the Lord may use them to His glory, and that mutual co-operation of home churches and missions may become a yet more accomplished fact. A letter just lately received from Bro. Brown, after the Foreign board sitting at Henderson, certainly is full of proof that the men on our Foreign board are contented with nothing short of a large program for the evangelization of those parts of the world which have been entrusted to our church, and we earnestly hope that the home churches may not be contented with anything short of taking up the challenge of our Foreign board, in that our churches will pray, and give, and go, in order that the large program of evangelization may be carried out.

It will undoubtedly be impossible for Bro. and Sister Brown to visit all the churches of our conference, although we could wish so, but wherever they go they will tell you about the work here, and that will be of more value to the churches than that which is written. However, the work is steadily developing, hence a word now and then may be of help.

As far as we can see, the work is progressing as usual, even though the attendance upon church services by those who have been baptized is not so very marked, and of course there are a number of members with whom I am not well acquainted. From now on, I want a responsible man, Mr. Yuan, (who is one of the two deacons of this church), to keep a record of the attendances of all male members, while Mrs. Boehr records the attendance of the female members. Thus, I hope to keep informed about the members, the weakest of which can thus be noted and encouraged. It was a poor season to start upon the work here, as regards church attendance, for the season was a busy one, then too, many members had undoubtedly been very faithful the last few weeks of our seniors' stay. In general the services are very well attended. A new departure has come about from before, in attendance, through the untiring efforts of Mr. Hsu, our Christian postmaster of Kai Chow. Last winter he was instrumental in starting a young Men's association in the large Confucian temple of the city, where he gathers boys and men for the purpose of discussion and Bible study. For a number of Sundays now, some over a dozen little fellows from that place, under the leadership of one of our church members, a watch-maker, attend our morning services regularly. With his own money Mr. Hsu has bought song books for these boys—as far as I know—and in many other ways he seeks to help the boys. Because of the many soldiers who are at present stationed in Kai Chow, on account of the unrest in the surrounding district, the association has had to move around a little, in order to make room for the soldiers in the Confucian temple, and so the work with the boys was disturbed a trifle; however, Mr. Hsu will not be discouraged. The other day he said that he had been speaking to rather troubled about one thing. When I asked what that was, he said that he had been speaking to a goodly number of men and boys, lately, they were in a group, and all listened very intently and with interest until he said that what he had been preaching to them were the words of Jesus, and so the next time the class had a slim attendance. Still, he says that he will not let this hinder him in the work for the Master. You can make Mr. Hsu and the boys of the association an object of prayer. Through his instrumentality, a number of the city teachers have attended the services of our mission, and since the earlier part of July, a class of a dozen of Chinese teachers and business men meet for two hours a week with me for the purpose of studying English. This is also an opportunity to draw men to the Gospel. Of special interest to us was the occasion upon which the gentlemen of the English class gave a banquet in honor of Mr. Kaufman and myself a few weeks age. Because we had Mohammedans in the class, a Mohammedan cook was summoned to prepare the eatables. Most of the teacher class are, of course, Confucians.

When Browns' left for America on April 21st, the foundation of the girls' school had just been laid. Even though some men who were to furnish the material became dishonest and did not deliver goods on time the building finally stood ready on the outside by the beginning of June, after which the wheat harvest came and the rest of the work had to wait nearly a month—we had to wait part of this time for material. However at present just the desks and some of the windows are not yet here, and some painting must still be done, otherwise all is ready as regards the building proper, and twenty girls can come to school, which like the boys' school, is to open the first Monday in September. The second year of the boys' school closed with the closing exercises held on the 8th of July at which time ten boys graduated from the lower primary school, equal to the Fourth grade of our grammar school in the States. All the boys and friends of the school were very enthusiastic for the school and both Mr. Hsu and Mr. Yuan spoke fitting words in the interest of our school. The boys mean to fill the school by fall, and we can accommodate eighty boys. Sixty-two were in attendance this year. For the school closing occasion our co-workers had nicely decorated the new church; on the outside above the door a large Chinese flag had been hung, while on the inside both the Chinese and United States flags as well as a number of nice green plants served as decorations. Some thirty of the parents of the pupils were in attendance, and they showed great interest in the work of the school. After the exercises they were given a lunch upon which boys, parents and all sat together under the nice shade trees in the front of the compound where all listened to the Victrola which, we may say here, is a much appreciated present to Browns from friends in Mt. Lake, Minn. It is always a great treat to our Chinese to listen to the Victrola, even though they do not understand the language it uses. Tunes of songs they know are recognized by the boys. They have made notable progress in singing for the voice of a Chinese is very raspy in its non-Christian state. The older boys of the school did fairly well at school close when they sang their first song in two parts. About twenty-five of the boys come to Sunday school and morning services regularly during vacation, and they have had influence upon their parents, a number of whom have been brought here for the first time, through the instrumentality of our pupils. The majority of the boys are from non-Christian homes, hence they can help their home people when they return for vacation, and we are informed that in this way the school bears fruit for the Gospel in a way that is convincing. Besides thorough instruction, according to the new westernized Chinese school curriculum our boys get good instruction in Bible twice a day and once daily in singing, thus our school is a direct evangelizing agency as well as an educational institution, in which Christian Chinese instruct and where the boys, according to their testimonies, cover the required ground in their school work, as called for in the curriculum, more thoroughly than in the average public school. For this fall we get another Christian young man as teacher, from our neighbor Presbyterian mission, who has a high school education; then we will have two such teachers in our boys' school, besides Mr. Liu, a Christian teacher from this church. Besides being of Christian as well as educational service the newly erected girls' school will be of a distinct social service in that all girls who attend must unbind their feet. These schools need your earnest co-operation in prayer. Just yesterday, (July 29), our evangelist Wang returned from "Tshong

Dshwar," a village where we have a number of Christians who are of the first fruits of the mission, and reported that the brethren, after long hesitation and trials from within and without, had actually started work on the village day school which they had promised to build much earlier. They too, need your prayers. We trust that this effort may not fail but be an earnest of greater things, namely, many village day schools all around us here.

We can well sympathize with Mrs. Wiens when she asks prayer that the Lord may keep the few missionaries, which are left to do the plentiful work of our church in India, for we have been put into a similar position, as regards workers who can use the Chinese language, by the leaving for furlough of Mr. and Mrs. Brown. There is so much to do and to look after that one cannot do justice to any work. How all our hearts were made glad when we read the long letter which Mr. Brown had sent us immediately after the annual sitting of our Foreign mission board at Henderson. Already we are anticipating what joy it will be to greet Mr. and Mrs. W. C. Voth and the Misses Habegger and Lehman on Chinese soil when they arrive here this fall, D. V. We certainly are overwhelmed when we think of the number of workers who expect to sail for China this fall and next fall. After a few years it need not be as it is now, that the larger part of the work must be done by two or three, and the field demands many more strong workers. And this our joy of so soon seeing our force so appreciably augmented would mean yet more to us all if a like addition could soon be made to our faithful force in India. It is good that we can know that the Lord knows why. He also knew why He opened China to our church. And when we read in home papers that missionary contributions have increased considerably since war began, we are at times wondering whether all of our churches at home have caught the vision of a larger investment in the great cause of the Lord all over this needy and stricken world. From what we hear and read, we feel that some have caught the vision, and we are encouraged to expect greater things from God. Even though we are far from you in body, nevertheless we are very near you in the trying hours of our church. Our vision has been enlarged, we believe, so that we cannot pray as we used to but more comprehensively as well as more intensely. We often think of our men in the camps and pray that they may be victorious; and we pray that our church may not fall short of that which these men rightfully expect from her.

Still many are the sick and needy in China. Every week, some 20 to 40 come here for relief from bodily ailments. This is the malaria season when many come for quinine. In general, the health condition among our Christians is good. And the timely rains this year have done much to keep the beggars from our door. Never have we seen such timely rains since we are in China. From another district in China comes the report that in ten years they have not had as good a crop as this year. But there was great need till the wheat harvest, which is in the beginning of June. The early crops were excellent and all the late crops are well on their way, and very promising. Whereas, before the wheat harvest, the people hauled their winter clothes in wagons into the city to pawn for some cash, they have for over a month hauled grain through floods, and so the price of wagon loads. Last year the early crops were bad and the late crops were partly or wholly lost through floods, and the price of wheat went up steadily until it dropped to half immediately after the harvest. And not only are the people hauling grain into the city but they are moving into the city by many wagon loads. This is already familiar to us for we know that China is beset of robbers who go in large gangs to rob those who are well-to-do. This is possibly the worst time of the year for robbers, for the Kaffir corn is tall and the robbers use it behind which to hide. This grain is the old stand-by of the Chinese poor, for it yields well and the stalks are very valuable for burning material. Because of China's unsettled condition the robbers can do as they please, for the soldier is no match to the bandit and in many cases the former joins the robbers. The latter's policy seems to get a hold of the rich man's silver money that they may scatter it so the poor may pick it up; the poor are not molested but often help the robbers. A few days ago just some six miles south of here a band of robbers had arranged a large theatre for the public, also a place in which there was placed an image to which the people had to bow; and those who came to worship were given nice things to eat. A number of men carried many dainties out of the city to that place. Upon inquiry by one of our workers, the carriers said that the robber chief had ordered them to go to the city and fetch these things for him. Soon our city was full of soldiers from different directions, until they had bargained with the robbers to move on, and now all is quiet, for the robbers have left for a neighboring province and the soldiers for their destination. Never have we been molested either on the road or at home, and we do not fear for we are about the Lord's work. Some of our Christians have had to pay silver money over to the robbers, not because they were Christians but because they had a certain amount of land. The robbers tax only people who have more than eight acres of land, and thus far we know of just once that such taxes have been paid this year. Peculiarly interesting it is that our Bible woman Liu is somewhat related to the chief of a large band of robbers. His home is not far from here, and many know him personally.

At present we are in the rainy season. A few days now we have had very heavy rains. Our health is good in general, however we feel the heat at times rather considerably. During the first two weeks in August we want to have a Bible class with our Chinese workers. The object of the class is to become more familiar with the Scriptures and their application to lives, and to learn to sing and pray better. The Lord willing Mr. and Mrs. Kaufman will go to Tungming Hsien in fall where they will continue in language study.

Your co-workers in the Lord,
P. J. AND JENNIE BOEHR.

(Note: This letter was detained till now by the censor. P. H. R., Sec'y.)

REV. ELMER W. GRAYBILL

Rev. Elmer W. Graybill, pastor of the Richfield Mennonite church, who was called to his reward on March 11, 1919, aged fifty-four years, served the church with which he was affiliated for a period of seventeen years, and as Elder (Bishop) for the period of four years. The congregation at Richfield and the adjoining appointments, prospered greatly during these years of our brother's active effort in the church, and he was much beloved by all those of his own denomination as well as those of other denominations. Rev. Graybill was an exceedingly busy man, having during his pastorate officiated at more than one-hundred and seventy-five funerals, solemnized many marriages and was called often from his home to visit and pray with the sick and give aid to those in need, in addition to his regular vocation of mail carrier which he pursued daily. He attended annually the Bible conference at Mount Rose and for years was one of the instructors at the Bible conference held annually at Roaring Spring. Each year there was conducted a Bible conference in his home congregation, which proved to be an awakening and uplift to the church. Also under his pastorate special serries of evangelistic services were inaugurated, and he was permitted to see as the result of his efforts, the small congregation grow until at the present time it is one of the strongest and most active congregations in the vicinity. Although having no official connection with any conference, Brother Graybill and his people co-operated with the ministers of the Eastern district conference and with the Roaring Spring congregation, supported two Bible women in India.

Rev. Graybill descended from a line of Mennonite ministers, his grandfather, Christian Graybill, being the first Mennonite minister in this section, and a son of the first settler, and an uncle, Jacob Graybill, served as Bishop in the Mennonite church, as did the father of the deceased, Solomon Graybill, until the time of his death about three years ago. Bro. Graybill leaves to survive him his aged mother; one sister, Mrs. J. G. Shelly; his wife, Fannie Hertz Graybill, and four children.

In his death his family lost a kind and affectionate father, and the church a Spirit-led, righteous and faithful pastor, who was studious, prayerful, and burdened for the welfare of the cause. The deceased led a life that was both beautiful and influential in the community, he was diligent, faithful and trustworthy in everything he undertook and this principle he endeavored to carry out in his daily life so that we feel at all times he was able to say, "Be ye followers of me, even as I am also of my Savior Jesus Christ." So ended a beautiful life, as he always appeared cheerful and happy in life, so in the midst of pain and suffering, and in the face of death he bravely went to sleep in Jesus.

The funeral services were held March 15th at the Richfield Mennonite church by Revs. Yoder, Riehl, Apple, Johnson and Snyder. A great concourse of people were in attendance to pay honor to his memory.

JACOB SNYDER.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

There was held in Philadelphia last week, a World's conference on Christian fundamentals, which is destined to mark an epoch in the Christian activities of our age. It is hardly possible for us in this issue to go into details concerning the work of that conference, the results of which are to appear in a volume to be published, but, it is gratifying to announce that the conference was an answer to the many organized efforts which, in this day are making mighty efforts to break down the "faith once delivered to the saints," and that it drew the line clearly marking the difference between orthodox faith and the numerous cults and isms, as well as the rationalistic and radical philosophies that are actively turning their efforts to destroy the church from within. This convention is not an effort at inter-church or inter-denominational unity, but it has behind it the testimony of men and women from all of the Evangelical denominations representing, as we believe, the great majority of Christians who are still loyal to the faith. With rationalistic higher criticism capturing places of influence and power in many churches the startling discovery has been made that churches are being closed to ministers who stand for the truth of the Word and ordination is refused to candidates who accept the Bible as the supreme standard of teaching. Everyone knows that such things are wicked and should end immediately. The convention will go a great way toward bringing churches and their people to a realization of the threatening dangers and to a stand to prevent them.

A Yale university professor recently gave out what he calls a Shorter Bible. This is but one of the evidences of an attempt in recent years to improve upon the Word of God. The higher critics have had their turn at it first, by cutting up the Word into parts upon which they pasted the labels of J. E., P. C. and other marks, as though it were but a diagram or a problem in mathematics, then, they issued a many colored version by which the less informed reader might readily place the various parts of the text in what they suppose to be their proper places by just looking at the colors. This later effort seems to be an attempt to help the gentle reader avoid what the critic in his judgment supposes to be dangerous, or at least unnecessary to the spiritual well being. It has been our own humble experience that every "if," "but," and "and" has its vita' part in the story of our redemption and we feel that it is presumption on the part of any man to go to the Bible with a pair of shears to prune out unnecessary parts. It has been our policy to avoid giving undue prominence to the many so-called higher critics who from our pulpits and institutions of learning, have assumed the role of "wolves in sheep's clothing," believing that it is more important to avoid than to advertise these "false prophets" who, we are told, are to appear in the latter day. We must however warn out readers that the only safe rule of faith and conduct is the whole Word of God and that it should be studied and known in its entirety. Two geologists of the older schools, championed opposite theories. One claimed that the origin of the world was to be traced to the action of fire and the other that it was the result of the action of water. One was informed of some new evidences lately discovered and invited to examine them, but, being the one who championed the water theory and learning that the evidences pointed the other way, he declared that he would have absolutely nothing to do with such absurd evidences and therefore must decline the invitation. We fear that the endeavor to shorten the Bible must have a sentiment of that kind behind it or else, what, after all these centuries, would be the motive for wanting a shorter Bible? It would indeed be comforting to the critics who, not trusting inspiration, might be allowed to discard those portions of the Word that do not meet with their approval, but we fear that the Bible in such hands would hardly survive with anything left but its title, which has been given to it by men, and its blank pages, which are man-made. While we do not fear that the shorter Bible will ever become popular enough to make it seriously dangerous, we feel sorry that there are those who deceive themselves into thinking that their judgment should supplant the will of God or give them the right to suppress it.

THE ACID TEST ON OUR SINCERITY

J. R Allgyer.

When war was declared it seemed to many of us that the greatest crisis in the history of the church had to come. It was said, and with no little degree of anxiety that the war with its method of conscription would either mean the dismemberment and loss of identity of the non-resistant faiths or it would tremendously stimulate a deeper and stronger belief in the rightness of their principles. We could neither foresee nor predict the final outcome. Now that the fighting has ceased it does not seem that the church has had any phenomenal growth of faith nor has its identity been destroyed. But it is rapidly becoming clearer that the crucial test of her sincerity and her future destiny does not lie in her attitude toward war but in the coming peace.

It is not presumptous to say that the future of the church is closely correlated to the present problem of reconstruction. Our attitude during the present year toward the work is going to be a criterion of the brand of our sincerity. While the war was on many motives may have operated to induce the hearty response already made, but now those motives can be separately seen and separately diagnosed. What was our motive in doing what we did? Was it merely a disguised pretext to escape other forms of service and a kind of balmy ointment to soothe a troubled conscience because others were giving and sacrificing? Were the ideals dominating our lives genuine? Would they furnish motivating power in time of peace as well as during periods of pressure? Would they impel us on through the dull routine of years as well as induce inspiration in a new adventure? These are questions which we may rightly ask ourselves. This is a time when we should fear sham and hyprocrisy as never before and especially since a large number of us have stood apart from the patriotic movements of our fellow-countrymen. To them, we have openly ignored their ideals and standards because we did not share their methods. The love of freedom and democracy involved the willingness to fight. Then, if we should at this time slacken in our efforts when every element of compulsion has gone, it would be nothing short of tragedy to the future of the church. This work has now become purely voluntary. To many of us it means the positive expression of our deepest convictions. The crucial testing time for these principles is here and if we are going to make the sacrifice for them, now seems to be the auspicious time to act.

The soldiers' work ended with the war, ours has merely begun. For months to come the refugees will be returning to their desolated homes to find nothing but waste and destruction. Shelterless and homeless without the bare necessities of life and with no means or implements to secure them, they will be thrown upon the mercy of our relief agencies. The number of these destitutes run into the hundreds of thousands and from practically every war devastated district comes the call for help. The need is imminent and most urgent.

This is a time when every organization in the Mennonite church and every branch of it could act unitedly toward a common end. Our militant countrymen have had a right to challenge the sincerity of our faith. They have taken the business of war seriously and many of them have made the supreme sacrifice of life itself. They have mobilized their resources, organized industry and in fact have pushed the different war projects vigorously. Will the church show the same generous spirit in support of her ideal? not militant in form but no less purposeful or sacrificing.

During the war much of our testimony seemed to be essentially a protest or mere passivity. They have been mere negative attitudes. But corresponding to them there must be the positive alternatives and the constructive ideals transcending the mere objections. While the world is recovering from the shock caused by the gigantic processes of slaughter, these ideals must take form in deeds rather than words, in healing processes of restoration rather than wanton destruction, in ministries of love rather than in acts of hatred. Now is the time to act decisively and with unanimity of purpose. For few even out-side our ranks could scorn or beguile such a program, now that the war has ended. They may not be willing to accept this practical demonstration

of our faith but they at least are more willing to see it tried than ever before. Will we, spontaneously and without artificial constraint, unitedly and effectively offer our lives and our money, enter upon this program of international service and vindicate to the world the proof of our sincerity? The call of the nation has led many of our fellow countrymen to the field of battle. Great has been their sacrifice, deep has been their devotion to the cause of democracy, and gladly have they laid down their lives in its defense. What are we willing to do for the sake of our ideal? Will the acid test when put to our lives reveal sincerity of motive, unity of effort, decisiveness of action and devotion to an ideal or will it disclose insincerity, division, aimlessness, absence of conviction? What is our answer?—Haverford, Pa., Gospel Herald.

THE C. E. TOPIC

June 22.

Christianity and the Toilers of India. Isa. 40: 18-31.

(Missionary Meeting)

India is the country that we so frequently associate with romantic ideas of wonderful buildings, fantastic idols, hungry tigers and picturesque elephants, all of which are to be found there to command the interest of those to whom such things appeal, but to the Christian, interested in the salvation of the souls of those whom Christ died to save, the teeming millions of men, women and children who go to make up that tropical empire, there is something more important. He must think of the underfed, starving and suppressed ones to whom the Gospel can bring an era of better things.

India is a country of poverty. All the agonies that go with extreme poverty find manifold expression there. A hand-full of rice or some other cereal, a few yards of cotton material, a hut that hardly compares with a shelter for farm animals in this country are about all that the average Indian can hope to secure of the necessities of life and for these he has to work hard and long in a way that we of this country could not tolerate. He is at the mercy of the land-owner, the box-gatherer, the conscienceless tradesman and the greedy money-lender. His is indeed a slavery as real as that ever existing anywhere. It is not the mission of the Christian religion to make its people rich. Indeed, the Christian is warned lest riches become the instrument by which his soul is lost, but it is the spirit of Christianity that "the laborer is worthy of his hire" and wherever it becomes a prevailing influence the wrongs that lie at the root of poverty cannot go on boldly, unchecked and unrebuked. It is just the class of oppressors we have named that think the introduction of Christianity means the invasion of their vested rights.

India is the country of small pay. What we count in dollars here must be counted in pennies there. Nothing is so cheap as human labor and therefore progress cannot be made very rapidly in the things that create necessities and luxuries. In this country we would hold up our hands in horror were we to learn that ten dollars or less must be the entire support of a whole family for a whole month. In India it is the normal condition. Native Christians, in spite of the poverty they must endure, manage, out of their small wages, to give substantial contributions to the support and spread of the Gospel. What a rebuke to the stingy Christians we have all around us!

India is an agricultural country. Its living has to grow out of the earth. Sometimes they have big harvests there, but, at best, there is very little more than the country consumes. Frequently there are crop failures—and then there are famines. To us in this country, famine is but a word; there it is something real and terrible that brings death in a most horrible form to thousands and sometimes millions. We have frequently responded to the call for food—and so we should. The Christianity that does not concern itself about the hungry and miserable is not worthy of the name of Christ. But in India, there is the same need for the millions of starving souls. If the bread of life is not brought to them they will perish miserably. With the same feeling that we would not want to see one perish from hunger when we could prevent it, we ought to stretch every effort to save the souls of the millions who will die without Christ if we do not bring Him to them.

India is a priest-ridden country. The poor must wear out body and soul supporting them in idleness. The Gospel will release them from the tyranny of priest-craft.

THE S. S. LESSON

June 22.

Love. I Cor. 13.

Golden Text. — Now abideth faith, hope, love, these three, but the greatest of these is love. I Cor. 13:13.

In writing to the Corinthian church the Apostle Paul found it necessary to rebuke many errors and abuses that had crept into it. As we read the epistle we are impressed with the thought that human nature is pretty much the same at all times and that modern church problems are not so radically different from what they were in the time of the apostle. The twelfth chapter discusses various gifts which were possessed and sought after it in the Cor. church, chap. 13 concludes the discussion by showing something "more excellent"—the way of love. As of old, so in our time, and churches, various lines of activity command the attention of the individual Christian, and they should be given careful attention, but in all things, we should never lose sight of the fact that love is the "more excellent way." Love was the motive that prompted God to reveal Himself to us through Christ; it was the passion that drove Christ to take the cross upon Himself and, if we would fit rightly into God's plans, it should be the thing that keeps us close to God and to one another.

The gift of tongues had been sought by the Corinthians as one of the things greatly to be desired. This was a different kind of manifestation than that described in Acts two, since others needed the special gift of interpretation in order to make clear what those who had the gift of tongues had to say. Paul does not condemn the gift but he shows a "more excellent" kind of speaking—the speaking from the heart of love in acts rather than in words. Without that kind of a speech all the gift of tongues in the world would be mere babble—the hollow noise of an instrument that does not even need skill to make it speak.

In the next verse three great subjects are brought forward, namely, prophecy, knowledge and faith. All are important; prophecy is speaking in God's name, knowledge is speaking with certainty, faith is taking God at His Word when He speaks. Here is a trinity of great qualifications. We might say the greatest any Christian can possess—except love. Love is necessary to make prophecy, knowledge and faith effective. Without it the Christian is nothing.

In verse three, we have benevolence and the heroic contrasted with love. Giving to the needy is a Christly virtue worthy of the imitation of all. Martyrdom is noble and has been the seed of the church. But there is an unchristly kind of benevolence and there have been martyrdoms for causes that have had nothing to do with Christ. Benevolence and martyrdom only find their noblest expression when the love of Christ is their inspiration. In verses 4, 5 and 6: After declaring "the patience of love"—and patience is one of the severest tests of love—the apostle goes on to state his proposition negatively Love is not envious, is not proud, is not offensive, is not brazen, is not selfish and does not delight in sin. To know a thing well, we must first be sure to know what it is not and cannot be. Next, Paul lays down his positive proposition — the most important of all—it tells what love must be. Truth is its delight. What a rebuke to those who like to circulate lies! It is long-suffering, it is unfailing, it is free from suspicion, it sees good rather than evil in others. It is enduring. Prophecy, eloquence, and wisdom are things of this present age, love is eternal. When their need shall have disappeared, love will still continue to bless and make happy. The present needs will disappear but a perfect day is to dawn through love. We are still in the childhood of the race, the perfect maturity is to usher in a reign of perfect and eternal love. We do not see all things clearly now. When the perfect dawn of love comes, we shall see all things clearly. Great as are the virtues of faith and hope, love is the greatest because even faith and hope would be valueless without it.

CONTRIBUTIONS

GOODS SENT TO MISSIONARIES IN 1918, BY SEWING SOCIETIES.

(Concluded.)

Pawnee Rock, Kans., to Los Angeles.—8½ yards gingham, 10½ yards percale, 12 yards outing flannel, 15¼ yards calico, 2¼ yards quilting, 2 pieces remnants, 3 rompers, 8 shirts, 1 pair children's hose, 1 boys' suit, 1 boy's coat, 2 pairs ladies' underwear, 1 pair shoes, (new), 2 pairs shoes, (second-hand), 1 pair boys' overalls, 2 girls' dresses, 1 sweater 2 ladies' dresses, 1 pair baby's shoes, 2 baby night gowns, 2 baby underskirts, 1 baby shirt, 1 napkin, 1 cap, 6 dozen buttons, 6 spools thread, 3 baby outfits, 6 comforts, 1 baby quilt.

Pawnee Rock, Kans., for mission guest rooms, Los Angeles, Cal.—2 bed spreads, 5 sheets, 6 towels, 1 stand cover, 8 pillow slips, 2 quilts, 2 pillows.

Elbing, Kans., Zion mission sewing society, to Lame Deer.—10 men's

shirts, 11 petticoats, 13 hoods, 13 dolls, 2 children's dresses, 1 pair knit socks, 1 shawl, 1 box patches for quilting, to Miss Schirmer, Hotevilla, Ariz.

Sewing society of Alexanderwohl, C. E., to Hotevilla, Ariz.—31 dresses, 13 shirts, 17 aprons, 6 skirts, 3 waists.

Tabor Sewing society, Kansas, to Tuba.—Work shirts for men, dresses for school children, dresses for children under age of five, petticoats for women and children, dresses for women, overalls, union suits, stockings, aprons, 1 shirt, 1 piece dress goods, 2 shirts to Hutchinson, Kans.

Moundridge, Kans., West Zion church, to India.—12 middy suits, 7 women's waists, 12 small pillows, 18 small pillow cases.

(Ditto to Busby).

10 women's petticoats, 3 baby comforts, 7 rompers, 8 children's dresses, 14 children's petticoats, 15 baby shirts, 7 boys' shirts, 7 shawls, and 1 comfort.

Moundridge, Kans., West Zion Children's society, to Busby. — 3 baby comforts, 12 dolls, 30 handkerchiefs, 21 hand-bags, 10 scrap books, 34 balls, 67 S. S. pictures, 19 pictures fastened together with ribbons.

Moundridge, Kans., Christian church to India.—8 men's shirts, 6 pencil tablets, 4 packages envelopes, 14 pairs women's hose, 5 corset covers, 3 pairs children's hose, 18 lead pencils, 1 apron, 13 women's skirts, 15 waists, 5 girls' dresses, 5 boys' coats, 13 children's drawers, 29 yards calico, 10 yards muslin, 1 box buttons, safety-pins, etc.

(Ditto to Birney).

2 comforts, 6 women's petticoats, 14 head shawls, 5 vests, 3 men's shirts, 14 petticoats for children, 15 dresses for children, 5 union suits, 3 pairs overalls, 3 blouses, 3 infants' shirts, 16 yards dress goods, buttons and thread.

Moundridge, Kans., Children's Society of Christian church, to Birney.--14 dolls, 14 handkerchiefs, 15 scrap books, 19 balls, 3 baby quilts.

Hillsboro Mennonite Sewing society, senior, to Busby.—2 quilts, 3 blankets, 5 children's shirts, 2 girls' underskirts, 2 girls' dresses, 2 baby quilts, 8 baby hoods, 3 rompers, 5 head shawls, 3 women's underskirts, 4 women's shirts, 5 pairs mittens, 10 handkerchiefs for men, 18 tablets, 16 yards dress goods, 3 men's shirts, 2 pairs men's socks, 8 pairs wristlets, 6 pairs knee pants, 3 boys' shirts, 3 boys' waists, 2 union suits, 7 spools thread, 3 dozen safety-pins, 1 paper pins, 2 dozen buttons, 6 handkerchiefs, 2 dozen pencils, 1 large comfort.

(Ditto to Birney)

Blankets, 5 children's shirts, 3 rompers, 1 little quilt, 8 hoods, 3 girls' dresses, 3 men's shirts, 2 pairs socks, 5 pairs knee pants for boys, 3 shirts for boys, 3 waists for boys, 3 union suits for boys, 2 dozen safety-pins, 1 stick pin, 5 women's hoods, 3 women's petticoats, 2 women's undershirts, 5 pairs ladies' mittens, 2 dozen buttons, 2 dozen pencils, 10 handkerchiefs for men, handkerchiefs for children, 3 pieces dry goods, 3 children's dresses.

Hillsboro Mennonite Sewing society, senior, to India.—19 cholies, 1 skirt.

Johannestal church, near Hillsboro, to India.—51 cholies, 8 comfort covers, 70 leper jackets.

(Ditto to Los Angeles)

Sheets and pillow cases.

(Ditto to Hutchinson)

Blankets and Christmas cookies.

Brudertal church, Hillsboro, to India.—59 cholies, 1 girl's dress, 8 rompers, 1 sack dried apples, 22 pairs drawers for girls, 8 girls' jackets, 8 women's skirts, 17 baby dresses, 15 blouses for girls, 48 girls' dresses, 18 dolls.

Hanston, Kas., Einsiedel church, to Hutchinson.—4 girls' hoods, 6 children's hoods, 1 baby hood, 3 pairs socks, 6 pairs stockings for children, 3 pairs baby's stockings, 9 pairs underwear for children, 1 gingham dress, 1 outing flannel dress.

(Ditto to Birney)

11 dresses for women, 12 underskirts for women, 1 apron, 2 shawls, 6 children's dresses, 6 children's underskirts, 6 children's nighties, 4 girls' dresses, 4 comforts, 3 little quilts, 1 pair wristlets.

Sued-Alexanderwohl Sewing society, to Tuba.—4 large girls' dresses, 9 small girls' dresses, 10 baby dresses, 2 girl's petticoats, 2 women's skirts, 3 women's waists, 2 baby hoods, 8 men's shirts, 4 boys' shirts, 25 handkerchiefs, 1 pair woolen baby's stockings, 14 pairs socks, 2 dozen spools thread, 4 comforts, 15 tablets, 25 pencils, 5 dolls.

(Ditto to Hotevilla, Ariz.)

12 girls' dresses, 3 girls' petticoats, 10 children's dresses, 2 ladies' skirts, 2 ladies' waists, 3 baby hoods, 8 men's shirts, 4 boys' shirts, 13 small handkerchiefs, 12 large handkerchiefs, 1 pair wool stockings, 14 pairs socks, 2 dozen spools thread, 5 comforts, 5 dolls, 15 tablets, 24 pencils, 2 scissors.

(Ditto to Miss Elizabeth Schmidt)

7 tablets, 12 handkerchiefs, 1 pair scissors, 1 comfort.

(Ditto to Los Angeles)

2 pillows.

Garden township, Kans., to Oraibi.—8 comforts, 19 children's dresses, 17 aprons, 8 women's petticoats, 1 pair women's shoes, 1 pair socks, 220 post cards, 7 head shawls, 4 bundles pictures, 2 charts, 48 balls, a bundle of used clothes.

Hillsboro, Young Women's society, to India. — 24 dresses, 3 women's skirts, 1 doll, 1 cover, 1 box buttons, 19 cholies.

Hoffnungsau church, near Moundridge., to India.—10 women's jackets, 18 children's dresses, 12 baby dresses, 2 heavy comforts, 9 women's skirts, 19 dresses for girls, 21 baby dresses, 3 boys' shirts, 15 rompers, 12 mufflers, 2 kimonas, 7 underskirts for children, 4 underskirts for babies.

Mrs. S. P. Krehbiel and daughters and Anna A. Goering, Moundridge, Kans., to China.—1 sack of dried apples, 1 ladies' dress.

To India.

1 pair shoes and stockings, 36 children's dresses, 3 girls' dresses, 1 girl's underskirt, 1 baby hood, 1 pair baby shoes and stockings, 1 baby shirt.

Mrs. Helene Harder, Whitewater, Kans., to Hutchinson.—1 box dresses, etc.

Mrs. Marie Thiesen, Whitewater, Kans., to Hutchinson.—1 box dresses, etc.

Arlington church, Kans., to Hotevilla.—1 box of cut patches.

(Ditto, to Busby).

1 quilt.

(Ditto, to Los Angeles).

2 quilts.

Bethel College Sewing society and Sukhwara society, to India. — 29 boys' coats and 24 girls' dresses.

1 large box patches to Hotevilla.

1 box used clothes, to Hutchinson.

Lehigh, Kans., to Altoona. — 22 children's dresses, 5 girls' dresses, 6 women's skirts, 6 women's waists, 7 men's shirts, 3 women's aprons, 1 child's apron, 3 boys' vests, 2 head shawls, 7 children's caps, 2 boys' sweaters, 8 boys' overalls, 3 quilts.

Moundridge, (Garden Sewing soc.), to India.—4 nightgowns, 6 night shirts, 1 dress shirt, 6 pairs stockings, 1 center piece, 1 doily, 1 child's dress, 1 breakfast cap, 2 kimonas, 2 aluminum cooking utensils, 1 waist, dried corn.

Mrs. A. A. Penner, Mt. Lake, Minn., to India.—3 ties and tie racks, 3 toilet sets, 5 handbags, 2 combs, 1 comb and brush set, 6 sets cuff buttons, 2 cards beauty pins and 5 brooches, 4 potato baskets.

Beatrice, Nebr., to Los Angeles.—2 pair pillows, 2 quilts, personal presents.

(Ditto, to India).

55 white cotton shirts, 2 men's shirts, 9 dolls, 41 children's dresses, 9 pencils, 6 tablets, 18 marbles, 14 toys, 4 crayons, 6 erasers, 4 children's games, 8 pillow slips, handkerchiefs, 2 pieces soap, 8 small cans sausages, 1 pair slippers, 1 towel, 1 apron, 1 corset.

Munich, N. D., to Lame Deer.—3 undershirts, 10 men's shirts, 10 boys' blouses, 10 children's caps, 10 women's underskirts, 26 hoods, 8 girls' dresses, 7 underskirts, 10 pairs hose, 5 boys' jumper suits, 6 baby blankets, 3 comforts.

Dalton, Ohio., to Oraibi.—1 box clothes and quilts, amounting to about $50.

Pandora, Ohio, to India.—1 blanket, 23 shirts, 8 yards calico, 8 small girl's dresses, 25 aprons, 3 dressing sacks, 3 skirts, 12 overalls, 2 baby dresses, 1 underskirt, 1 handkerchief.

Pandora, Ohio, to Lame Deer. — 10 outing shirts, 3 comforts, 7 romper suits, 12 underskirts, 8 dresses, 8 petticoats, 5 dressing sacks, 17 head covers, 15 hoods, 3 chemise.

Pratum, Oreg., to Birney.—8 woolen hoods, 8 pair woolen mittens, 8 pair woolen wristlets, 4 comforts, 1 double blanket, 15 head shawls, 13 shirts, 13 underskirts, 13 children's dresses, 8 yards gingham, 2 pair socks, about 70 lbs. dried fruit and navy beans.

Zionsville, Pa., Upper Milford Sewing society, to Altoona.—1 box clothing.

Deep Run Sewing society, Pa., to India.—7 leper jackets, 12 children's dresses, 3 men's shirts.

Bally, Pa.—32 quilts, 53 aprons.

Deep Run Sewing society, to Altoona.—11 underskirts, 37 dresses, 2 boys' suits, 6 shirts, 1 pair undergarments, 4 lbs. crackers, 1 shirtwaist.

Cordell, Okla., to Altoona.—5 comforts, 10 girls' dresses, 6 children's dresses, 3 boys' blouses, 4 girls' aprons, 17 petticoats, 2 small pair drawers, 1 ladies' cap, 1 heavy underskirt, 6 shirts for boys.

Deer Creek, Okla., to Lame Deer.—2 quilts, 2 comforts, 4 baby dresses, 1 baby comfort, 4 baby shirts, 12 girls' dresses, 12 girls' skirts, 4 ladies' skirts, 2 pair wool socks, 20 lbs. dried fruit.

(Ditto, to Bethel Hospital).

Bandages, 1 case eggs.

(Ditto, to Hutchinson).

1 case eggs.

Korn, Okla., to India.—36 dresses.

Mennoville church, near Elreno, Okla., to India.—9 children's dresses, 12 dolls, 27 balls.

Sichar church, Cordell, Okla., to Hutchinson.—4 quilts, 2 boys' waists, 4 boys' shirts, 13 children's dresses, 11 girls' dresses, 6 pillow cases, 2 sheets, 1 baby cap.

Ebenezer church, near Gotebo, Okla.—4 quilts to Altoona.

Herold church, Bessie, Okla., to Hutchinson.—7 boys' waists, 6 girls' dresses, 6 sleeve aprons, 4 boys' shirts, 4 boys' rompers.

Neuhoffnungsfeld church, Ringwood, Okla., to Tuba.—2 pairs stockings, 4 handkerchiefs, 4 shirts, 8 women's skirts, 7 women's waists, 7 girls' dresses, 10 aprons, 3 comforts, 12 spools of thread, 30 children's dresses, 5 baby quilts.

Tologa, Okla., to India.—5 mattress covers, 4 aprons, 3 rompers, 2 leper jackets, 5 skirts for girls, 4 small pillows and pillow slips, 4 large boys' coats.

Watova, Okla., to India.—5 underdresses for babies, 40 baby dresses, 21 little girls' aprons, 16 women's waists, 14 women's skirts, 19 children's dresses, 4 pairs pillow cases, 2 kimonas, 8 pairs bloomers, 9 women's dresses, 10 shirts for men, 13 leper jackets, 1 quilt.

Freeman, S. D., to Lame Deer.—15 underskirts, 4 comforts, 27 shawls, 10 men's shirts, 5 baby shirts, 6 baby quilts, 5 baby underskirts, 5 baby dresses, 6 women's shirts, 23 children's dresses, 13 children's underskirts, 7 pairs rompers.

Halstead Sewing society, to Hutchinson.—2 blankets, 4 comforts, 12 suits underwear, 12 dresses, 3 boys' suits, 9 pairs stockings, 17 balls, 5 caps, 2 skirts, 9 dolls, 2 pairs mittens, 14 handkerchiefs, 2 pencils, 2 toy rabbits, 2 petticoats, 1 apron, waist and bloomers, 1 ribbon, 2 books, 1 pair shoes.

Second-hand clothing: 3 men's coats, 1 vest, 7 pairs pants, 3 dresses, 4 pairs shoes, 1 skirt, 3 ladies' coats, 1 jacket, 2 waists, 3 boys' jackets, 3 caps, 4 sweaters, 1 gown, 2 boys' suits, 3 pairs stockings, 1 baby coat, 1 pair drawers, 1 petticoat.

Meade, Kans., to Busby.—2 comforts, 1 girls' shirt, 13 girls' dresses, 5 girls' underskirts, 4 boys' union suits, 4 hoods, 4 women's shirts, 1 woman's underskirt, 2 head shawls, 4 rompers, 5 waists for girls, 2 pairs drawers for girls, 1 pair bootees.

Beatrice, Nebr., to Busby.—11 dolls, 7 balls, 1 top, 2 boxes crayons, 2 toy watches, 1 toy mirror, 1 box marbles, 1 picture book, 2 tablets and pencils, 6 yards dress goods, 1 hood, 3 half-blankets, 7 girls' underskirts, 11 womens' underskirts, 23 girls' or baby dresses, 24 head shawls, 10 men's shirts, 2 boys' shirts, 1 pair boys' overalls, 3 pairs wool stockings, 5 pairs wristlets, 2 handkerchiefs, 2 packages personal gifts.

Reedley, Cal., to Busby.—2 large comforts, 4 large comforts, 3 waists for boys, 4 pairs pants for boys, 5 pairs rompers, 8 pairs wristlets, 11 scrap books, 6 shirts, 3 petticoats for women, 1 crochet hood, 18 head shawls, 3 small dresses, 8 small petticoats, 2 small shirts, 1 comfort.

Worn articles: 1 sweater, 1 pair

rompers, 2 boys' shirts, 2 pairs hose, 1 pair baby shoes.

Berne, Ind., Junior society, to Busby.—4 baby quilts, 14 balls.

Drake, Sask., to Busby.—31 girls' dresses, 25 babies' shirts, 3 babies' quilts.

Pandora, Ohio, Grace church, to Lame Deer.—10 outing shirts, 3 comforts, 7 romper suits, 12 underskirts, 8 dresses, 8 petticoats, 5 dressing sacks, 17 head covers, 15 hoods, 3 chemise.

(Ditto, to India).

1 blanket, 22 shirts, 8 yards calico, 25 aprons, 8 girls' dresses, 3 dressing sacks, 3 skirts, 12 overalls, 2 baby dresses, 1 underskirt, 1 handkerchief.

Inola, Okla., to Birney.—8 comforts, 1 quilt, 8 women's petticoats, 7 pairs woolen socks, 17 head shawls, 1 piece dress goods, 1 child's cap, 30 children's dresses, 9 children's petticoats, 5 men's shirts, 1 child's shirt, 1 apron.

Aberdeen, Idaho, First Mennonite Church, to Birney.—12 children's dresses, 12 women's petticoats, 6 men's shirts, 12 baby comforts, 7 head shawls, 1 pair wristlets, 18 pairs rompers, 5 children's petticoats.

Schrag, Wash., to Birney.—2 large quilts, 12 baby quilts, 11 men's shirts, 7 women's skirts, 6 boys' shirts, 10 girls' dresses, 3 girls' underskirts, 3 child's dresses, 2 children's underskirts, 6 baby rompers, 6 head shawls, 17 baby hoods, 5 pairs wristlets, 1 coat, 1 infant's shirt.

Lind, Wash., to Birney.—2 small quilts, 1 coat, 1 blanket, 7 calico dresses, 1 baby dress.

Beatrice, Neb., to Birney.—11 women's petticoats, 5 half-blankets, 7 pairs wristlets, 4 pairs stockings, 2 handkerchiefs, 1 piece dress goods, 23 head shawls, 8 mens' shirts, 21 children's dresses, 6 children's petticoats, 1 pair overalls, 1 jacket, 10 dolls, 2 tablets and pencils, 7 balls, 1 toy horse, 1 box crayon, 1 top.

Buhler, Kans., to Birney.—2 comforts, 9 women's petticoats, 17 children's dresses, 21 baby dresses, 6 men's shirts, 3 boys' shirts, 15 rompers, 12 mufflers, 2 kimonas, 7 children's underskirts, 4 baby underskirts.

(The End)

RECEIVED FOR THE GENERAL CONFERENCE TREASURY

Aug. 1917, by the Hoffnungsau cong.	$20.23
Oct. 1917, by Prof. D. H. Richert, treas., returned	10.00
Jan. 1918, Men. cong., Upland, Calif.	20.35
March 1919, Bergtal cong., Pawnee Rock, Kan.	22.25
April 1919, Salems Zions, cong., Marion, S. Dak.	15.00
April 1919, Canton cong., McPherson, Kan.	10.58
May 1919, Mennonite cong., Springfield, Pa.	9.00
May, 1919, Sichar cong., Cordell, Okla.	1.90
May 1919, Albert Liechty, per Rev. S. F. Sprunger, Berne, Ind.	1.00
May, 1919, Halstead cong., Halstead, Kan.	22.25

Gratefully acknowledged,
C. F. CLAASSEN, Treas.

NEWS OF THE WEEK

AUSTRIANS RECEIVE A PART OF PEACE TERMS

Paris, June 2. — The council of four of the peace conference did not meet yesterday but the representatives of the great powers continued their examination of the German counter proposals to the peace terms. The answer of the allied and associated powers will probably be delivered at the end of the present week.

On the peace conference program for today is the presentation of the peace terms to the Austrian delegation at St. Germain. Only the political, territorial and military clauses of the treaty will be communicated to the Austrians, the financial clauses being withheld for later presentation.

Regarding the Adriatic problem La Liberte says, that its solution is being delayed by the opposition of the Jugo-Slavs, not to the agreement reached regarding Fiume but to the terms of the Dalmatian settlement.

German troops in Lettland and Lithuania are reported to have been ordered to withdraw to new lines in the Baltic provinces marked out for them by the allied high command. British and bolshevik Russian warships again have come into battle in the gulf of Finland. Although the bolsheviki had the big battleship Petropavlovsk, a vessel of 23,307 tons in their battle line, they were forced eventually to flee to Kronstadt.

Ignace Jan Paderewski, premier of Poland, has requested President Wilson to form a commission of Americans to proceed to Poland to investigate the reports of Pogroms and other excesses against the Jews in that country.

ANARCHIST PLOT FAILED IN ITS SINISTER PURPOSE

Washington, June 4.—Investigation of the bomb explosions in eight cities which were intended to kill public men has convinced secret service chiefs here that the outrages had a common source and that they probably can be classed as an unsuccessful attempt on the part of a still unknown anarchistic group to resume a campaign of terrorism begun with the May day attempt to deliver a series of infernal machines through the mails out of New York.

Washington police yesterday devoted their efforts to re-assembling fragments of the man who was killed last night at the door of Attorney General Palmer's home while attempting to plant his cargo of explosives. Mr. Palmer himself dismissed the incidents today as an utter failure to terrorize the country and stay the hand of the government, which purpose he ascribed to the authors of the outrages.

Police at New York, Philadelphia, Pittsburgh, Cleveland, Newtonville, Mass., Boston and Paterson, N. J., were engaged in the widespread hunt. Detectives were sent from Washington to the first two named cities in order to connect up operations.

The hat of the Washington bomb planter, purchased in Philadelphia and other details indicate a possibility that the consignment of explosives had been sent out from there. Another connecting link, in view of the authorities, was the similarity of the anarchistic hand bills found near the scene of the explosion in several cities.

Government experts on explosives after surveying the site of the explosion here, and the partly demolished dwellings came to the conclusion that two separate bombs exploded, probably when the man carrying them tripped over a stone step at the entrance.

In both houses of congress members began the preparation of measures providing new and severe penalties for convicted perpetrators of such crimes. References to the outrages were made during debate in both houses.

PLANNING TO CONSOLIDATE THE COUNTRY'S RAILROADS

Washington, June 4.—Director General Hines, outlined to the American short line railroad convention here his plan for a permanent solution of the railroad problem under which the railroads would be consolidated into from twelve to twenty great systems under government regulation sufficiently definite as to attract private capital and affording protection to the weaker roads.

The only alternative to such regulation he declared would be public ownership for under any other plan private management would be doomed to ultimate failure.

The director-general said that under the plan of consolidation each system must be made of some of the strong roads and some of the weaker ones, be of highly competitive character and have government representation on its directorate. A workable basis on which a proper valuation of the railroad properties could be ascertained was essential, Mr. Hines declared adding that excess earnings should be divided between the railroads and the government. Earnings put back in the properties, he asserted, should not form the basis for an increased valuation.

Prompt action by congress in providing for the future of railroads was necessary in Mr. Hines view as the present situation causes the public to suffer.

NAVY SEAPLANE AT END OF LONG OVER SEAS FLIGHT

Plymouth, England, June 2.—The American seaplane NC-4 completed her long flight from the United States, Saturday. She arrived here from Ferrol, Spain, on the last jump of her journey at 2:26 p. m., local time (9:26 a. m., Washington time.)

Keen interest in the event and fine weather succeeded a rainy morning brought out large crowds to greet the arriving Americans, the great wings of whose plane were made out off the harbor at 2:23 o'clock. The NC-4, making a dashing finish, swept quickly landward and three minutes later had settled down on the waters of the harbor to the accompaniment of cheers from the crowds and salvos from all the stream craft within sight, her memorable trans-Atlantic trip ended.

Three British planes that for some time had been tuning up to go to meet the American aircraft, put out to sea when it was learned she was nearing port, and met her about fifty miles from Plymouth. The NC-4 and her escort circled the harbor after they had swept in, making a notable spectacle in the bright sunshine. Before alighting in the sound the NC-4 circled the Hoe and passed over the spot from which the Mayflower sailed.

Lieutenant Hinton, one of the seaplane's pilots, said that with the exception of a leak in the radiator, which caused the landing yesterday, the machine had acted perfectly on the flight from Lisbon.

"The motors could not be in better condition," he added.

The NC-4 left Ferrol at 6:27 o'clock, Greenwich time (2:27 Washington time), and made the distance of approximately 500 miles to this port in six hours and fifty-nine minutes, or at the rate of nearly seventy-two miles an hour.

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SUFFRAGE, PEACE AND WIRE CONTROL ARE BIG ISSUES

Washington, June 2. — The woman suffrage amendment, the peace treaty and legislation for the return of telegraph and telephone lines to private operators, are subjects expected to hold the center of interest during this week in congress. Meantime will continue on the routine appropriation bills and on many collateral subjects that are in the hands of committees.

WILCOX, HOOSIER, WINS BIG RACE

Indianapolis, June 2.—A Hoosier drive winner with a Hoosier mechanician, in a car owned by a Hoosier firm on a Hoosier track—that's the record all Hoosiers are proud of today, the result of the thrilling achievements of Howard Wilcox in his Peugeot, owned by the speedway management, in the Liberty sweepstakes race. Wilcox caught the winning flag, incidentally the $20,000 purse and special trophies, after a race, termed by experts as the most grilling in the history of the course.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, JUNE 12, 1919. No. 24.

ORDINATION

On June 22, 1919, Brother S. J. Goering and wife will be ordained as missionaries for China in the church 4 miles west of Moundridge, Kansas. If possible, a farewell service will, at the same time and place, be held for Browns and Voths. All friends are cordially invited. We ask for the prayers of all friends of the mission work.

J. W. KLIEWER.

IN MENNONITE CIRCLES

Prof. Hartzler preached in the Halstead, Kans., church last Sunday.

The First Church, Philadelphia, is preparing to install a new system of lighting.

Bethel college closed a successful year's work last week. A summer term offering various courses, began June 9.

The ladies of the Second Church, Philadelphia, are actively engaged in sewing for relief purposes. A considerable number of garments have already been produced.

A systematic canvass, supported by the young people's organizations of the Eastern district conference, is now in progress. The aim of this canvass is to secure a substantial endowment of the Old Folks' Home at Frederick, Pa.

The committee appointed by General conference to meet the war situation would like to have the names of any members of our conference churches still held as "conscientious objectors," if such there be. Pastors having information covering such cases are requested to communicate with Rev. J. W. Kliewer, Newton, Kansas.

In a recent issue the editor of the "Mennonitische Blätter," reviews the situation of the Mennonite churches in Germany as they now find themselves and the editor suggests some radical changes in organization to meet conditions. Under the armistice, portions of the Mennonite brotherhood are completely cut off from the rest. Communications, however, between the Mennonites in the portions held by the Americans and the North German churches have not been broken.

Rev. P. P. Hilty, secretary of the Emergency Relief commission, resigned as pastor of the Zion church, Donnellson, Iowa, to accept the pastorate of the Bethel church, Fortuna, Mo. He has served the Zion church for fourteen years, and expects to take up work in his new field some time in August.

LETTERS FROM INDIA

Dear Brother:

There has been considerable illness in our mission recently. Bro. Penner received a severe attack of malaria just as the conference closed. He has been unwell for some weeks. Although recovering, he is still bedfast. Dr. Crozier of Bilaspur was called twice.

Our own Bradford became ill, owing to the heat, which was intense during the middle of March. This was followed by an attack of dysentery, vomiting, anoroxia. He gradually grew weaker that his mother left very suddenly for Darjeeling fifteen days ago with him to escape with his life. On the journey thither, he almost died. In the plains, he would not have survived. Last reports are that he is slowly improving.

Teddy Suckau accidently fell on the last day of the conference, and fractured his skull. It was rather serious and very dangerous at first. Dr. Crozier was immediately called. After a number of days of rest, they were able to proceed on to Darjeeling.

Sister Wiens and the twins had fever recently, but latest reports are that they are better.

God has helped in all of this, and we are grateful for his loving hand in time of need.

E. B. STEINER.

My Dear Brother:

Just a few lines. I am just out of bed, have had a three weeks' attack of influenza, so the doctor told us. I am feeling O. K., but I am not strong. If we had not had so many irons in the fire, or had had some workers to take care of all the work, we would have gone to the hills. The work is progressing slowly, slower than it would had we more workers. We are very happy to learn that Miss Jones is coming. We trust and pray that Burkhalters may also receive permission to come, and if possible a doctor and two or three more families. Bro. Wiens had the privilege of baptizing a large number of people, recently. The work in Sukhri is growing. We hope to baptize a caste woman in two weeks from last Sunday, i. e., on the 11th of May.

With kind greetings to you and yours, from Mrs. Penner and me, I am,

Yours fraternally,

P. A. PENNER.

THANKSGIVING AND PRAYER FOR LOS ANGELES

168 S. Ave., 19.
Los Angeles Cal.,
May 27, 1919.

With thankful and rejoicing heart, I am privileged to sit down and write these few lines to our mission friends and readers of the Mennonite, for it has proven itself again that the Lord answers prayers. Your and our prayers have been answered in various ways.

Our Sunday school has grown the first part of this year in enrollment, in a better regular attendance, and also in a spiritual way. During the first quarter, our enrollment was 129 and the average attendance 95. In spite of various hindrances, these figures so far have been kept up during the second quarter.

But summer and school vacation are coming, which usually are quite a drawback to our Sunday school. Pray therefore, with us that we may keep many of our Sunday school scholars and that those that will not and those that cannot stay will be replaced by new ones. Furthermore, that we may be able to keep in touch with those that leave, especially to pray for them.

We are moved to special thanksgiving for the success of the work of the Holy Spirit on the hearts of a number of children recently, to follow Jesus. Of at least 10, we know quite definitely that they took the step sincerely. Help us to bear on prayerful hearts these young and tender plants and pray also that we might receive wisdom from on high to lead them on in the knowledge of Jesus Christ.

In a similar way, the Lord is blessing us in all the other phases of the work. Your prayers dearly beloved are a great factor in the obtaining of these blessings.

May I come to you now with a request which has been already mentioned, at least in the Bundersbote, by dear sister, Mrs. P. W. Penner. We have experienced that mission friends like to make their gifts for special purposes. Here is another good opportunity to do that: Through the liberal gifts of mission friends in the past, we have been able to improve and make more attractive our mission compound considerably. But the old fence around the place we have been able only to repair and patch up, which can hardly be done anymore and besides is not at all attractive. Who will be therefore the first one to donate a goodly sum for the purpose of making a new fence? Or who is willing to undertake it alone to furnish finances for a new fence? That a fence at all is necessary would take too much space and time to explain in an article of this nature. But I am ready to answer any questions along this line. May the Lord bless all donors, mission friends and readers of the Mennonite.

May we, His children, remain true to our heavenly Father and work with zeal, since the return of our Lord draweth nigh.

For the cause of Christ and His kingdom.

ANNA AND H. D. VOTH.

REPORT

Of the Board of Directors to the Fifteenth Annual Meeting of the Bethel Deaconess Home and Hospital Society, Held on May 13, 1919, for the Year 1918.

"Bless the Lord, O my soul; and forget not His benefits!" With this attitude of heart and mind, we desire to submit to our worthy society the report of the work done in our institution, during the past year. We have indeed received much good from the Lord and feel ourselves obliged to thank Him with heart, mind and soul. It was oftentimes hard to remain in the necessary concentration and tranquility of mind and soul because of the war and the consequent restlessness and worry. But the Lord through His Word and Spirit graciously helped that the spiritual care of the workers and the patients needed not to be neglected. In fact, many instances of foreign and personal distresses have resulted in strengthening us in the purpose of our work.

During the influenza epidemic the duties of our sisters were much increased and at times they had almost more than they could manage, and in addition to that for longer or shorter intervals, the majority of the sisters were taken with the disease, and that meant twice and sometimes three times the usual amount of work for the remaining sisters. But the Lord gave strength and grace that in spite of the temporary fatigue, which oftentimes bordered on exhaustion, none of the sisters fell victim to the disease or overburden of work which was caused by the increased duties. For this wonderful keeping when so many succumbed to the disease we feel especially indebted to God. In the beginning of the present year it was necessary for our Sister Superior to undergo a serious operation which proved very successful, and she now is again in good health for which we are all so truly grateful. Thus we have experienced the Lord's help and support, and this experience shall in the future, encourage us to serve Him still more faithfully and if need be to bring greater sacrifices. Looking back upon the mercy and kindness of our heavenly Father during the past year, we feel that we must join in the words of the poet:

"Would but each pulse beat gratitude,
Would but each breath sing hymns of praise!"

Our Association

has at present 349 members with 1349 votes; we can thus report an increase of 28 members and 127 votes for the past year. This unusual increase calls for an explanation: in the past year, we have made an accurate list of all donors since the founding of the association and likewise a list of their respective gifts; thereby it was found that many friends had contributed enough at various times to qualify them as members of the association. Then these received their certificates of membership, to which some had been entitled for some time, but which was not known. Each gift was duly recorded, but each donor did not have his own account in the book. At present each donor has his own account in a so-called "Card Ledger," and we know exactly his standing relative to his being entitled to membership in the association.

The Financial Condition

of the association is satisfactory. Through the gifts of our friends and patrons and the disbursement of the legacy of our friends, Herman Suderman's, we were put in a position to buy the so suitably situated home of the departed friends. We did this because we anticipated that soon we will need more room for our sisters and other helpers. Our friends Suderman's appropriated their legacy to the endowment fund, therefore the general treasury now owes this fund the respective amount. If the dear Lord continues to bless us in the future, through His faithful stewards from far and near which we confidently expect, then our institution together with the sisters and patients shall not suffer want. May the Lord richly reward all contributors!

The Sisterhood

has not increased in numbers, as we would wish, and also not in proportion to the ever-increasing work; but we are also grateful to the Lord for the small increase. We have at present 15 ordained sisters, 11 probationers and 7 mission sisters. Of the ordained sisters, Sister Frieda is Sister Superior; Sister Catherine is directress of the training school; and Sister Dora, her assistant; Sister Clara serves in the office; Sister Hillegonda directs and manages the kitchen; Sister Elfrieda is missionary deaconess, but is at present engaged in parish work in the Berne (Ind.) congregation, while waiting for her permit to go to India; Sister Gertrude is active in school nursing and Sister Anuta serves as visiting nurse. Sister Lydia and Rosa are doing general nursing in the hospital and occasionally in private homes; Sisters Ida, Anna and Martha are stationed at our branch hospital in Mountain Lake, Minn.; Sisters Maria and Marie are at present at home with their widowed mothers. On the first of June we expect to ordain two of the probationers, Sister Amalia as nursing deaconess and Sister Elizabeth as missionary deaconess. Four of the mission sisters belong to the Old Mennonite branch of our church and three to the Mennonite Brethren church. Two sisters have passed the state examination in the past year and are now fully qualified for the nursing service. In all, we have 14 sisters wth the title R. N. We would wish to enjoin upon the members of the association and friends of this work to pray: Lord, send us more workers for this so needy field of the Master's vineyard.

The Theoretical Training

was carried on as usual. Our superintendent instructs in the following branches: history of deaconess work, vocational instruction, spiritual care of the sick, Bible and language studies; the sister superior in nursing ethics; the directress of the training school in theory and practice of the nursing of the sick; the physicians of our staff in the other professional branches. To the latter this meeting should express their appreciation with a resolution of thanks for their efficient instruction and especially for the free medical attention given our sisters in sickness. Preaching services and Bible classes were held regularly; worship was held every second Sunday, and Bible classes every Saturday night. In the latter, Sister Hillegonda's assistance is very much appreciated.

Nursing Report

In the past year there were 774 patients admitted to the hospital, cared for in 11431 nursing days, 102 patients more than in 1917. Of this number, 604 were dismissed cured, 55 improved, 43 not improved and 48 died; of the latter, 12 were admitted in a hopeless condition, 9 died of old age, 10 of influenza and its complications. In spite of the influenza, we have lost only 6 per cent. of our patients through death. On January 1, 1919, there were 24 patients in our institution.

The Ladies' Auxiliary

has, in the past year, again worked hard and faithfully for the institution and it deserves special recognition from the annual meeting; details of the work will be reported by the society itself.

Our Branch Hospital

in Mountain Lake, as the report shows, continues to gain in favor, and its opportunities to serve the sick are increasing. In the course of the past year, we found it necessary to send one more sister there. The friends of the work there resolved at their last annual meeting to collect money for the erection of a new hospital building. The old building then to be used as an Old People's home. The debts of their treasury to ours were paid this spring.

Thus, we have many reasons to be thankful to the Lord for His manifestations of grace towards our work and our services in the year 1918. May He continue to be gracious towards us and grant us evermore the necessary wisdom and love, strength and joy for His work.

Again, we commend the work and all those connected with it, to the prayerful and friendly consideration of the society and all its friends and well-wishers.

THE BOARD OF DIRECTORS

REPORT OF THE SISTERS FROM MOUNTAIN LAKE

By the grace of God and with His assistance, we have again been permitted to finish another year's work in our institution, and we herewith submit to our worthy board of directors, a short report concerning the work which was accomplished in the past year. As in the previous years, we have again this year great reasons to thank and praise our heavenly Father for His protection and safekeeping. It was He who gave us strength to serve the sick and aged and whose love and tender mercy surrounded us in our days of sickness, granted recovery and fitted us again for continued service. As the work has continued to increase each year, we are very grateful for your sending us Sister Martha. She has been with us since the 15th of October of last year, and we highly appreciate her help. Other difficulties came with the increase of the work and it was oftentimes hard to find the necessary help for the kitchen and laundry; but thanks to the assistance of the ladies auxiliary, we were also able to overcome these difficulties. We feel much indebted to the society for their faithful support during the past year. The fact that our only doctor enlisted for military service, which left us without a doctor, and at the same time our having a house full of patients, some of

them seriously ill, and our being dependent upon the doctors from neighboring towns were other difficulties to be met. But the great Physician has not forsaken us and has sent us the necessary help in times of need and has directed it thus that our doctor returned after an absence of only two months. Preaching services were held regularly each month, even at the time when churches were closed and all public services prohibited. We often enjoyed hours of blessing in the small circle of the sick and aged. The work has greatly developed and the present space has proved to be insufficient; together with this need there is also a call for more modern equipments. It was therefore agreed upon at the last annual meeting which was held on the 19th of March of this year to erect a new hospital building and the collection of money for this purpose has already begun. Knowing that this institution is a necessity for the community, creates a willingness to contribute, and it is expected that we soon be able to begin with the new building. To Him be all honor and praise who permitted us to gain confidence and consideration for our work here. May He continue to bless the work. In closing, we solicit the prayers for us and our work.

THE SISTERS.

BEHOLD THY MOTHER

Rev. H. D. Penner.

Behold, thy mother! St. John 19:27.

This is one of the seven momentous words which Christ uttered on the cross. It was spoken to John, His beloved disciple; and the woman that He in His last moments of earthly life, entrusted to him was the mother that gave birth to His physical body, which made it possible for Him to manifest His love and compassion for mankind during His earthly life.—That Christ, in His dying moments, still thought of His mother and made the necessary provision for her care and keeping, is certainly noteworthy.

I am sure that no father worthy of this appellation will feel jealous about the preference bestowed upon mother by celebrating her special merits in such a way. If you sing the praises of your mother to the best of your ability, I can assure you that your father will always join in the chorus to the very best of his ability. He will do as Pastor Fliedner, the founder of modern deaconess work, used to do in his family devotion at night. The family used to sing the well known evening hymn: "Tired I am and go to rest" Muede bin ich, geh' zur Ruh.) The last two lines in the last stanza used to read: "Let the moon stand in the sky, And watch the silent world go by."—Now Father Fliedner in his practical common-sense way had changed these two meaningless lines to read thus: "Let Thine eyes watch with delight Over all of us tonight." In order to make it mean still more for him and his children, the latter were instructed by him to sing these lines twice; for the first time "Let Thine eyes watch with delight Over mother dear tonight;" and the second time with the words "Over all of us tonight."—That was lovely wasn't it? But Mother Fliedner did not remain silent about such an arrangement; she gave the children a hint to sing these lines the second time with the word "father" substituted for "mother." And when the parents had in this admirable way done justice to each other directly, and to their children indirectly but no less effectively, then they sang these two lines a third time: "Let Thine eyes watch with delight Over all of us tonight." An ideal way, indeed, to foster the true Christian family spirit. Under such conditions family life is a foretaste of heaven and bears blessed fruit for time and eternity. Children honoring their mother as they should, will never dishonor their father, who at one time selected that mother for his children.

So sing away on this saint's day
And homage to your mother pay.
No one of us stands in your way,
We'll join your chorus: "Mother's Day."

May God give us grace sufficient to put a crown of honor and devotion on the head of our living mother, or a wreath of gratitude and holy remembrance on the grave of our departed one. It will pay us.

Behold, your mother! The mother that prayed for you, that labored for you, that suffered for you, that lost sleep and appetite for you, that fain would have died for you if necessary, that was, or still is, willing to sacrifice herself for you if you can be benefited by it. You cannot do justice to a real mother in brilliant words or flowery speech—you must simply pay her with your affectionate heart.

A daring story has been told of a young man who loved a girl that hated her lover's mother, and when in his passion he offered her any gift in return for her love, she answered, "Bring me then your mother's bleeding heart." And he in his madness, killed his mother, and plucking out her heart, hurried by night through the streets, carrying it to the cruel girl to whom he had given his soul. But as he went he stumbled and fell, and from the bleeding heart came an anxious voice, "My son, are you hurt?" Not even this demonic act could kill that mother's love; it lived on in the torn heart and was still concerned about her boy whether he got hurt.

Such is mother's love. You cannot afford to forget or ignore it. Open your heart wide and and wider, and receive it and let your whole life pay tribute to it. "Honor thy father and thy mother: that thy days may be long in the land which the Lord thy God giveth thee." God redeems His promises: He blesses every one that honors his parents. A son or daughter that honors the first institution that God created and ordained for our happiness and salvation, i. e. the family, will be blessed with success in all the other institutions established by Him for our welfare: in school, in business, in municipal and social life, in state and church.

Never be ashamed of your mother even if she knows much less of science and history, of language and etiquette, than you. Next to God, you owe to her your present life and the opportunity to acquire the eternal life. For quite a number of you, young ladies, it would be impossible to attend school here and to acquire a higher education if mother were not willing to do all the housework herself. For some of you, young men, it would probably not be possible to be in college if father did not hire extra help or did some extra work himself.

I once heard of a boy whose father was dead, and whose mother worked hard every day in order that he might get an education and go to college. When the day came for him to graduate, he wrote back home for his mother to come. She replied that she couldn't go to see him graduate, for her clothes were old and worn and she had no money to buy new ones. The boy still begged her to come, and at last to please him she went in the best clothes she had. The graduation exercises were held in a fashionable church, and when the names of the prize winners were read, her son received the highest honors. He had taken his mother to the church and had given her one of the best seats in the very center, and then went to join the class on the platform. There were tears in her eyes when her son rose to receive his reward. The president of the college pinned a medal on his coat and expressed his joy at the splendid success which this poor boy from the country had won in his college work. As soon as he had received the medal, he quietly left the platform and went directly to his mother and pinned it on her old, faded black dress. There were tears in his eyes, too, as he bent over and kissed her face. "That's where it belongs," he whispered, and then he went back to his place. Every one was pleased to see how a boy so honored his mother.

This story reminds one of President Garfield, how he took his old mother with him to Washington for his inauguration as president of the United States. He took her up on the high platform, and instead of taking the chair that had been provided for him, he gave it to his mother. Then he delivered his inaugural address, and after he had taken the oath of office, turned and put his arms around his mother and kissed her.

We can, of course, not all win first prizes, nor can all of us become presidents of great nations, but we can all win that greatest and noblest virtue of honoring our mother and our father. No better test of a boy's or a girl's character can be found than the way in which they treat their parents. Whoever does not treat father and mother with due regard and veneration cannot succeed in treating others as he should. And not succeeding in this, his career will spell failure.

One of the most beautiful things we read of in the life of Jesus is that He went down to His home in Nazareth and was subject unto His parents, though they were in spiritual things, by this time, His inferiors. I do not wonder that, when He was suffering on the cross, He forgot about Himself and gave His mother into the care of John, His favorite disciple: "Behold, thy mother!"

We can well understand why Christ rebuked the Pharisees and the Scribes so severely when He noticed how they set aside the fifth commandment in the interest of their own gain and profit. (Read Matt. 15:1-9.) Our parents are God's representatives; dishonoring them is dishonoring God. And we all know that this is a great sin. The logic that St. John applies regarding our love to God in I. John 4:20, must be applied here also. If any

(Continued on page 5.)

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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A VISIT TO CH'ANGYUAN HSIEN, LOCATED IN THE SOUTHWESTERN PART OF OUR FIELD IN CHINA

April 3, 1919.

Today it is over a week that Mrs. Boehr and I came home from a visit to the above named city. We started rather early one morning, riding on the mission's foreign spring wagon, and already early in the evening of the same day we arrived in Ch'angyuan Hsien, having driven close to 50 miles. Never have we seen better roads in China, for they were like pavement, and it was a joy to go across country where we saw the beautiful green wheat fields, promising a rich harvest. It may here be said that about seven to eight months in the year we can figure on average good roads in our field, although not all our roads are like those on which we traveled to the southwestern part of our field; so you see how valuable the autos will be to us, and to the work, when once we can have them here. From reports we already know that our home friends have liberally contributed to mission autos, and the prospects are such that we will soon have them. We thank you in advance for the autos.

The early spring is the season of markets, for it is the time of the year when not much can be done in the fields, and people easily gather in large numbers in the market places of the various communities. Of these market places our field has a few hundred —they are of the larger centrally located villages—, and of course the cities are suitable for the largest markets. Ch'angyuan Hsien, the city to which we went, was having its largest market of the year, also the biggest display of heathen theatres, for there were at least five open-air theatres in action during the four market days; and an immense concourse of people had come together from far and wide to see the theatres and to purchase things. On our way home from that part of our field we met with a market in one of the villages a distance from Ch'angyuan Hsien but this was already after the market in the above mentioned city.

On our way to the city, we met with many Chinese taking cloth to one of the country market places; and there must have been scores of them who carried in a cloth wrapper a roll of white cotton cloth, the result of a month's or more labor of a woman, preparing the cotton, spinning and weaving the thread into cloth on their very ordinary primitive household machinery. This is the time of the year when one sees daily many a person carrying home from the city a bundle of seeded cotton, for the women folks at home to work into cloth; an industrious woman can make about 15 yards of cotton cloth in 20 days, and thus makes a profit of about half, or one fourth of a man's wages. These people make all their own cloth for average use, but buy the finer cloths in the city, where there are of the various foreign cloths. We were told that some days ago the Shansi Province merchants had sent representatives to Kaichow with $200,000 for the purpose of buying up the white cotton cloth of the community and they purchased $3,000.00 worth daily for some days; so you can imagine that these people make much cloth in their mean little mud huts.

This on the side, but we know that it will be of interest to you. We had never before been to Ch'angyuan Hsien, and hence did not know exactly the accommodations for foreigners — even though Mr. Brown had told us that two small buildings had been erected there; i. e., a temporary chapel, and dwelling house for the station evangelist, who lives there now for a little more than a year. We put up in the chapel, in which we also held services with our workers, and on the Sunday that we were there some 50 of the neighbors, and former inquirers, met with us for the Sunday morning service. In all, we were four days in Ch'angyuan Hsien. Half of our men workers, and one of the women workers, had come to be with us in the four days' campaign.

Already upon our arrival, we received a voluminous welcome by a large crowd of curious onlookers, and during all the days we were there we could hardly venture out of the house but that there crowded about us large numbers of men, women, and children. We arranged a platform in the spacious mission compound, and just opened the front door, and in a few minutes we had a vast audience to whom we could present the claims of the Gospel. Our Chinese co-workers generally did the preaching, and we felt that it was an inspiration for them to work together with us, and they enthusiastically spoke forth the message from large Bible pictures, or from the printed page. So many workers being there at one time, there was ample opportunity for them to have long conversations with a number of people about the things of the Christian's Gospel. Twice a day, we had such mass meetings, each lasting about two hours, or longer. Many men and women also bought Gospels, or other Christian literature, so that in all, we sold about 500 pieces of Christian literature, to the amount of one month's salary of a colporteur; all the workers, and we, had completely sold out, and most likely we would have sold more had we had the literature. On that Saturday late in the afternoon the men and I went to a suitable place on the street to preach the Gospel, and large crowds listened to the messages, and they bought the literature so rapidly that we could hardly accommodate them, until we had none left.

While walking through the streets of the city, we met one of the "head-splitters," not in action but walking about half-naked, with bloody head and body. Of these, Dr. C. E. Scott of our neighbor province Shantung says in the November number of "Men and Missions," of 1918: "They are one of the most debased of all the beggar guilds, who appear, at least, to cut their heads, by pounding the blade of a big knife, (using a stone), into the head; screaming and groaning as the blood streams out into their palms; smearing it all over their heads, faces, and almost naked bodies; then rushing as horrible, bloodied apparitions — veritable screeching demons—into the midst of a gang of gamblers, breaking up their gambling until sufficient money is given them. These men are lost to all self-respect or sense of decency.

However, the crowds were not the only criterion by which to judge that the people were hungry for the Gospel, for many of them undoubtedly had never before seen a foreigner, much less a foreign lady and so were very curious—we were beset on all sides when Mrs. Boehr and I walked through the streets, and I had to push the people away from us so that they would not crowd us too much—; but we met with a number of individuals who were truly anxious to get a better understanding of the Christian teaching, and many begged us to stay at least a week longer, and soon have a missionary couple come to live and work there. An old lady, a Mrs. Lu, was so exulted to meet the missionaries, for she had been to a mission hospital where she had received a hunger for the Word of life. We went to her home, and found that she had no idols anymore, and had read and reread the three pages of catechism, which she had bought at the hospital, until the paper was worn to pieces; and a few Christian songs given her by a missionary, she had carefully stuck on the wall. This woman said: "What shall I do, for there is no one who leads me on in this teaching, and nobody understands the Gospel so he can instruct me, who knows so little?" From what we saw in the courtyard we knew that this woman did not yet have a right appreciation of the Gospel, for there were four women sitting and gambling, and she did not seem to see any wrong in it; and a big brass smoking pipe stood on the table. It is not a family; there is a grandson's wife, and her two boys and two girls, with the old lady, and as is the exception, the girls attend school. Husband, son and grandson are dead, and only a Chinese widow can know what that means, for then, she is without support against evil men who gradually relieve her of all her property.

The visit to Ch'angyuan Hsien was indeed an inspiration to us and our Chinese co-workers. It gave us a good opportunity to think again more seriously of what Jesus meant when "He was moved with compassion," for the multitude, for we felt moved when we saw such a concourse of people without messengers of the King. And moved how? Moved to feel our responsibility of evangelizing the masses, and this feeling of responsibility, without being able to do as much as one feels should be done, weighs heavier upon the missionary than all the work he does. One is further moved to feel that such sad condition of the multitude should not be of long standing anymore, but that forces, both foreign and Chinese, should soon be ready to occupy the field for

Christ. And moreover, one is moved to think that the evangelization of these people would be speedier if every individual Christian concerned himself enough for those who are not so favored as he is. Shall we not act so that we can soon expect the evangelization of China's millions? Also let us pray that the fresh feeling of responsibility, which our Chinese co-workers gained during the campaign, may find a hearty response in them. If once the Christians feel the responsibility to communicate the Gospel, which has saved them, the evangelization of China will soon be an accomplished fact.

Your co-laborers in Christ,
P. J. AND JENNIE BOEHR.

BEHOLD THY MOTHER

(Continued from page 3)

one says he honors God, but does not honor his father and mother, he is a liar: for he that honoreth not his father and mother whom he hath seen, cannot honor God whom he hath not seen.

To honor our parents means to love them, to obey them, to show them our gratitude in words and deeds. And this is not grievous, no indeed; this is perfectly natural for every one that is true to his godly nature. So let us on this special day in a special way be reminded of our sacred duty toward our mother. Let us thank God for the family, this nursery of love and joy, of service and sacrifice. And let us show our gratitude toward mother today by telling her in person or by mail that we love her because she loves us. It will do her good. —He was only a mite of a boy, dirty and ragged, but he had stopped for a little while in one of the city's free playgrounds to watch a game of ball between boys of his own and a rival neighborhood. The little fellow attracted the attention of a group of visitors, and one of them gave him a luscious golden pear. His eyes sparkled; but the eyes were the only thanks as he looked back to see whence the gift had come, and then turned his face away, too shy or astonished to speak. But from that time on his attention was divided between the game and his new treasure. He patted the pear; he looked at it; and at last, as if to assure himself that it was as delicious as it appeared, he lifted it to his lips and cautiously bit a tiny piece near the stem. Then, with a long sigh of satisfaction and assurance, he tucked the prize safely inside his dirty little blouse. "Why don't you eat it, Tony?" demanded a watchful acquaintance. "Eat it? All meself? Ain't I savin' it for me mother?" The tone, with its mingling of resentment and loyalty, made further speech unnecessary.

So save your "luscious pear," your holiest feelings, your sweetest smiles, your kindest words, your brightest faces, your noblest deeds for your own dear mother while she is still with you here on earth, and if she has passed on before you to her heavenly home above, honor her memory by striving to follow her. Wherever you are, make the atmosphere about you home-like by heeding this momentous word of your dying Savior: "Behold, thy mother!"

WORLD WIDE SUNDAY SCHOOL NEWS

Henry John Heinz, World Sunday School Leader.

On May 14th, Henry J. Heinz, chairman of the executive committee of the World's Sunday School association, died at his beautiful home at Green Lawn, East Liberty, Pittsburgh, Pa. The executive committee was holding its annual meeting at the New York headquarters when the news of Mr. Heinz's death arrived. Mr. John Wanamaker had just announced that the last word from his long-time friend had been reassuring. When the news came Mr. Wanamaker bowed his head, the tears streamed down his face, and he said, "A great man has gone."

Concerning that executive meeting Mr. Heinz had written only a few days before that he would be present and stay "until the last cat was hung." That humorous reference described Mr. Heinz's idea of faithfulness to his Sunday school trust. Into that business for God he put the same keen foresight, sagacity, wholehearted application and enthusiasm that had made his name famous the world around in a commercial way.

His genius in leadership made him grasp quickly the strategy of world-winning through the Sunday school and led him to extend the organization to every part of the earth.

It was inevitable that a man of Mr. Heinz's vision should expand his Sunday school interests beyond his country, state and nation to the great world field, and the floral pieces at the funeral service, from these four fields of his Sunday school efforts, expressed in carnations these widening horizons of his work, "Beginning at home," "Our President," "He also served the homeland," "The world was his field."

His world interest began at the Toronto International convention in 1905 when he stepped to the front of the platform, earnestly pleaded that the field of Sunday school organization might be extended to Japan and offered $1,000 toward the work there. As a result, Japan was organized, then the Philippines, China and Korea, then South America and the Moslem field. The world's committee at Rome passed resolutions at Mr. Heinz' suggestion recommending a Sunday school world visitation by Sunday school leaders. This dream was realized in the commission to the Orient of which Mr. Heinz was chairman, and the Sunday school message of America was carried around the world to the Zurich convention in July 1913. It was at that convention that Mr. Heinz' great Sunday school services were recognized in his election as chairman of the World's Sunday School association executive committee, and as a result of his fine kingdom strategy strong Japanese leaders including Count Okuma, Baron Shibusawa and Baron Sakatani invited the World's committee to Tokyo.

Just a few days before Mr. Heinz died, committees had been in session planning to make the Tokyo convention the world's greatest Sunday school event. Those plans will go forward exactly as Mr. Heinz had planned.

Thirty-five million in the world's Sunday school membership will be saddened by the news of the going of their friend and leader, but his unquenchable spirit of progress will animate the work and the workers, and that spirit will be "marching on" in company with that of George W. Bailey, E. K. Warren and others. They will constitute that upper house whose councils will be remembered and whose passion for the Sunday school cause will be caught up by new leaders who compose the lower house, until His kingdom shall have come.

From boyhood days, Mr. Heinz was identified with the Sunday school. In Sharpsburg, Pa., he was in turn scholar, teacher, and superintendent. He was later elected honorary superintendent of that school for life. It had been his habit for a number of years to visit one or more Sunday schools, wherever he happened to be, each Sunday. On Sunday, May 4th, the last Sunday he was able to be out of the house, and only ten days before he died, he made a visit to his old school at Grace Methodist protestant church, Sharpsburg. In 1893 he was made a director of Allegheny Co. Sabbath School association, and five years later was elected president. In 1897 the Pennsylvania state association elected him a director. Subsequently, he was made chairman and in 1906 succeeded Hon. John Wanamaker as President of that association. He was re-elected to that office in December last. In 1902, the international association made him a director and in 1918 he was elected a vice-president. Since 1904 Mr. Heinz has been a member of the World's Sunday School association executive committee and at the Zurich convention, in 1913, he was elected to the chairmanship.

Lord, come upon Thy people,
And give us eyes to see.
Oh, send us a revival!
Begin it Lord in me!
Send Holy Ghost conviction,
Upon us all today,
And let us all ask Jesus
To teach us how to pray.

THE C. E. TOPIC

June 29.

What Does Loyalty to Our Church and Our Country Call For? Matt. 22:15-22.

Perhaps more than ever in the history of our country has so much been made of loyalty as in the two years just passed. There was great reason for it. The country was in danger within and without. It was a time when the lives of thousands of men were at stake and the very existence of our nation in danger. Disloyalty struck a blow at our nation, our institutions, our liberties, our homes and our lives. No wonder that there was a keen sentiment everywhere on the matter of loyalty. A traitor discovered has usually done all the damage he can do, but a traitor undiscovered is capable of striking unseen blows in the dark.

It is important that every citizen should be a loyal one to the full extent of his ability. We have the protection of our laws, a share in the prosperity of our country and a part in its liberties. Its principles are our principles. We can only be happy and fully realize the extent of our ideals under our country's flag. Men who get all that the country has to give and give nothing in return, not even their love and respect, are not worthy of the name of citizens. Now, that the war is over and the dangers incident to it are passed, it should be the aim of every good citizen to make this country a better, a safer and

a happier one than ever before. Poverty should be made impossible. The gulf between the employee and the employer should be made narrower, or removed altogether if such a thing can possibly be done. The dangers to health, morals and the curse of ignorance should be made impossible. Our courts should be places where real justice can be obtained and the men who occupy the places of leadership and influence should be men of character and worth. It is possible for loyal citizens to make all these things so. Indeed, if good citizens do not have these things on their hearts and regulate them with their votes, there is a grave possibility that they are not really loyal.

We see some things changing for the better. The curse of the rum-power will soon disappear, and, while there is still strength enough in it to fight bitterly for its existence, we are reasonably certain of having a saloonless nation very soon. Loyal citizens will see to it that it remains so. The injustice that gave woman an inferior place in public affairs is disappearing too. The influence of wives and mothers is bound to make itself felt. The loyalty that made home a safe and holy place will help to give us a better democracy and a safer world in which to live.

We have gone past the time when fire-crackers, noisy orations and all that sort of blabber and boasting that only appeals to the shallow mind is all there is to patriotism. The time is now here when loyalty of the kind that feels deeply and acts righteously is the only thing that really does count.

To the Christian the word loyalty means more than simply good citizenship. With him it is not only the material good of the nation that calls for the best there is in him, he must think of his country in its relation to God. We call this a Christian nation. Why not make it so in fact? The name of God is not mentioned in our constitution. Should there not soon be another amendment added making God, Jehovah our King? Our Christian institutions are the best asset of our nation. Should we not be more zealous for the Christian Sabbath, the open Bible and the school where religion is taught as an important subject? Christians will always do the Christly thing. A nation of Christians will solve the problems of war, immorality, dishonesty, poverty and crime as Christ would have them solved . If we as Christians count at all, we should insist that public offices be filled by Christian men and women.

THE S. S. LESSON

June 29.

Review.

Golden Text.—I will praise thee, O Lord my God, with my whole heart. Psa. 86:12.

Lesson I. God, our Father. Our heavenly Father demands our undivided loyalty. Divided service is no service to God. He relieves us from anxiety by providing for our bodily needs, as He does for His other creatures. No life is so pleasing as that life which seeks to do the will of the Father and does not give itself over to concern about unimportant things. If the lilies, the birds and the grass are amply provided for, He certainly will care well for us all.

Lesson II. Christ our Savior. Three important facts stand out in this lesson: Jesus wins men to Himself, He commands us to win other men to Him and He is the Son of God. When we recognize His divinity, we cannot help but give ourselves to Him and lead others to know Him.

Lesson III. Our risen Lord. It is of greatest importance to us to have a crucified Savior whose blood washes away sin, but it is equally important to know that we have a living, not a dead Savior who broke the bonds of death, who assured immortality, who ever liveth as our advocate. The resurrection assures us of life after death, of knowing each other in the hereafter and, if we will, of being "forever with the Lord."

Lesson IV. The Holy Spirit our Helper. Pentecost was the most wonderful of miracles. It was the proof of the wonderful manifestation of God. It symbolized the power and consuming energy of the Gospel. It was the most astonishing sight the multitude at Jerusalem saw. Those converted carried the message which they heard in their own language home with them. Peter gave a clear explanation of the wonder. It was the fulfilling of the time mentioned by the prophets when the Spirit of God should come upon men.

Lesson V. Man made in the image of God. Man is the crowning glory of creation. He partakes of the divine nature. God provided all things needful for man's comfort. The first Adam fell, but in the second Adam, man finds restoration.

Lesson VI. Sin and its consequences. Temptation is a certainty. The temptor did not spare our first parents, he did not spare the Son of God, and he will not spare us. The sin lies, not in being tempted, but in yielding to temptation. The serpent, the most attractive creature, was the instrument of temptation. Dangerous temptations always come in attractive form. The sin was disobedience. All forms of disobedience to God are sinful and dangerous. Sin unfitted Adam and Eve for association with God. God cannot look with the least degree of favor upon the bearer of sin. Sins will always be discovered.

Lesson VII. The grace of God. Grace is God's favor to the undeserving. He bestows it because He is merciful. Every saved soul must say: "By the grace of God I am what I am." The grace of God has appeared bringing salvation. All who want to be saved may profit by that grace.

Lesson VIII. Repentance. Here we have the story of Jonah and his mission to Nineveh. Jonah was at first unwilling to go, but we see in him the fruitlessness of opposing the will of God. The people of Nineveh responded to preaching. Preaching still remains the most powerful instrument to bring the world to repentance. They repented and were saved. Without repentance there can be no salvation.

Lesson IX. Faith. This is a selection from the wonderful classic on faith, the eleventh chapter of Hebrews. The lesson defines faith, then illustrates it by the example of a number of Old Testament heroes of the faith. The Christian's duty is two-fold. He must know and say what faith is, then after having an understanding of faith, he must illustrate it in his life.

Lesson X. Obedience. Obedience shows itself in fruits. A disobedient life cannot bring forth the fruits of obedience. Other good works will not take the place of obedience. The obedient one builds sure and safe. Troubles, trials and storms cannot injure him. The disobedient person falls because he does not rest on the sure foundation, Jesus Christ.

Lesson XI. Prayer. We should persist in prayer. If sinful men respond to persistence, God surely will also respond. Prayer is the plea of the humble soul to God. Pride has no place in it. It should include confession and a plea for mercy. God is faithful to forgive if we confess and He will not turn a deaf ear to the cry for mercy.

Lesson XII. Love. Another Bible classic is the 13th of 1st Corinthians. Love is the greatest thing in the world. It is greater than eloquence, than prophecy, than charity, than martyrdom. It is lowly, it is enduring it is perfection. It is greater, even, than faith and hope, because it is Godly.

DEATH

Died.—May 16th, at Reedley, Cal., Joseph A. Harder at the age of 17 years, 5 months and 10 days. Funeral services were held on May 19th, at which Bro. Wm. Neufeld spoke in German and Bro. H. J. Krehbiel in English, words of comfort and admonition.

Joseph was a very pious young man. He will be greatly missed and his memory will be a blessing.

CONTRIBUTIONS

RECEIPTS OF THE EMERGENCY RELIEF COMMISSIONS FOR MAY

For Reconstruction:

Anonymous from Berne, Ind., S. F. Sprunger, $50.00; West Swamp Congr., Quakertown, Pa., Allen Bleam, $70.00; John Lehman, Halstead, Kans., $12.00; Pratum Menn. Congr., Pratum, Oreg., S. S. Baumgartner, $40.00; Menn. Congr., Ransom, Kans., Abr. Ummel, $50.18; Menn. Congr., Paso Robles, Calif., C. R. Lichti, $35.60; Mrs. Aganetha Reimer, Mt. Lake, Minn., $25.00; A member of the Salem Zion Congr., Avon., S. D., A. P. Waltner, $5.00; Salem Congr., Freeman, S. D., C. B. Lehman, $210.00; Per. S. F. Sprunger, Berne, Ind., Peter Habegger, $5.00.

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Balance on hand June 5, 1919, $13,979.36.

Gratefully acknowledged,
P. P. HILTY, Treasurer,
Donnellson, Iowa.

Editor, Mennonite,

Dear Brother:—

Kindly insert the following in the church papers:

A. J. Fast, Munich, N. D., for preacher, $85.00; J. O. C. Sperling, Reedley, Cal., where needed, £7.0.0; Mr. B. Becker, Okeene, Okla., for lepers, $10.00; Anna V. Lehman, Halstead, Kas., £7.0.0; Mt. Lake S. S., Mt. Lake, Minn., $50.00; Mt. Lake Y. P. S. C. E., for Beladula, $46.00; Mt. Lake Sewing society, Mt. Lake, Minn, $25.00; D. H. Fast, Mt. Lake, Minn., $10.00; A. Penner, Mt. Lake, Minn., $6.40; A Friend for Auto, $1,500.00; J. O. C. Sperling, Reedley, Cal., £25.4.6; J. O. C. Sperling, Reedley, Cal., £22.11.0; Dr. and Mrs. H. Richert, $10.00.

Many thanks to all the kind donors. God bless you all. May we prove ourselves to be worthy of the trust that you place in us.

P. A. PENNER,
Champa, C. P.

NEWS OF THE WEEK

TEXT OF THE PEACE PACT IS GIVEN TO AMERICANS

Washington, June 11.—With the text of the peace treaty before the country by the senate's order, despite President Wilson's opposition, the senate foreign relations committee yesterday prepared to query New York financiers today concerning the "treaty leak."

Senator Lodge announced that subpoenas summoning six New York financiers who have been called were to be sent out from Washington.

The outgoing mail of senators was burdened yesterday with copies of the congressional record containing the treaty text presented to the senate yesterday by Senator Borah and ordered printed after a long and bitter fight. All records of the government printing office were broken in printing the treaty. The 75,000 words were put into type in two hours and 55,000 copies were in the hands of the senators yesterday.

Monday's debate, senators declared, did more to intensify partisan bitterness on the treaty than any discussion in which the senate has yet engaged. A report on the whole matter was cabled to the president as a part of the daily report of Secretary Tumulty, but it is doubtful if he will take any immediate action, administration officials said.

Paris, June 11.—Secretary Lansing has received cable copies of the United States senate resolution asking for the text of the German treaty and requesting a hearing before the peace conference for Edward De Valera and the other Irish delegates.

Secretary Lansing has referred the resolution to President Wilson.

WILSON URGED TO DECLARE WAR-TIME DRY LAW VOID

Washington, June 11. — Appeal was made by Representative Dyer, Republican, of Missouri, in a cablegram to President Wilson, to issue a proclamation declaring war time prohibition void in view of the apparent determination of congress to let the law stand.

The Missouri representative, in his message, stated that public hearings had gone far enough to satisfy him that repeal measures had no chance with the house judiciary committee. Hope was expressed that the president would take action on his own authority at once.

"I cabled President Wilson," said Mr. Dyer, "that we had given consideration in the judiciary committee to some of the bills for repeal of war time prohibition to the extent of permitting the sale of beer and light wines. We have gone far enough, I told him, in consideration of these matters for me to know there was no chance of the committee recommending any bill of that kind. I told the president I felt the only hope was that he should take action under authority I felt he had, and that he should do so at once to relieve the situation." Mr. Dyer and other members of the judiciary committee who have felt that a repeal measure would not be reported out, have contended that the president would have full power after July 1 to declare that demobilization was complete, which would automatically permit saloons closing on that date to resume operations.

Representative Sabath, Democrat, of Illinois, author of the war time repeal measure, said he believed there was no chance of the committee making a favorable report.

TELEGRAPHERS GO ON STRIKE THIS MORNING

Chicago, Ill., June 11.—The Commercial Telegraphers union of America last night was ready to strike at 8 o'clock this morning throughout the country, S. J. Konenkamp, international president said. He estimated 60,000 or more telegraph and telephone workers would be affected and expressed himself satisfied with the outlook.

In announcing that there was no change in the situation and that no recourse was left but to strike, Mr. Konenkamp said there were more lockouts of Western Union Telegraph company yesterday bringing the total for the last three days up to 2,915 union workers already idle.

He said that as a result of the strike and lockouts in the southeastern quarter of the country the Western Union has resorted to the "suit case route" for delivery of messages subject to indefinite delay according to his reports from Washington.

ASKING U. S. AID FOR NICARAGUA

Washington, June 9. — Nicaragua has asked the United States to land forces there to cope with a threatened invasion from Costa Rica. The state department is investigating the situation.

The Nicaraguan legation here in a statement declares that following the collapse of the revolution in Costa Rica, President Tinoco has massed large forces on the frontier.

President Tinoco, whose brother as minister of war is head of the Costa Rican army in the field, has charged that the Nicaraguans aided the revolutionists. The Nicaraguans have denied the charge and cited that it was the liberal party in Nicaragua, members of the old Zeelaya regime that went over to Tinoco.

This is the Nicaraguan legation's statement:

"Notwithstanding that the revolution in Costa Rica which started about one month ago, has come to an end, that the defeated revolutionists who crossed the Nicaraguan border were disarmed by the frontier patrol, that the government of Nicaragua has maintained strict neutrality from the beginning of the revolution and has emphatically denied having given any aid to revolutionists, General Tinoco has been massing a big army on the frontier of Nicaragua with large trains of ammunition and supplies of all kinds. It is known that he has in the department of Guaranacaste, and not far from the frontier, about 6,000 men under arms, with whom he expects to invade Nicaragua or else start a revolution in that country headed by General Irias, formerly premier under Zeelaya, Generals Sediles, Santos, Beca, Usaga and Nicaraguan generals opposed to the present government of General Chamorro.

"Nicaragua, in accordance with the financial plan suggested by the United States government, is on her reconstruction period after 17 years of the Zeelaya regime. It has adopted a strictly economic budget, by which the government can have under arms only 500 men, and has no war budget. The people of Nicaragua have no complaint at having followed the friendly suggestion of the United States, as at the end of the last economic year there was a surplus of $700,000, and it is expected that at the end of the present year there will be a surplus of $1,500,000.

"We believe that the time has arrived when the United States, in view of the friendly attitude that Nicaragua has maintained with the United States in giving this country the option for building the canal through Nicaragua and for cession of the two naval bases, one on the gulf of Fonseca and the other on the islands of the Atlantic and bearing in mind Nicaragua entered the war against Germany in harmony with the United States and to aid the allies in every way in its power should take a hand to protect Nicaragua against her foreign foes.

"The presence of a hostile army on our border, composed in part at least of men of our country who are openly opposed to our government, is a constant menace to the peace of Nicaragua. In accordance with the plan by which the United States gives us friendly advice, we think that the United States should give us in this emergency the moral and material protection of a sufficient guard on our frontier to prevent an invasion."

THREE STATES RATIFY SUFFRAGE AMENDMENT

Three states have already ratified the national suffrage amendment.

Illinois was first to ratify the national suffrage amendment. At Springfield, after passage by the house, the senate voted favorably at 10:48 a. m. At Madison, notice of passage by the Wisconsin legislature was given by the lieutenant governor at 11:52 a. m. The Michigan legislature ratified the amendment late in the afternoon.

An extraordinary session of the N. Y. legislature for Monday night, June 16, has been called by Governor Smith in a proclamation issued late yesterday. The purpose is to act upon ratification of the woman suffrage constitutional amendment.

JOHNSON IS PROGRESSIVES' CHOICE FOR PRESIDENCY

Washington, June 11.—Senator Hiram Johnson, of California, is the candidate of senate progressive leaders for the presidential nomination in 1920.

Senators Borah and Kenyon have joined in this announcement, declaring they spoke for all the senate progressives and for a group of liberals scattered through a number of states.

These men have already begun active campaigns to line up the liberal support of the country behind Johnson, it was stated.

The platform upon which progressives will put Johnson forward at the Republican convention is to contain among others, the following plans, progressives state:

1. No permanent entangling alliances with Europe and meddling by Europe in American affairs.

2. Immediate return of all American troops from abroad, particularly from Russia.

3. Complete restoration of free speech, a free press and the right of peaceable assemblage.

4. A labor program based on cooperation and a greater interest of the workers in the industries which their toil creates.

Johnson declined to comment on the announcement of his friends.

ALLEGED CONSPIRACY TO DEFRAUD OLD UNCLE SAM

Detroit, June 9.—An alleged conspiracy to defraud the government of $30,000,000 worth of munitions supplies has been uncovered by department of justice agents here.

Indictments charging conspiracy have been returned by the United States grand jury against Captain Sotarios Nicholson, of Washington, connected with the ordnance department; Grant Hugh Browne, millionaire sportsman; Fred C. Collins, vice-consul of Greece, and president of a local realty company, and a United States army officer now in France, according to Arthur L. Barkley, chief of Detroit bureau of investigation of the department of justice.

The name of the officer abroad was withheld. The other three, together with Bert Harris, wealthy junk dealer, of New York, are under arrest and are being held at Ft. Wayne for trial. Harris, arrested in a hotel, will be arraigned before the grand jury tomorrow.

The conspiracy, according to Mr. Barkley, contemplated the elimination of all other bidders for munitions, which the government was to salvage in Detroit. The munitions, it is alleged, were to be disposed of by Harris.

To conform with the requirement that at least three bids be made before government-owned material could be sold, it was arranged, it is alleged, that bids should be entered in the names of Collins and Harris and Browne would then out-bid both, at a figure far below the value of the supplies.

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The Mennonite.

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VOL. XXXIV. BERNE, INDIANA, JUNE 19, 1919. No. 25.

INVITATION

The Berne Mennonite church heartily invites all sister churches to the Ordination service of Bro. and Sister Noah L. Burkhalter, on Sunday, June 29. Bro S. M. Musselman of Wayland, Iowa, member of the Foreign Mission board, will officiate. Bro. and Sister Burkhalter are to leave from San Francisco the latter part of July.

IN MENNONITE CIRCLES

Although it was announced several weeks ago through these columns, that Rev. W. S. Shelly had taken charge of the Chicago work, he is still in Zionsville, Pa., because of the inability to secure possession of the Chicago house purchased by the Home Mission board.

Bro. N. L. Burkhalter and Sister Burkhalter are preparing to sail for their work in India on July 25.

Professors Schmucker and Kratz of Bluffton college made addresses in the First Church, Philada., Pa., last Sunday evening.

Beginning of last April, Missionary Wiens of Mauhadei baptized 108 persons at Sakri, an out station, thirty miles south of Mauhadei. This station is only three years old, and is in charge of a native pastor. A church has been built here. It seems that this is the most prosperous station we have in India. A wonderful awakening occurred here about three years ago. The leaven that began to work then is now bearing precious fruit.

The Old Folks' home at Frederick, Pa., will hold its anniversary on September 13. Elaborate preparations are being made to make this anniversary the "best yet."

In Bluffton college, Professor Elmer Ende has been added to the faculty for organ and theory. Mr Waldo Schumaker, a former student who has received his Master's degree from Ohio State university and who expects to do some more work there this summer, is to come for the social sciences. Sidney Hanenstein has been engaged to give his full time in the music department. Miss Brenneman, who has instructed in English the past year, takes the place of Mr. Egly, who has resigned and Miss Boehr takes the place of Miss Streid. Otherwise the faculty remains the same.

Freeman college, Freeman, S. S. D. greets its friends with a new and attractive catalog. The institution is not under the direct management of the Mennonite church, but is controlled by a corporation consisting of members of the various Mennonite churches in South Dakota. Its endowment fund has been steadily growing and it hopes to raise it to $100,000 so that a proposed new building may be erected.

The Goshen, Ind., Fifth street church, to which Rev. W. W. Miller has gone from our Chicago mission, is making preparations for the erection of a new church building.

NOTES AND COMMENTS

The Inter-church World movement of North America held a conference in Cleveland, Ohio, June 10 to 12 to study the subject of "The Church in the City."

Religious and moral leaders from practically all of the allied and neutral nations are coming to America to attend the Third World's Christian Citizenship conference, which is to be held in Pittsburgh, Pa., Nov. 9-16, 1919. Assurance of this has been given to Dr. James S. Martin, superintendent of the National Reform association, who has spent the spring in Paris.

Dr. Martin has met with the chairman, secretary, or members of official peace delegations from twenty-eight different nations and in every case he has found cordial interest and been promised the presence at the conference of at least one representative from each nation, who will participate in its proceedings.

The purpose of the conference is to collect and present authentic data as to the status of the moral problems in each country; to consider the present-day political, social and industrial condition of the world, and to devise plans for the better solution of all moral problems, that the world may be brought more nearly into conformity to the moral teachings of Christianity.

The conference will be attended by official delegates from nations, states, cities, churches and other organizations, but all other persons who are interested in world reconstruction on a Christian basis are also invited to be present.

The treasury department pledges its full aid in making the habits of real thrift, thoughtful and intelligent use of money, and saving for a real and worthy cause a part of the national habits and activities of the American people. With the idea of promoting this habit among the people and affording them an opportunity to invest their savings safely and carefully and at the same time, by so investing them, to obtain an increased participation in the government and take a more intelligent interest in our government and its activities, the treasury department is continuing the savings campaign and the sale of Savings and Thrift stamps. It hopes that it can rely on the pastors and members of all the churches of this country to support the government in the activity which will mean better citizens, better communities, and a better country.

A training school for women of Europe is the latest venture of the American Y. W. C. A. in France.

Requests for Y. W. C. A. work have come to the Paris headquarters from so many countries of Europe that there were not enough American secretaries to keep up with the demands.

Within a few months appeals for Y. W. C. A. work have come officially from Rumania, Greece, Belgium, Poland, Lithuania and Serbia.

The school is to be called the Emergency Training school and is to be truly international. Women from all countries of Europe will be given a brief and practical training course, that will fit them to take back to their own countrywomen, work similar to what the Y. W. C. A. has been doing in France.

The American work with the French women will serve as practical demonstrations. The chain of foyers, or clubs, all over France, which the Americans have established for French women, will be training centers for the students.

An international hostel in Paris, where the students may live during their training course is also planned.

The dean of the school is Dr. Meta Glass sister of Carter Glass, secretary of the United States treasury. Miss Glass has been in France for more than a year with the Y. W. C. A. Before going overseas she was a professor at Randolph Macon college, Lynchburg, Va. She has taken degrees at Columbia, Cornell and Chicago universities.

YOUNG PEOPLE'S UNION IN ANNUAL CONVENTION

Hon. Sam Small Delivers Address—Audience Recalls Him to Speak in Behalf of Prohibition.

The twenty-fourth annual convention of the Young People's union of the Eastern District Mennonite conference was held on Friday, May 30, at the Saucon Mennonite church, near Coopersburg.

This historic old church is the annual meeting place of the convention, which is always largely attended. The interesting programs and fine [illegible] est trees make it an ideal place to spend Memorial day.

During the noon intermission a social hour is held when parties spread their lunch [illegible] fashion on the grass or eat [illegible] lunches in their carriages and automobiles.

The president of the union,

Newton Gottschall, of Schwenksville, presided at the sessions and spirited song services opened the meetings.

Rev. Foulke, of Quakertown, read the Scripture lesson, from Luke 16 and Rev. N. B. Grubb, of Philadelphia, offered prayer.

Societies Render Reports.

The minutes were read by the secretary, Miss Fannie E. Landis.

The junior secretary reported 408 members in ten junior societies.

The report sent by the corresponding secretary, Mrs. Adelaide Moyer of Quakertown, showed a membership of 439 in 11 societies; 2 societies failing to report.

The report of Treasurer J. M. Landis showed $340 collected for missions, and $150 for other purposes.

Rev. N. B. Grubb, pastor of the First Mennonite church, Philadelphia, stated that the board of managers of the home for the aged at Frederick want to raise an endowment fund and desire the union to raise at least 1,000 in a two weeks' drive.

Two members of the Bally society, Miss Edith Yoder and Miss Mary Stauffer, next rendered a duet, "In the Garden."

Christian Efficiency.

The first topic for the morning, "Christian Efficiency in the Society" was presented by Franklin K. Moyer, of Souderton. As a means of greater Christianity efficiency he named the C. E. pledge, tithing and the quiet hour.

This topic was further discussed by Herbert Stauffer, of Allentown, who said "Let us not lose sight of our simple religion but be more aggressive, progressive and ethusiastic. Efficiency, the keynote of this convention, is the symbol of a successful career. To have all our societies, C. E. societies, and to have a C. E. union would be a step toward greater efficiency.

The last speaker for the morning session was Prof. J. Horace Landis, superintendent of Montgomery county schools, who said: "We must lose our conservatism and go out to bring them to the church instead of waiting for folks to come to our churches. We must be up-to-date and progressive and let people know that we are alive for God. Order, respect, and intelligence are an indication of the kind of people we are.

"As Mennonites let us stand for education, for if we do not come to the front we will be left in the rear. For as the world progresses we must keep pace or this will surely be the case.

"Let us be identified with all the re-construction work of this period. The government has given us all the material blessings which we enjoy and let us help her in the hour of her need."

Afternoon Session.

At the afternoon session the banner for the largest per cent. of attendance at the convention was awarded to Deep Run which had an average attendance of 54 per cent.

Miss Lewis, a mission worker in the mountains of Virginia, occupied the next period. Her story, though simply told, went straight to the hearts of her hearers. She told of organizing a Sunday school in Hoot Owl Hollow, one of the most wicked spots in the Cumberland mountains. They started a Sunday school in a fourteen by fourteen shack with 14 children in attendance which soon grew to be 60.

Morris Everly, Quakertown, next rendered a pleasing tenor solo, "Let Not Your Heart Be Troubled."

"The Larger Aspects of Our Call to Missions" was the topic upon which Rev. W. S. Shelly, of Zionsville, spoke.

"The call, 'The fields are ripe to the harvest' comes to us even as it did to the disciples. The Gospel of Jesus Christ in the hearts of boys and girls will make this world a safer place to live in. It will do more toward that end than millions spent in eduation or armies."

Mr. Vanderlip, recently returned from Europe, says that when he considers the condition of the people of Europe—millions on the verge of starvation, he trembles for the welfare of our own country.

We must not only get a view of the great need of the world but we must be willing to give, to sacrifice, to do something.

How is the Gospel to reach the world unless you are willing to finance it?

Miss Emma Zeigler of Souderton, next favored the gathering with a solo, "The Great White Throne.

Hon. Sam Small's Address.

Dr. Homer Tope, of the Anti-Saloon League, then introduced Hon. Sam W. Small, of Georgia, who was converted 35 years ago under Sam Jones, and is a speaker of international reputation.

Efficiency is the great master key-word of the present age. The idea of efficiency is to get or to produce the highest power or skill possible.

It is disgusting with some people who have to be coaxed or begged to contribute to the cause of Christ what is God's just due. God asks for one-seventh of our time and one-tenth of our money. God says "Six days shalt thou labor and do all thy work," which you have to do.

Those who trust God with one-tenth of their funds have never yet gone hungry, naked, or had to take the bankrupt law.

Mr. Small's address was replete with information, wit, and sarcasm.

"In the days to come we shall understand more of the power and majesty of God, then when the call comes for workers we will be ready to answer, 'Here am I.'"

Dr. Small upon being recalled to tell of the prohibition cause, closed with his magnificent peroration on Uncle Sam.

Election of Officers.

The officers for the ensuing year were announced as follows: President, Norman Berky, Bally; vice president, Newton Gottshall, Schwenksville; recording secretary, Miss Grace Kramer, Philadelphia; corresponding secretary, Mrs. Wallace Markley, Schwenksville; treasurer, Jacob M. Landis, Richlandtown; junior secretary, Rev. R. F. Landis, Souderton; chorister, U. S. Stauffer, Quarkertown; mission secretary, Clarence S. Shelly, Zionsville; organist, Miss Esther Kummery, Allentown.

The closing devotional service, the quiet hour, was led by Rev. Allebach, Quakertown.

CORRESPONDENCE

Berne, Ind., June 12, 1919.—Mr. A. J. Sampson, a Hindu, who graduated from a high school in India and now has been seven years in this country, gave a lecture on India in the Mennonite church on May 21.

At the last monthly meeting of the Christian Temperance society a colored lady was the speaker. Mrs. Elizabeth W. Robertson, a strong anti-secret order worker assisted by her daughter, Mrs. Baker, gave in our church an interesting and helpful talk to a large audience.

Last week, three members of our church, two persons of the same family, the sisters Hannah and Mary Ann Sprunger, and Pearl Hirschy, underwent successful operations at Ft. Wayne.

Bro. Samuel Soldner who was so unlucky to get both legs broken, improved well for some time till pneumonia set in. After that, he suffered very much, especially from the unusual warm weather which we had for several weeks. Of late, he has improved considerably and at present, pain is not so severe. His son, G. T. Soldner, who has charge of the Sterling (Ohio) congregation, came home this week to visit his sick father.

The students and teachers who were away from home during the winter and spring, attending institutions of learning at Bluffton, Goshen, Purdue and other places, are nearly all back home again. Others started to take in short summer courses.

There are still a few of our young men in camps. Prospects are that they will return soon. The joy was great to see them come home again. Parents and their sons seem to know better and to appreciate more what it means to have a good and quiet family home.

On June 8th, five persons were received as members into the church; two by baptism and one by letter, and two by the right hand of fellowship. In the evening service, Sister Elizabeth Foth, the mission worker at Altoona, Pa., addressed the audience. She gave an interesting report of the activities at that mission. Sister Foth came to see Sister Martha Franz who will soon leave for the Moody Bible institute, and, if the Lord leads that way, then she will go to Altoona to assist in the work there.

From June 13 to 23, the Students' Y. M. C. A. conference convenes at Lake Geneva, Wisconsin. Last night the following students from Berne, who were attending Bluffton college, left to attend said conference: Menno I. Lehman, Edison Sprunger, Raymond Wulliman, Milton Sprunger and Edison Sprunger.

In 1919, farmers could not plant corn as early as usual on account of much rain and cool weather. Some of them are planting corn this week. The prospects are for a good and abundant harvest. Fruit has been greatly damaged by the late severe frosts. Continued warm weather and occasional showers are favorable for the crops.

We hope and expect to have a "sane celebration" of July Fourth in Berne. All the Sunday schools of Adams county are to meet here and to give a good and appropriate program for the occasion at Isaac Lehman's grove. May the Prince of Peace be honored and all the members of the Sunday school instructed and edified when they enjoy a gathering like this.

I. A. SOMMER.

Eicher Church, Noble, Iowa.—It is with deep regret that we record the death of Samuel Miller of Olds. He was born in Fulton county, Ohio, Dec. 19, 1861, but has lived in Iowa since he was

two years old. He grew to manhood on the old homestead, half a mile east of Olds, which is still owned by the Miller Bros. He has been a faithful member of the Eicher church since 1890. He was married to Miss Lydia Ann Nickolaus on Dec. 31, 1891, and she, with their daughter, Clara, and their four children, survive. Mrs. Miller was sick in bed at the time of the accident and this, with the shock, made it impossible for her to attend the funeral. The funeral was held on Saturday, May 24, and the pastor was assisted in the services by Revs. Stuckey and Handson, of Olds.

Mothers' day was observed by the Sunday school on the second Sunday in May. An appropriate program had been arranged in combination with the regular school program. The day was fine, and very good attendance was present for the day.

The funeral was held on Saturshool convention was held in the Eicher church on the afternoon of the 4th day of May. It is not necessary to mention the fact that there was a big crowd present, because it would be very unusual to have a Sunday school convention without a big crowd. Some of the people who have been in the habit of attending these conventions remarked that they thought this session was one of the best they ever attended.

The Sunday school is getting ready for a Children's day program, which will be given some time in June . The regular day for it is the second Sunday in June, but there may be good reasons to have the program a week later.

We have mentioned the proposed work that was to be done to the basement so that it could be used for Sunday school purposes. The need for more room has been apparent to all for some time but of late this need has become more urgently felt than ever. The Workers' conference talked the matter over and decided that the Sunday school might undertake to do something. The plan was to get an estimate as to the cost of the improvement and then give each class and each scholar in the school an opportunity to contribute towards the fund necessary to get the improvements made. It was an easy matter, and when the amounts were tabulated it was found that $250 had been pledged. This is the sum in round numbers, it may be a few dollars more or less, but it is probably sufficient to do the work very nicely. It will be a source of pleasure for each scholar to feel that they had a share in the improvements that are to be made.

Wayland, Ia. Church Notes.—The Cradle roll reports the following new member during May: Rex C. Severts, son of Mr. and Mrs. Ross Severts, born on May 3, 1919.

The Dorcas society held their April meeting a week earlier than usual and it was held at the home of Mrs. Richenberger. This was so close to the Easter time that they had a program appropriate to Easter. The president had arranged to have each member respond with a verse suggestive of the Easter lesson.

Mothers' day was observed on May 11th, with an appropriate program. The church was beautifully decorated for the occasion and each mother was presented with a carnation by the Gleaners. The program was especially fitting. There were exercises and recitations by the several departments of the school and the special music prepared for the day really deserves special mention. An address read by Mrs. C. K. Schantz especially memorialized this Mothers' day with a special thought for the gold star mothers the world over. A record crowd was in attendance and the service will long be remembered.

The Communion services which had been postponed on account of inclement weather, were held on Sunday morning, May 11. The day was fine and we were glad it had been postponed for many were able to be present who would not have found it possible on the previous date. One of the largest audiences ever present on Communion Sunday was in attendance on this day and it was a blessed service. One new member was received by baptism. The collection for the day was $24.92, which was sent to the Home mission treasury.

It is with deep regret that we record the resignation of Mr. Jacob Roth as superintendent of the Sunday school. Since he has taken a position in the postoffice at Washington and cannot be in touch with the work of the school during the week, he felt that he should resign as head of the school. Under his leadership the school reached a point of efficiency that it had never attained before, having been qualified as a standard school under the international standard. We regret very much that he found this step necessary, but we pledge our undivided support to Mr. Ed. Wittrig, who now becomes superintendent. He is well fitted for the place and the school need not suffer by the change if every one does his part.

The Gleaners held their May meeting at the home of Mrs. C. K. Schantz. The class planned to have an outing during the month and finally decided on Sunday afternoon, May 18. The occasion was planned to be also a farewell gathering to two of the members of the class, Mrs. Jacob Boshart and Mrs. Joseph Conrad. Mr .and Mrs. Conrad and Mr. and Mrs. Boshart and their families intend soon to leave for an extended trip to the Pacific coast.

The Delta Alpha class held their May meeting at the home of Miss Verna Eicher. There was a good attendance and the class decided to adopt a French orphan and support it for the coming year. This is a worthy undertaking and does something to help bind up the wounds that the World war has so ruthlessly struck in millions of homes. We predict that this class never undertook anything in which they will find so much real delight as in giving their support and in reading the grateful letters that will come to them from France after a while.

The Baccalaureate service was held in the church on Sunday evening, May 25th. This service belongs to the high school and the graduating class in particular and the interest of the community was well attested in the large attendance that filled the church and overflowed into automobiles outside the building.

Wadsworth, O., June 10, 1919.

Dear Readers of The Mennonite:

It is a pleasure to again be able to let you know something of the work at Wadsworth. On Sunday, April 27, we had with us Rev. A. S. Shelly of Bluffton, Ohio, and several Sundays later our pastor, Rev. M. M. Lehman, was ordained for the Gospel ministry. Rev. Schroeder preached the ordination sermon. We also had some special music, which helped to make the service a benefit to all. There were many friends from the other churches in the conference who were with us at this time. On account of the Baccalaureate sermon at the Reformed church, we had decided to have no evening preaching; but it was voted to have it changed and have a service earlier in the evening, giving plenty of time for those who wished to attend the other service. Our pastor was asked to preach the Memorial day sermon. His sermon was full of good, sound Christian advice for the men who have lived to see so many wars. Some of them now, so near the grave. On June 1st, we observed the Lord's Supper. We can have regular services, both morning and evening, now that our pastor and his family, have moved here from Beaver Dam, Ohio. We are glad for this, for in times like these, when there are so many attractions to draw the young people away from God's house, and His worship, nothing should be left undone to make the church inviting and pleasant for those who can see no pleasure in the Christian religion, and this can be done without letting worldly and wicked things creep in, if we love and respect the teachings and principles of the church. May the time soon come, when the Christian church will mean something to the world, is my prayer.

PEARL OVERHOLT.,

A HINT FROM EDISON

When Thomas A. Edison was recently asked by a minister as to the best way of avoiding temptation, the great inventor frankly replied that he knew nothing about the matter, for, during his long life, he had never been confronted by any situation involving a violation of the moral code. Of course, Mr. Edison realizes, as we do, that he has been peculiarly exempt from temptation by the intense application demanded by his perplexing activities, which left him no opportunity to let his mind run in dangerous and forbidden paths; but can we not draw a most profitable lesson from this testimony, realizing that if our minds and hearts are occupied to the full with wholesome activities our danger from temptation decreases in a wonderful degree? It is a well-known scientific fact that two things cannot occupy the same space at the same time, and if our minds are filled with constructive, helpful active building and planning, there will be little or no chance for harmful and dangerous thoughts and ideas to enter in and begin their destructive process. A full house has no place for tramp and vagabond ideas, which, if once admitted, might find there an abiding-place, later developing to harmful words and thoughts.

There are few of us capable of the intense application Mr. Edison gives to his work, but no doubt many of us could be more thoroughly in earnest in our Christian activities, thus leaving no time for debasing, undermining thinking and living.—C. E. Quarterly.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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EDITORIAL

We read, time and again, of some one saying: Now that the age called so many of our young men together in large armies to endure hardships and "make the world safe for democracy," things have to be different. We will need new methods of worship, we will need a new theology, our social institutions will need to be changed, etc., etc. And all this to suit the boys who are coming back. We will grant that the men come home changed. Many of them have been dwelling on the border land of eternity. Many of them also have been moved and swayed by abnormal passions. It is our humble opinion that when they do come, it is with a longing to get back to things as they were. They have seen enough of new and terrible things and are sick of the abnormal way of living to which they have been subjected. The old home, as it was. Father, mother, wife, the old churches and old friends look good to them! Will the church have to reform itself in order to take care of the boys who have been away, subjected to terrible things? The church stands for righteousness, for love, for brotherhood and above all, for the enthronement of Jesus Christ, the Prince of Peace, as Lord and King. Must Christ be changed to suit the imagined needs of millions of men who are glad to get away from the horrid un-Christly things of war? We think not. We believe that after this beastly drunkenness of lust and war the right moment has come for asserting as never before, repentance, salvation through faith and the supreme necessity of living after the model set up for us in the Christ life. Men were not satisfied to try out the religion they had and went off to the extreme materialistic conceptions that led to horrid war. They have found out now the devilishness and uselessness of organized murder called war. Let them, as they come back, and the rest of us, as we greet them, go back to the real Christ, who was rejected because men trusted in the arm of flesh, and find in Him the only source of present and eternal happiness.

Religious organizations that undertook to do more than testify in the name of Jesus in their relation to war, went to all kinds of extremes. We have heard of ministers of Orthodox protestant churches make the assertion that every soldier, no matter what his character, who fell on the field of battle was certainly saved. Even soldiers rejected such a doctrine as unreasonable and unjust. We have noted a religious organization going into the tobacco business and they have reaped a harvest of unsatisfied customers who refuse to see any of the good and loudly proclaim all the short comings of that organization. We have heard from time to time of theatricals and sports featured by war working religious organizations, indeed to support them, our entire population has been laid under tribute. No wonder it took millions of money. Legitimate religious work requires a sufficient support, but religious organizations in the tobacco, the theatrical and the pool room business demand an income. This they spend and get criticism and grumbling in return. An old proverb says: "Shoemaker, stick to your last." How different might be the story of religious efforts during the war had religious organizations confined themselves to endeavors along spiritual lines?

PREACHING THE FUNDAMENTALS

There is much preaching in these days that produces little effect except to tickle the ear and please the fancy. It may be composed of the choicest language, arranged according to the highest standard of homiletics, be delivered in true oratorical style, receive the plaudits of the audience, and yet be utterly devoid of power to awaken men and women who are dead in trespasses and sins.

We are persuaded that men generally need a tremendous awakening, and the Gospel is designed to awaken them if it is faithfully preached. But discourses on current events and on tame subjects will never do the necessary work. The powerful fundamental truths must be presented. Such themes as Depravity, Repentance, the New Birth, the Judgment, Hell, Personal Responsibility, etc., if preached by the aid of the Holy Spirit, will not fail to arouse men from the awful lethargy that has come upon them. These are unpopular themes and for that very reason ought to be faithfully presented by God's messengers. Sinners do not like the truth they ought to hear and they frequently get angry when they do hear it, but if they get angry it is quite a good sign for it indicates that the truth has taken hold of them.

The world needs the kind of revival that is based on preaching of Scriptural doctrines. When the awful terrors of the law and God's intense hatred of sin are preached men begin to see themselves and thus discover the depravity of their hearts and becoming alarmed at their condition, begin to turn to the Lord. Repentance lies at the very bottom of the Christian life. No one ever became a Christian unless he repented. To repent after the Bible fashion involves at least three things: 1. The complete renunciation and forsaking of all sin. Real repentance will stop people committing sin. It makes them so heartily sick of it they are glad to get rid of it. 2. The hearty confession of all sin. They will confess all sin to God and also confess to their fellow men where they have damaged them in any way. If they have lied about them or hurt their reputation they will not try to cover their sin and sneak into the church with that matter unadjusted but will seek out the persons involved, confess their sin and ask forgiveness. 3. The making of restitution for wrongs done others so far as ability will permit. Outlawed bills will be paid, stolen things will be returned and everything settled up between man and man so far as possible. Suppose every person that professes to get saved would go through by the way of Bible repentance, what a revolution would ensue in society! Yet there is absolutely no other way of getting into God's kingdom here but by the way of repentance. Every person must get into God's kingdom of righteousness here before he can get into the kingdom of glory hereafter.

It is sad indeed when ministers of the Gospel offer salvation to the people on any other terms than those plainly prescribed by the Word of God, and when they allow people to imagine they are on the way to heaven when they have never repented of their sins and been born again of the Holy Spirit. No church has any right to make terms easier than those recorded in the Bible. To do so is to delude men and imperil their souls.

If these cardinal doctrines we have named are faithfully proclaimed men will repent in these days as really as in times past. But they must be made to feel that they are wretched sinners indeed, doomed to eternal death unless they repent and seek God. The Bible teaches that sinners are lost now and are on the way to the place of the damned, and they must be reminded of this fact by the men and women sent of God to arouse them from their lost state.

It is our duty to tell them the truth whether they will receive it kindly or not. "Knowing therefore the terrors of the Lord, we persuade men." II Cor. 5:11. And this is given in direct connection with the fact that all men must appear before the judgment seat of Christ to receive just due for the deeds done in the body, whether they be good or evil.

God bless the preachers and help them to show men their lost condition and declare to them that their only hope of getting to heaven is by entering the strait gate of repentance and losing their sins at the foot of the cross. —Free Methodist.

WITH RIPENESS OF YEARS

The organ pealed its sweetest and most persuasive tones as the worshippers quietly slipped into their places. The hush that fell over all was more than a formal stillness. The organist was doing something more than touching ivory keys. She was conscious of touching heart strings. Out from her soul through the tips of her fingers and even through the tips of her toes, as they pressed keys and modulated pedals, she was conscious of drawing in for others, "the wonderings of thought," she was conscious of helping others to "stay their mind on Him who is the One and to anchor their soul to Him who is the Infinite"—a service that can be rendered only by one who has come into ripeness of years.

That day that church on Chestnut street was crowded to the utmost. The hush already deeply felt through each part of the service deepened even more as the soloist arose for her share in the hour's worship. An old-time hymn was selected, "Rock of Ages, Cleft for Me." It was a soulful message, yet not a brilliant rendering to call forth flippant words of praise. She had

not sung alone before an audience for fifteen years. Her story is something like this:

As a girl her ambition had been to be an artist in song. Her parents had spared no pains in giving her every advantage for preparation. She had studied under many teachers. Finally she came under the care of a master musician. After months of training under him a recital of her own was announced. According to the public mind it was a brilliant success. And a brilliant career was prophecied for her. The following day she sought her teacher for a final word from him. His words were tender and thoughtful. "You have mastered the art of song. Your technique is perfect. But remember first of all, a soloist must be a soul. The message in song must be a soulful message. Just one thing you lack — that subtle something which comes only with ripeness of years."

Then the girl confided to him a little secret—the opportunity of a home of her own, which necessitated, however, laying aside the art of her choice. It had become to her a grave question, which must be decided, and she felt sure the experienced musician could help her to a decision. She had longed for his fatherly advice but somewhat feared the charge of being unfaithful to her art. His advice was calm and clear, and even with a prophetic touch. "I speak as I would to my own daughter. Lay your art aside. Enter into the joys and sorrows of a home of your own. Learn to love and be loved, to bear and forbear, to give and forgive. In due time may be your art will come back to you."

Marriage took her away from her childhood home. And that day in that church on Chestnut street, after an absence of fifteen years, with mellowness and ripeness of experience, her soul poured forth a message of song, which caused the heart strings to vibrate in unison with its appeal.

The minister of that church on Chestnut street had served his flock for many a day through many a year. On this particular morning he prefaced choice words of wisdom with this statement: "Once I was young, now I am old." Little children worshipping in their midst were not forgotten, but were commended to Him who invited the little ones to come unto Him. Another class in the congregation he addressed with this affectionate phrase, "In the days of thy youth." To the fathers and mothers came words of comfort and consolation adapted to their need.

Again at night another message fell from his lips. After this, on his return home, he threw himself on the couch to rest. His faithful wife, thinking he might want something refreshing to eat or to drink, asked him what he would like best. Came the answer: "I'd like best of all to know where my life has gone today. Somebody has it. It isn't here." She sat by his side and spoke to him as a mother would comfort her child. How few words it takes to comfort her child, and likewise him who is ripe in years! "Yes," she said, "he serves best who gives his life in the serving. And our little flock is made rich today by the life as well as the Words of Life, you have given them."—American Friend.

UNIVERSAL COMPULSORY MILITARY TRAINING

Hon. Walter L. Fisher.

"I note that the former secretary of war, Mr. Garrison, said the other day that it was treason for anybody not to be in favor of adequate national defense. I agree with him, but I do not want him, or anybody else to define for me what constitutes adequate military defense. I do not like the assumption that people are unpatriotic because they happen to disagree with the principle of universal military service. I resent it, as far as I am concerned, and I trust that will not be found to be the point of view of the congress of the United States.

"We find, however, this constant tendency on the part of men who advocate extreme military preparation to believe that war is the normal, the necessary and inevitable resort to which we must come for the adjustment of international differences.

"The Folly of All Follies"

"Now it seems to me that it is a fundamental error, and with it goes the folly of all follies, and that is the assumption that the United States is different from human nature elsewhere; that things which create militarism elsewhere will not tend to create militarism here. The advocates of extreme 'preparedness' point to a condition of things in the past when we have had little military character in our governmental organization and policies as proof that because we do not have it now, therefore we will not have it under a fundamentally changed state of affairs.

"One of the principal arguments that is now being made for universal military training, is that it is going incidentally to give us certain results of civic value. In other words, we are being urged to adopt universal training for the sake of the civic by product. Why not turn this right around? Why should we not adopt a system of universal civic training that will have military by-products? Why must we give this whole thing a military complexion? What is it we expect to get out of it?

"In the first place, we are told that we are going to get out of universal military training certain physical advantages. We are going to develop our young men from a physical point of view. Excellent; nothing more important than that. The only reason that we are talking about the subject, however, is because our system of education has failed in that direction and when we have failed to secure physical development through our public school system, we produce not to directly supply it, not to go after it and see what is wrong and do whatever is needed to correct it; but we propose to do something else, in the hope that the results will come hereafter, indirectly, as an incident. It seems to me that is fundamentally unsound.

"One of the chief reasons why I think universal military training ought not to be adopted is because it will be essentially artificial. It will not produce the result that we hope. It is not practical in this country by that indirect method to accomplish the civic results that we have in mind.

"We are told that, aside from physical development the great thing we need is to discipline our young men. Now, military discipline consists primarily in obedience to orders, a discipline which as is pointed out in the reports of the war college, can only be obtained by making prompt obedience to orders so constant that it becomes a habit —that it becomes unconscious. Now, a system of that sort, in my opinion, does not even tend towards civic discipline valuable as it is for military purposes, and I will not wish to under estimate it. I say, if you want civic discipline, that is to say, the conscious and willing subordination of the individual to superior direction for the good of the community, you have got to go at it exactly the other way around. If you will adopt civic discipline because it includes the military by-product, not military discipline for the sake of the by-product, you can carry the country; and you cannot carry it the other way around."

THE C. E. TOPIC

July 6.

Our Relation to Others.

I. Toward Enemies.

Rom. 12: 17-21.

Few people get through life without finding out, at some time or other, that they have enemies. Human nature is so constituted that differences of various kinds are certain to rise which will cause hard feelings, and, if nothing is done to check hard feelings, hard actions are sure to result. There are three kinds of enemies: (1), Those that one makes by conduct that gives offense; (2), Those who become our enemies through no fault of ourselves, and (3), enmities for which both parties are responsible. If we will just take time to think, we will find that we have generally had a personal part in making enemies. Our first consideration should be to so guard our lives and acts as to give the least amount of offense and therefore make the fewer enemies. But there are those who will hate us "for righteousness' sake." The best answer to make to those who hate us because we are right or do right is to keep on doing right, being careful to show that we bear no hatred to those who hate us. We are commanded in the Word of God to "do good unto all men" and to pray for those who hate and injure us. Indeed, when we are smitten on the cheek we are told to turn the other also. This is no mere figure of speech. Jesus actually meant what He said when he told us that. We are to be limitless in our forgiveness. Peter thought he was making a concession when he suggested seven as the number of times we might reasonably be expected to forgive. The answer Jesus gave shows that forgiveness should be a perpetual attitude rather than a thing limited by even a large number of repetitions. In the parable of the good Samaritan we have illustrated the attitude we should show to what we may call "impersonal enemies." As men, the wounded victim and the Samaritan had nothing against one another, they were strangers, but as Jew and Samaritan, respectively, there was by race, tradition and religion, the bitterest kind of feeling. The point to note is when there was opportunity to help they were man to man and not Jew against Samaritan. Where there is opportunity to relieve misery, or to bring enlightenment, or to reveal the salvation there is in Jesus Christ the Christian, if he is true to the Spirit of his Christ, will recognize the brother's need and do a

brother's part.

Our enemies are not only those of strange race and speech. Frequently they are of the same town and often of the same household and sometimes of the same church. In as far as we are responsible for their being our enemies, because of any wrong we have done them, our first duty is to seek their forgiveness and make things right with them. In so far as the fault is on their side we are to show by our attitude toward them that we are free of the bitterness of strife and willing to go to the limit in removing the cause of ill feeling.

In our dealing with enemies, let us remember that we have faults as well as they, and that reconciliation is impossible so long as we take the position of being altogether faultless. It takes two, after all, to conduct a successful quarrel. We also must bear in mind that our enemies have feelings as well as we. It is strange how some people seem to scatter their feelings all around for others to tread on them, but let us be careful that we are among those who are easily hurt, even though we do not care how we hurt others.

Show your enemy that you mean business when you profess to love him and do something kind for him. Leaving some one strictly alone is not all there is to treating an enemy right. Sometimes people are capable of inflicting the greatest cruelty upon others by leaving them strictly alone.

Peter Miller, the scholar of our Revolutionary times, had a bitter enemy. That enemy was arrested, tried and convicted as a spy, and the sentence of death was passed on him. When Miller heard it, he made a journey on boat of nearly a hundred miles to Washington's camp to plead for the life of his enemy. "No," said the great general, "your friend was justly convicted and must die." "He is my greatest enemy," was the answer that led Washington to reverse his decision and liberate the prisoner.

THE S. S. LESSON

July 6.

The Church: Its Life and Work.
Acts 2:37-47; I Thess. 5:11-15.

Golden Text. — Christ also loved the church and gave Himself for it. Eph. 5:25.

Peter's advice to those who "were pricked to the heart" was that: (1) They should repent. Without repenting no one will find his way to God or possibly be able to be numbered with the children of God. (2) Be baptized. This is a command that must be obeyed in order to call upon the whole world to witness that one henceforth belongs to Jesus and casts off entirely the world, the flesh and the devil and is numbered with those who have become a part of the visible church. (3) They were to have the promise fulfilled in them. God's Book is full of promises of good and eternal things to be enjoyed, but we cannot find that they are for any but those who through faith and repentance, come to Jesus. (4) They were to "save yourselves." Salvation is designed so whosoever will have it. But there is but one way by which it may be received. It is only for those who will believe in Jesus Christ and make Him their Lord and Master.

We next notice what was done. (1) They were baptized. Here baptism follows conversion. It is the only Scriptural way by which it can be applied.—Every example in Scripture shows that the subject believed and was baptized. The baptism of unconscious or unreasoning children, or, if unconverted persons, is not only inconsistent with the plain letter of Scripture, but it can not be regarded as real Christian baptism. 3,000 were baptized as the result of Peter's preaching. Preaching always was, still is, and always will be, the most effective way of winning souls to Christ and where there is real earnest spirit filled preaching of the plain Gospel, multitudes are sure to be impressed and many are certain to accept Christ. The new church continued. (1) In the apostle's teaching. (2) In breaking bread. (3) In prayer and (4), Fear came upon them. The only true and safe revelation of Jesus comes to us through the apostles. Any departure from their doctrine is unsafe and positively dangerous. The church that does not continue in the teaching of the apostles is apostate and not a part of Christ. In the breaking of bread there was an intimate fellowship that made sweet the joys of discipleship. In the sacramental breaking they kept alive the memory of the sacrificial death of the Lord. In continued prayer they showed an obedience to a divine command and illustrated a pure and vital faith. The prayer life must characterize every true Christian and every true church. Fear here means more than being afraid. It implies a supreme respect for God and the things of God.

The results of this ideal church life are then shown. (1) Many wonders were done. In the apostolic days miracles were a conspicuous part of the church work. They were the credentials to prove the divine authority and power of the new movement. We have miracles in our day, and those not alone the miracles of science and mechanics. Every saved sinner can say with Charles Wesley: "I am a miracle of grace." (2) They shared all their possessions. It made some of them poor, but they were richer in the kingdom of God. Earthly possessions are useless and even hurtful if they cannot be put to uses by which God may be glorified. (3) They were in one accord. Harmony reigned there. It is absurd to think that Christians who are right with God can in any way be not right with one another. (4) They were regularly in the temple. The house of God is the proper gathering place for the saints. If they are not there at regular worship, it is a pretty certain mark that they are out of harmony with God and one another. (5) They were full of joy. How could things be different with any saved person? Christ is supreme, the cause of Christ is revealed and souls are being saved. (6) They also found favor with men. The world is not blind. It recognizes sincerity, purity, goodness and true love.

In the selection from I Thess. certain duties are emphasized: The church is to 1, Exhort; 2, Edify; 3, To recognize the constituted authority of the church and support it; 4, It is to be at peace; 5, Its mission is to admonish and edify; 6, It is to be patient and, 7, It is to seek the good of all.

MARRIAGE

Married.—On June 1st, at Bluffton, Ohio, Oscar Luginbuhl and Hazel Boothby, both members of the First Church, Rev. A. S. Shelly, officiating.

FOREIGN MISSION RECEIPTS FOR MAY

West Swamp church, Quakertown, Pa., Allen Bleam, $19.73; Neuhoffnungstal church Meno, Oklahoma, B. B. Becker, $75.00; Bethany church, Quakertown, Pa., M. R. Strunk, $29.65; Salem church, Dalton, O., A. W. Sommer, $55.00; Tabor church, Goessel, Kan., J. J. Schmidt, $78.00; Men. church, Deer Creek, Okla., J. S. Dester, $22.02; West Zion church, Moundridge, Kan., P. C. Schowalter, $48.00; Men. church, Burrton, Kan., J. A. Richert, $2.00; S. S., Men. church, Wayland, Iowa, J. R. Langenwalter, $19.50; Mission Friend, Henderson, Neb., D. A. Janzen, $21.50; Hoffnungsau church, Buhler, Kan., J. R. Dyck, $100.00; Bethel church, Dubois, Idaho, D. H. Friesen, $10.95; Men. church, Hillsboro, Kan., A. J. Kohfeld, $44.50; Bergtal church, Pawnee Rock Kan., J. Ruediger, birthday offering, $33.33; Bergtal church, Pawnee Rock, Kan., J. Ruediger, Easter collection, $24.68; S. S. Brudertal church, Hillsboro, Kan., P. F. Suderman, 66,86; Ebenezer church, Mt. View, Okla., D. A. Goerz, $13.00; Men. church, Vena Calif., J. J. Boese, $24.33; Interest—Suderman Request, $27.50; Christian church, Moundridge, Kan., A. H. Kaufman, $28.00.; Bethlehem church Bloomfield, Mont., G. L. Deckert, $38.02; S. S. First church, Allentown, Pennsylvania, N. K. Berky, $39.42; Greenfield church, Ft. Cobb, Okla., I. H. Base, $10.12; Bethany church, Langham, Sask., P. Mirau, $78.00; Gift—A. T. Neufeld, Inman, Kan., $20.00; Union church, Dalton, S. Dak., J. A. Tieszen, $10.51; P. J. Decker, Pawnee Rock, Kan., P. H. Richert, (bonds), $150.00; Jacob Goerz, Canton, Kan., P. H. Richert, (bonds), $100.00; Salem Zion church, Marion, S. Dakota, A. Garber, $48.10; Gift—G. D. Ewert, Hillsboro, Kan, $100.00; Students' Band, Bethel college, Newton, Kan., Noah Burkhalter, $39.55; Mission collection, Altona, Man., D. W. Friesen, $111.00; Mission collection, Rosenfeld, Man., D. W. Friesen, $40.80; Mission Friend, Henderson, Neb., D. A. Friesen, $25.60; Trust fund, interest and rent, C. F. Claasen, Treas., $217.52; Mission box, Berne, Ind., $7.71; Karl Lehman, Berne, Ind., $50.90; R. A. Lichty, Berne, Ind., $100.00; Mission Friend, Berne, Indiana., $.5.00, Lena Yost, Berne, Ind., War Savings stamps, $30.00; Mrs. D. S. Wittwer, Berne, Ind., S. F. Sprunger, $7.00; Gradenberg church, Whitewater, Kan., J. Z. Harms, $180.00.

Special Gifts.

Helen Harder, Whitewater, Kan., Starving in Champa and Janjgir, $20.00; D. M. and M. L. Kratz, Philada., Pa., N. B. Grubb, Lydia and Lilah Korba, $60.00; D. M. and M. L. Kratz, Philada, Pa., N. B. Grubb., Bible woman or evangelist, India, $25.00; Bible class, Philada, Pa., N. B. Grubb, Bible woman or evangelist, Champa, $30.00; S. S. First Church, Bluffton, O., S. Bixel, Home, India, $35.00; W. G. Hiebert, Inola, Okla., Orphans, India, $25.00; D. Bixel, Berne, Ind., P. P. Hilty, starving in India, $25.00; Gift—C. A. Lehman, Chicago, Ill., starving in India, $10.00; J. J. Dyck, Buhler, Kan., A. B. Reimer, church, Mauhadei, $10.00; A. B. Reimer, Buhler, Kansas, church, Mauhadei, $100.00; S. S. Emaus church, Whitewater, Kan., P. H. Richert, Orphans, India, $35.00; H. C. Harder, Whitewater, Kan., P. H. Richert, Orphans, India, $35.00; O. R. Crowzer, Winger, Minn., P. H. Richert, student, China, $5.00; C. E. Salem church, Wisner, Neb., O. O. Risser, Otto's salary, Oraibi, $25; Y. W. and Y. M. C. A., Bethel college, Newton, Kan., school work, India, $50.00; Mrs. P. Burkhalter, Berne, Ind., Home, India, S. F. Sprunger, $5.00; Mission workers, Moundridge, Kan., Joseph's children, Champa, Mrs. D. G. Roth, $50.00; Mission Friend, Moundridge, Kan., P. C. Schowalter, assistant preacher, India, $50.00.

Mission Auto.

G. A. Haury, Newton, Kans., $10.00.

Lepers in India.

Abr. Beier, Gotebo, Okla., P. R. Voth, $20.00. With sincere thanks,

GUSTAV HARDER, Treas.,
Whitewater, Kan.
JOHN G. REGIER, Asst. Treas.,
Newton, Kan.

NEWS OF THE WEEK

GERMANY IS GIVEN MORE TIME TO DECIDE

Germany's answer to the allied peace terms must be presented to the peace conference at or before 6:49 p. m., Paris time, Monday, June 23.

The five-day period, originally given the enemy delegation to either accept or reject the terms, was extended 48 hours by the conference yesterday.

Count von Brockdorf-Rantzau, head of the German peace delegation, left Weimar, where he will arrive today.

According to advices he will at once confer with the German cabinet, which will send the revised treaty to experts who will report as soon as possible.

The terms will be laid before the German national assembly Wednesday and it may be possible that the cabinet will ask that a vote be taken on acceptance or rejection, so that it may act as having a mandate from the German people. It is expected the consideration of the pact will be continued by the cabinet until Friday and that the final German answer will be laid before the assembly for ratification on Saturday.

Immediately after the assembly has acted, it is expected the chief of the German delegation will start on his return trip to Versailles.

The detailed reply, a summary of which was made public in Paris Monday night, fails to make material alterations in the fundamental features of the treaty. There are some concessions, but they appear to be of a rather minor nature, compared with the demands made by the Germans in the counter proposals.

A notable feature of the allied reply was the covering letter by Premier Clemenceau, president of the peace congress, which was a scathing arraignment of Germany for launching the war and conducting hostilities so ruthlessly.

Paris, June 17. — With peace or war to be determined before 7 o'clock Monday evening, the tension in Paris today recalled that preceding the opening of hostilities in August, 1914.

Count Brockdorff-Rantzau was en route to Weimar today with a retinue of seventy-three peace delegates to present to the national assembly the allies' reply to the counter-proposals, submitted at Versailles yesterday evening.

The feeling of the French people was illustrated by the fact that when the Germans left the Hotel Des Ressorvoirs for their special train at 9:45 last night a crowd of 4,000 gathered outside, hooting and insulting the enemy representatives. This was the first demonstration against them in the weeks they have been in France.

The latest advices from Berlin and Weimar reiterate that Germany will not accept the revised treaty unless it contains important modifications.

Through unofficial press reports the German government has been apprised from time to time of the alterations, and in this way already is in possession of the main concessions.

In Paris, a little company of men, most unmarital in appearance, had before them the plans for the economic blockade that will strangle Germany into submission if her leaders choose to continue the struggle.

The long months of weary consideration of the details and technicalities of the peace settlement were over, so far as Germany is concerned. When Paul Dutasta, secretary of the peace conference, handed the allies' reply to the Germans yesterday — an incident entirely devoid of ceremony — the negotiations for the most momentous peace in history for all were brought to a close. The Germans were given just seven days, to a minute, in which to make known their decision. The verdict rests with them.

Weimar, Monday, June 16. — Germany's decision on signing the revised peace treaty probably will be reached Friday and be communicated to the allies in Versailles the following day.

While the assembly generally follows the advice of its leaders, government officials frankly admit they are doubtful as to the attitude of that body. The cabinet, however, is still backing Brockdorff-Rantzau's position that the treaty will not be signed unless the modifications are of sufficient importance.

WOMEN OF OHIO ARE SURE OF SUFFRAGE IN 1920

Topeka, Kans., June 16. — The Kansas legislature in special session today unanimously ratified the United States constitutional amendment for women suffrage.

Columbus, O., June 16.—The Ohio general assembly today ratified the federal woman suffrage amendment and immediately thereafter passed a bill that will give Ohio women the right to vote for presidential electors in 1920 should the federal amendment not be in effect at that time. The vote on ratification was 73 to 6 in the house and in the senate 27 to 3.

St. Paul, Minn., June 16.—Twenty-six affirmative replies from governors of thirty-six states were received up to noon today by Gov. J. A. A. Burnquist who asked the states executives if prospects were favorable for early ratification of the federal suffrage amendment.

Bismarck, N. D., June 16.—Gov. Lynn J. Frazier today informed Miss Alice Paul, a suffrage leader, that he will not call a special session for the sole purpose of ratifying the national suffrage amendment, but the legislature undoubtedly will approve the amendment "at the first reasonable opportunity."

Nashville, Tenn., June 16.—Chancellor James B. Newman today held that the recent act of the legislature giving women the right to vote in the city and presidential elections was unconstitutional.

Albany, N. Y., June 16.—The New York legislature without a dissenting vote tonight ratified the federal woman suffrage amendment. New York is the sixth state to ratify.

LABOR "WETS" IN DEMONSTRATION

Organized labor, backed by many anti-prohibitionists, Saturday marched on congress with an appeal for the repeal of war-time prihibition.

Delegates from the American Federation of Labor convention at Atlantic City and scores of local unions swarmed the capital plaza until it was one big mass of people, carrying flags and banners urging congress to act.

From the capitol steps several short speeches were made by President Samuel Gompers of the American Federation of Labor, who is back of the demonstration, and other labor leaders.

Representatives from the various states were assigned to talk personally to their congressmen. Meanwhile labor leaders asked the senate judiciary committee to act before June 30 on the question of prohibition.

Several drys in the house are planning a counter demonstration in form of scores of telegrams to show many local unions, in prohibition territory particularly, do not approve of the stand of Gompers.

A St. Louis delegation, headed by Marvin J. Cassidy, appeared before the house judiciary committee.

"The only place where prohibtion has been in effect is Russia, and, Lord, deliver us from conditions there," Cassidy said.

The "beer special", as the passengers called it, left Atlantic City at 8 o'clock. It carried nearly 400 labor delegates who are attending the American Federation of Labor convention.

REPORT REBELS ON THREE SIDES OF JUAREZ, MEXICO

Juarez, Mexico, June 13.—After a day of anxiety Juarez is still in the hands of federal forces. Rebel troops are reported on three sides of the town at distances variously estimated at from two to twenty miles, the latter estimate being that of the federal commander, General Francisco Gonzales.

The military authorities are reticent about the whereabouts of the rebels, but the general belief is that to the east of Juarez they are just beyond rifle range of the federal trenches. This belief is confirmed by observers with field glasses who watched dust clouds moving from the southeast, idicating the presence of a considerable force of mounted men.

Five hundred federal cavalry which left in that direction early this morning had not returned up to 8 o'clock tonight, but General Gonzales says he has been in constant touch with them through runners.

CAPT. JOHN ALCOCK FLIES ACROSS ATLANTIC

London, June 15.—Captain John Alcock and Lieutenant Arthur Brown, in their Vickers-Vimy biplane, landed at Clifdon, Ireland, this morning, completing the first nonstop airplane flight across the Atlantic. Their trip from St. Johns, N. F., was made in sixteen hours, twelve minutes.

The landing was made at 9:40 o'clock, British summer time. In taking the ground the machine struck heavily and the fuselage ploughed into the sand. Neither of the occupants were injured.

Much of the flight was made through a fog with an occasional drizzle. This hampered the airmen considerably during their journey. Captain Alcock explained the silence of his radio instrument during the trip by saying that the wireless propeller blew off soon after the airplane left Newfoundland.

"We were much jammed by strong wireless signals not intended for us," he added. When word was received here of the accident to the machine in landing, arrangements were made for mechanics to leave London immediately to make repairs.

Word came from Clifdon this afternoon that the pilot and navigator of the biplane were leaving for Galway whence Lieutenant Brown planned to travel by train to London arriving there on Tuesday morning. Captain Alcock, however, hoped to be able to fly to London in the machine which made the record flight, as soon as it could be repaired. It was planned to have him give an exhibition over London in the machine, if possible.

The Aero club received a message from Clifdon not long after the trans-Atlantic flyers landed, signed by them, which merely stated that they had completed the flight in sixteen hours and twelve minutes. They requested instructions from the club.

In reply the club telegraphed Captain Alcock: "Keep machine intact until observer arrives."

The air ministry stated that certain marks were put on the airplane at Newfoundland which must be officially identified by a member of the Royal air force before the flight is declared to have been officially completed. It was said at the ministry that it was probable one of its officials would leave Dublin in an airplane to relieve Alcock and Brown. It was hardly believed there that the machine could be repaired before several days had passed and it was thought both aviators would proceed to England by train.

Alcock and Brown stood the trip well.

The successful flight of the British airplane and the American seaplane were made in pursuance of different phases of experiment in the problem of the air. Elaborate precautions were taken to guide the NC-4 and her companion flyers by destroyers placed at frequent intervals the aim being not so much to make a record as to establish the practicability of cross ocean traffic by air under conditions of comparative safety.

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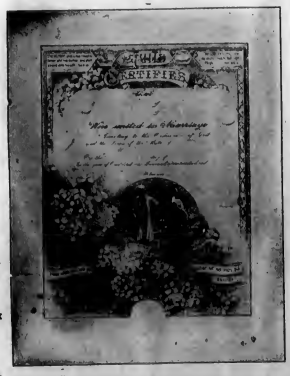

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IN MENNONITE CIRCLES

Prof. Boyd Smucker of Bluffton college is at present doing field work for the institution in the East.

The All-Mennonite conference is scheduled to meet in Bluffton, Ohio, September 2 and 3. The committee on arrangements is preparing an interesting program.

Bro. R. A. Goerz of the Emergency Relief commission has offered his resignation as a member of the Emergency Relief commission. This is a matter of great regret to the whole conference.

According to the Gospel Herald, (Old Mennonite), "The annual report of the treasurer of the General Mission board, submitted to the annual meeting near Kalona, Iowa, last week showed that during the year ending April 30, 1919, the Mennonite church contributed a total of $204,896.27 for mission purposes. An estimate of all contributions by the entire church for all purposes, amounted to $692,979.53."

The Pacific District conference, at its late session passed a resolution requesting that the Emergency Relief commission send Bro. William Neufeld of the Reedley church, to Siberia with relief for the distressed Mennonites of that unfortunate country.

The Ambulance committee, which was at work in the Sunday schools of the East, at a recent meeting decided that, as the committee was appointed by the convention to raise $1,500, they hold themselves committed to this task, and will continue the drive, expecting the schools to continue efforts to raise their amounts.

The committee is not warranted because of incomplete returns to decide at this time what use shall be made of the fund.

It is the opinion of the committee that the fund shall be expended as near as may be for the purpose originally announced, depending on the need at the time the expenditure is to be made.

It is, in the opinion of the committee, a great deal more important that the money should be raised, and we should not lay ourselves open to the charge that "having laid our hands to the plow" and then looking back we failed to discharge our obligations to a world in need, than is the decision that we shall serve a particular cause; provided, of course, that the fund shall be expended for some relief or reconstruction work.

The Eastern District Sunday School convention meets this year in the West Smamp church, near Quakertown, Pa., on August 2nd.

VESTMENT AND ORDINATION SERVICES AT Bethel Hospital, Newton, Kansas.

June 12, 1919.

Sisters and helpers of the hospital and home all knew that Saturday night and Sunday, the first day of June was to be another festival time—but while they were all busy on Saturday, on duty like on other days, having their mind on their work, they would perhaps not have been as mindful of the coming events if it hadn't been for the sisters to whom was assigned the preparing of things for the occasion.

For they were hustling about in dining room and sisters' home decorating and getting things ready, comfortable to sit on, appetizing to eat and nice to look at, and best of all, reminding them that it was to be a time spent for the Lord's cause—to be in a prayerful attitude, so the Lord could send His blessings upon us in abundance. Many faces showed the expressions of a radiant smile and sunshine—sunshine, not only because of sunshine on the outside, for there were clouds threatening or actually now and then unloading their contents. There was sunshine in their hearts spreading their contagion where they went. A number of friends and relatives of Sisters Amalia Lehman, Elizabeth Goertz, Helen Entz, Lena May Smith, Pauline Schmidt and Ziporah Meschberger were invited. Quite a number responded to the invitation, from far and near.

Just like always, were we glad that we could entertain them in our beautiful roomy home, which the lord has given to us through our dear liberal and good-hearted Mrs. Warkentin, friend of the sisters and the cause they are working for. The events for which these friends had come were the vestment services on Saturday night in the chapel of the Sisters' home, on which occasion the last four mentioned above received their uniforms as sisters in training, marking them as those who have decided to devote their time and lives to serve the Lord Jesus in His poor and suffering ones. And for the other event, the ordination of Sisters Amalia and Elizabeth, the first two mentioned above, whose desire it was to openly make a solemn confession of another step the Lord had given them joy to take into a higher sphere, having more fully consecrated their lives to the Lord in His particular service of administering to the needy in soul and body—to receive a special blessing in the laying on of hands.

No doubt different ones had prayed that the Lord might grant showers of blessings and a pleasant day, so many could come to join sisters and friends at the church—one block from the Sisters' home—where the services were to be held, beginning at four o'clock in the afternoon.

The Lord did grant a pleasant day before the time set for the beginning.

The fact that the church was full, showed that friends didn't mind the showers. Some came on the street car; others on the train and even quite a number came on autos from the country.

In the usual way the sisters all in a body, marched into the church to their respective places, preceded by the ministers and those of the board of directors, who were able to be present. While we remained standing, Rev. J. E. Entz, the president of the board of directors, spoke a few words of greetings, after which the sisters sang, "Priest and King, Come Into Our Midst." A Scriptural reading—John 15: 1-16 and prayer followed by Rev. David Goertz, father of Sister Elizabeth Goertz.

After the singing of a hymn, Rev. H. D. Penner, our superintendent, preached a very impressive sermon on John 15: 16, laying special emphasis on the four points of intimacy between Jesus and His followers, namely, the choosing, ordaining, sending forth, and encouragement, after which the ordaining of the sisters took place. A quartet sang, "Savior Who Died For Me, I Give My Life to Thee." Then the two sisters stepped forward and knelt for consecration and the twelve ordained sisters kneeling with them. The quartet sang again, softly, "Bless Me Now."

Following that, Prof. J. W. Kliewer of Bethel college addressed the congregation with an inspiring message, basing his thoughts on Col. 3: 12, laying special stress upon the "quintet of qualifications — as, merciful, kindness, humbleness of mind, meekness, and long suffering; which we must possess in order to have success. Then the choir sang the beautiful anthem: "Blessed Are the Merciful." Then Rev. J. E. Entz made a few closing remarks and prayer and pronounced the benediction after the church had sung another song.

The decorations of the church were very beautiful. The large emblem of the hospital made in cornflowers and white carnations occupied the space in the center, back of the altar and on both sides were pillars formed of fever-few and pink roses. The platform was banked with ferns and foliage plants.

Already before the services closed the sun showed her friendly face again, thus making it agreeable and pleasant for every body to return home, and as we believe richly blessed by the divine messages and the beautiful sacred music furnished by the choir.

A number of relatives and

friends of the newly ordained sisters were invited to the spacious dining room at the hospital for an evening meal. Among these were Sister Amalia's mother, Mrs. Lehman from Berne, Ind. Sister Elizabeth's sister-in law, Mrs. J. Goertz from Beatrice, also Sister Marie Penner, Rev. Herman Wiebe and Mr. J. H. von Steen from the same place. Toasts were given and several songs sung. Rev. H. Wiebe, Sister Marie Penner and Rev. J. E. Entz were the speakers. Thus ended the doings of the day and we were thankful to the Lord for the manifestation of His presence through it all.

Sister Elizabeth expects to devote her time to missionary work in India, together with Sister Elfrieda Sprunger, who was ordained last year, as soon as the Lord will open the way.

Sister Amalia will continue her work at the hospital.

SISTER MARIE.

FRUITS OF THE CHRISTIAN ENDEAVOR TREE

(An address of Rev. W. F. Unruh of Goessel, Kan., at the C. E. convention held in the Mennonite church, Beatrice, Neb., June 12, 1919.)

Dear Christian Friends and Co-workers:—

I am supposed to talk about the fruits of the Christian Endeavor tree, and we know that if we want to know a fruit real well, we must also know the plant which bears it. The study of a plant and the study of a plant's fruit go hand in hand, they must be studied together. So likewise, we cannot learn all about the fruits of the Christian Endeavor tree unless we study the tree with it.

It seems to me the Christian Endeavor tree is something like a fig tree. If a fig tree would bear twelve crops in one year, then I should be prone to compare it as such; but since the best fig trees only bear about three or four crops in one season, I'm afraid we cannot make any comparisons. The Christian Endeavor tree is an ever-bearing tree. Another name for this tree would be the tree of God or God's tree. We might call it so because God made it. I believe, God grafted the Chistian Endeavor societies into the church, for He saw that they would bear some very sweet fruit, and they have indeed. I believe, God made the Christian Endeavor to be the hand-maid of the church. (I do not mean hand m-a-d-e, but hand m-a-i-d.)

It may be of interest to know where this tree is from and who planted it and how it has been prospering. To be sure, this tree is of God, for it was through much prayer and by much thought that Dr. Francis E. Clark came to found the Christian Endeavor society. All good things are of God and so is this one. God gave the seed for this tree, but His children had to plant it and nurse it. Dr. Francis E. Clark had the honor and privilege to plant the first Christian Endeavor tree. It was on a very cold and frosty February evening in 1881, with the mercury in the low zeroes, that this tree was planted; and it is probably because this tree was planted in such cold weather that it has been able to endure the hardships so well through which it had to go.

Rev. Clark had a very happy pastorate in the Williston church of Portland, Maine, and a deep religious interest prevailed in his church, but he was not satisfied. Many of his young converts, though upright and blameless in life as far as he could see, were doing little for the church to which they belonged. To be sure, they were in Sunday school either as teacher or scholar, they attended church regularly, they often attended prayer meetings; but they were doing nothing themselves. That church, like many of our churches today, had a few kind Christians, a few gray-haired young people who were so kind as to do all the work. They unconsciously monopolized all the lines of service and left precious little to do for the rest. Dr. Clark saw the need of the young people who were inexperienced and bashful, who needed to hear their own voices in prayer and testimony.

Then came the question, What should it be that these young Christians should do? Dr. Clark knew well enough that there would be bungling and immature work on the committees, and in all kinds of practical Christian work if the young people should do it themselves. But what of that? At length the pastor saw no other way of practical training, that was worth a straw except to let the young Chistians under his supervision, set their own tasks and thus work out their own salvation from spiritual cloth, however, often they failed of complete success. Dr. Clark knew that there was no failure so great as the failure to attempt to do something.

So on the second day of February, 1881, Dr. Clark drew up a constitution for a proposed society of Christian Endeavor. This constitution was later translated into hundreds of languages and dialects and printed at least 50,000,000 times, of course, with minor changes. The constitution had this pledge in it, "Trusting in the Lord Jesus Christ for strength I promise Him that I will strive to do whatever He would like to have me do." At first the young people hesitated to sign such a definite vow, but at length the teacher of their Bible class signed his name and that broke the ice, then everybody signed it. At their next prayer meeting they were blest with a refreshing shower of blessings from the Lord. It was a revelation of what the young people's meeting might be.

Every member was present and took part, (aside from singing). Very simple and modest participation it was, a word of prayer, a verse of Scripture, a word of resolve and purpose, but it was a very promising start. The little Endeavor tree that was planted, grew beautifully. It took but a very short time and this tree bore seed that it might be propagated. Dr. Clark was called out again and again to give information about Christian Endeavor work. He soon resigned as pastor and went all over the country to lecture on C. E. work and help organize societies.

In the annual address of the 18th International Christian Endeavor convention, Dr. Clark gave a short review of the endeavor work and I shall give part of it again to show how rapidly this tree grew and spread. He says, 1881 marks the formation of the first society; 1884 the formation of first Junior society; 1885 the formation of the United society; 1886 the formation of Local union and State union; 1888 the beginning of work in Great Britain; 1892 the extension of the movement the world around; 1895 the formation of the World's C. E. union. It took but a few years and it was spread all over the world.

The Chistian Endeavor work has been carried on under various names, like Epworth league, International Order of King's Daughters and Sons, Baptist society, etc. Such work has been carried on in North and South America, Great Britain, Germany, France, Italy, Greece, Switzerland, Denmark, Turkey, India, China, Japan, Australia, New Zealand Hawaii and West Indias.

The Christian Endeavor has existed in our Mennonite denomination for about 26 or 27 years now. The beginning of this work was very small and humble. We had, however, some very enthusiastic Endeavorers among us who worked and toiled till we have become what we are now, a league of Christian Endeavor societies of the Western District conference, and all honor to these faithful people.

We have now seen how this Christian Endeavor tree was planted and how it has been spreading and we shall now see what its fruits are.

The Christian Endeavor tree is, indeed, a very productive one. It had yielded a plenty, enough for us and even a surplus which we could send across to other nations who were in need. The main fruits may be named as the following: Christian service, trained leaders, consecration, Scripture knowledge, missionary interest, Christian brotherhood, social reform, prayer meetings, libraries and by careful grafting, we Mennonite Endeavorers have been able to raise another variety of fruit from this tree, namely, sewing society work is often carried on in connection with the Endeavor work, in fact, we often consider it as a part of the Endeavor work.

Let us look at some of these fruits a little more in particular. Christian service, for instance, is a fruit that has seed in it, seed that must be used to propagate this tree. In other words, it is through service that societies of Christian Endeavor are spread. The worth of a society is shown by what it does. If a society is very zealous in its activities it will, without question grow top. Especially such services as visiting the sick and helping the needy and inexperienced are great factors in spreading interest in Christian Endeavor work, especially if the actuating motive is true Christian love. And since the tree is spread through service therefore we should value this produce above all.

Another fruit of this tree is interest in mission work both home and foreign. As I have said in the beginning I believe the Lord made the Endeavor society to be the hand maid of the church If a deep religious interest prevails in the society it will surely lead many young people to join the church. Our regular church services often fail to attract the young people, but the Endeavor program with its music and topics and declamations proves very attractive. If the Endeavorers see to it that the right spirit prevails in the society, they may prove the means to lead souls to Christ and salvation and this should be the goal of every Endeavorer. Many of our societies, too, support either a foreign native missionary or they educate a heathen child, and

this is a very fine thing to do. Our society at home supports a native missionary in India and I'm sure we would not want to be without it. It makes us feel like we are doing one worth-while thing anyhow . If there is any society represented here that has not tried anything like this, I wish you would. Honest, friends, there's a blessing in it. It puts life into the society. You will never regret it, I'll tell you that.

Another product is the prayer meeting. This fruit is so delicious and nourishing that we can hardly do without it. That we are often so weak in our work is because we don't help ourselves to this fruit often enough. It is to the Endeavorer what manna was to the wandering Israelite. If we fail to gather in this blessing, it is at the expense of a worthy cause. We may be able to do without it for a short while, but soon we shall find that our interest in the Endeavor cause is diminishing and will finally fade away altogether. United prayers are the props that keep the heavy laden branches of the Endeavor tree from breaking.

These are in short, some of the fruits which we have reaped in the past. Time and space forbids to mention others.

I am sure we must all be thankful for what this tree has been yielding so far. We have received more than we have put into it, and I am confident that it has not yet been charged to its limits. If we take better care of it, prune it of all unworthiness; handle it with loving fingers; surround it with a chain of prayers; irrigate it with tears and sweat that comes from hard labor and toil; and spray it with a solution of kindness and smiles and honesty and we shall find that the returns will be abundant and plenteous. Let us all try to do our level best in this great cause for it is the cause of Christ, our Savior.

OUR WOMAN'S WORK

The Annual Business meeting and Missionary program of the Mission Sewing societies of the Pacific District conference was held at Upland, on June 3rd, while the conference was in session there. The societies of southern California were well represented, but we regretted that the sisters of the northern states were unable to attend.

An interesting business session was held during the forenoon in the Sunday school building. The first business on the program was a roll-call of the societies, which served as an introduction for all present. Mrs. Hiebert, president of the Upland Sewing society, presided very acceptably. In discussing the advisability of having some kind of report of the work done in the Pacific district during a year, it was decided that all the sisters, whether organized or not, should be asked to report at the next conference, through someone appointed in the Emanuel church, Aberdeen, Idaho, where the conference will probably be held in 1920, telling of the work they have done during the year, as societies or as individuals. It was reported by Mrs. P. W. Penner that many sisters who are not organized have also sent in parcels, packages and boxes during the last year for India.

Next was a discussion whether money, or clothing, etc., would be most acceptable to the missionaries in China and India. Mrs. Penner, speaking for India, said that Christmas money was most acceptable, for which the missionaries would buy blankets, granite plates, some boys' clothing, etc., which they could best secure right there in India. But the sewing of clothes, etc., for our Christians and orphans, (men, women, children and babies), is very necessary; otherwise they would have to go without such clothing, which would result in further lowering their morals. In China it is different; the clothing they wear can be procured more easily in their country; and for various other reasons money would be more desirable. At this point, Mrs. S. S. Haury of Claremont read a number of letters from our missionaries in India and China, which were sent in reply to letters from our Executive committee asking the missionaries to state their needs definitely. This they did, and the letters gave a wide range of opportunity for helpfulness by the Sewing societies.

Mrs. Haury, and also Mrs. Penner, reported most interesting answers to prayers in their work. Here is one: Mrs. Maury received a letter from the Sewing society at Pulaski, Iowa, offering to support three orphans in India. Mrs. Haury wrote about the matter to Mrs. Penner, who had just the day before, received a letter from Missionary C. H. Suckau of Korba, India, stating that they were in urgent need of support for three orphans. Thus the prayer offered at Korba, India, was answered by sisters at Pulaski, Iowa, when these two letters met in Los Angeles, Cal. How wonderfully the Lord answers prayer! Now the Pulaski society has decided to support four orphans and also sew for the untainted leper children.

A sister from the Los Angeles Sewing society, who was present, gave $25 as a thank offering for her son's safe return from France, to start a fund for the Bible women's work in the foreign fields. Afterwards three of the Upland sisters followed her example. Thus $100 is now in the treasury for this work, and more has been promised. This is a splendid way of showing your thankfulness to God, mothers and sisters, for the safe return of sons and brothers.

Another good suggestion was made, for the use of thank offerings, or perhaps as memorials, namely, the building of a native evangelist's home, or a home for a widow. One society has already promised to pay for the building of one such home. The need of these homes was explained by Mrs. Penner in her report, which will be printed later.

Numerous packages and boxes, Mrs. Penner stated, have been received in Los Angeles, for India, which will be packed for shipment in about a week. These are to be divided among the four stations, but will hardly meet half of the urgent needs. Money was also received with which to purchase other necessary things. We are very thankful for all these gifts.

In the evening, the program consisted of reports from the different societies, reading of several letters from our Oklahoma and Arizona mission fields, etc. The music was furnished by the Upland and Reedley Sewing societies, the Mission band nnd the Circle girls of Upland also taking part. The evening offering, amounting to $100.42, was given for the Rest home in India.

CHANGE IN OUR EXECUTIVE COMMITTEE

We regret to say that on account of poor health, Mrs. R. A. Goerz, (Treasurer of our Executive committee), of Newton, Kans., has been compelled to resign from the Executive committee of Sewing societies. Let us remember her in our prayers. On the other hand, we are glad that another sister has been found to take her place, Mrs. J. G. Regier, of Newton, Kans. The office of treasurer is not an easy one, let us therefore also remember this sister prayerfully. All societies who have directly corresponded with Mrs. Goerz, will kindly direct their communications to Mrs. Regier, and all moneys from all societies will kindly be forwarded to her.

MRS. F. J. ISAAC, Sec.

PLEASE NOTE CHANGE OF ADDRESS

Mrs. F. J. Isaac's present address is: San Gabriel, Calif., R. F. D., No. 1, Box 374 A.

Miss Anna G. Stauffer is no longer at the Bible institute. New address is 2125 Manitou Ave., Los Angeles, Cal. Kindly send all material for this column to her at this address.

THE LORD ON OUR SIDE.

We may surely infer, that, although Satan is a rebel, he has not yet been deprived either of his title or his power. He is still the great high one on high, who divides the world into different provinces according to its nationalities, appointing a powerful angel, assisted by countless subordinates, as victory over each kingdom, to direct its energies and bend them to his will. And so we get some idea of the terrible reality of Paul's meaning when he affirms that our great conflict is not with flesh and blood, but has to be carried on against principalities, against powers, against the world-rulers of this age of darkness, against the spiritual hosts of wickedness in the heavenly places.

But who is sufficient for these things? For the whole aerial surroundings of our planet are densely peopled with a hostile race of beings unutterably superior in wisdom and power to ourselves; having had during a vast number of years every conceivable experience of the weak points of humanity; possessing the incalculable advantage of being themselves invisible, though as spiritual intelligences they are probably able not merely to judge of us by our words and outward expression of countenance, but even to read the innermost thoughts of our heart; co-operating with the most perfect and, never-failing organization; and lastly, directed by a leader of consummate wisdom and skill, who is assisted by powerful princes, and finds his subjects so numerous that, if we are to lay any stress on the word "legion" in the memorable narrative of Luke, he is able to spare some six thousand of them to guard one miserable captive.

Truly, with such facts as these before us, we might well faint for fear did we not know that there is a mightier Power above all the hosts of the prince of dark-

(Continued on page 5.)

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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EDITORIAL

Few of us, much as we have been made to feel it, thoroughly realize that we are living through the most stirring times. We have just recovered from a war which was waged from land, sky and water and by it our civilization has escaped a most radical and perhaps most dangerous menace. As it is, the whole political complection of the world has been changed and in the change, kings have toppled from their thrones in some countries and paupers have come to rule in others. There have also been startling things happening along the line of science and achievement. The sciences of sanitation and restoring broken bodies of men, largely on account of the war, have advanced by leaps and bounds. Only a few days ago the ocean was crossed twice by the air route and, in one instance, in sixteen hours, or about in as long a space of time as it is from day-break to night on our longest day. A year ago any one who should have predicted a day-light flight across the ocean would have been heralded as a fool. All this goes to show that we are living in epoch-making times. We are glad that the war is over and we have confidence enough in our opinion to believe that a great war will be impossible for generations to come, because, if a league of nations cannot prevent it, the poverty to which the war has brought nations will.

In our survey, it is important that we note other things that are contributing their forces to make this the most remarkable of years especially the efforts of Christians to bind up the wounds that war has made and serve humanity constructively. Many Christians saw their opportunity in Y. M. C. A., Red Cross and other activities that were supposed to represent humanitarian sentiments during the war and in it, and we can find nothing but commendation for those who endeavored to ease the pains of the sufferers, no matter who they were. But a larger and better field has opened up along the line of reconstruction. In no other war was there so much money spent and were there so many lives consecrated to the work of helping the innocent sufferers get on their feet again.

With our doctrine of peace, which our impatient fellow Christians regard with so little respect, we have, as a church, been limited to tasks less spectacular and infinitely less cruel than participation in active warfare, nevertheless the cry of the world for humanity comes to us as mightily as did the cry to the rest to make the world safe for democracy. Ours is to be a task that will last longer than the war, did and we do not look for a very great show of appreciation, however, we believe it to be the Christ work and that makes our call to it all the stronger. Were we to bear and heed only the call of our distressed fellow Mennonites, our task would be big, but it must be larger than that. It must be one in which the last ounce of our resources is available for suffering humanity no matter where suffering humanity may be. We may find some difficulty in creating a machine that will work and run smoothly. There may be differences of opinion as to men and methods. Unfortunately, all human efforts go that way, but, in the meantime, misery, suffering and death go on taking their terrible toll. Brethren: It is not enough to plan and give and go. We must get on the job now. Others have made themselves the marvel of the age for benevolence by immediate and speedy relief. Can we afford to lay behind until we are all satisfied with the men and the means to be employed in relief giving? How will we answer the fact of starving babies and new made graves when we have not hastened to their assistance?

American Mennonites have prospered. They have also been generous to the needy. No community in which they live can complain of their indifference to the wants of fellow men. We have found considerable satisfaction in such a reputation. Now it is for us to make new and bigger efforts which will make the Mennonite church remarkable for what it does even if it will never be remarkable for its numbers.

HERITAGE OF THE HOME

A needful lesson for us to learn is to "Be keepers at home." Tit. 2:15. How it is to be deplored that we have come to place a false conception on some of the deeper truths of life, and to look at them from a wrong angle. A mother whom I know chafes under what to her is a galling yoke of bondage in the every-day routine of housework; murmurs at being "tied down," and sighs for release so as to be free to go "pleasuring" to divers places. The dear one seems to have forgotten the covenant and obligation that she assumed in the marriage vow, and to all appearances does not feel in duty bound to the children and home of which she is a founder. This illustration bears us out in the statement already made of the low estimate set by scores upon the home life.

Father! Mother! Home!--Agencies that can be the most potent force for God and righteousness this side of heaven. A mine of riches placed within our grasp! An immeasurable, heavenly heritage that angels might well desire to look into and covet. The great deceiver has succeeded in keeping it hid to many, but may the Lord in mercy unveil our eyes and enable us to begin over again, in so far as we can, and yet "make good."

Encouragement and hope is held out to us in the words through the prophet Joel, "And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm." In one sense the Lord God is a Restorer of the waste places, and under directions from Him, the great Architect, we may become home-makers and workmen "that needeth not to be ashamed." Though we be ignorant and unequal in our own strength to cope with the problems and trials which often confront us, yet we can lay hold upon the assuring promise that "our sufficiency is of God," and from the examples given in His Holy Word, and those of real life which we have unknown, may we "learn to show piety at home."

One of the most important steps would be to erect a family altar. The blessings which accrue from this means are inestimable, and the precious seed sown will continue to bring forth fruit long after you have passed from the shores of time. "Whilst their children remember their altars." Jer. 17:2. The sweet, hallowed memory will follow our boys and girls, and to their mind's eye in after years will come again and again the picture of how father was wont to take the Bible and, after reading, kneel and fervently pray. Mother would take her turn, too, and a queer little catch which we couldn't for the life of us prevent, would steal into our throats as she asked God's blessing upon us, that we might be saved, and at the end of life's journey, one by one, be gathered to the Beautiful Home, above. Dear ones, what a sure, abiding foundation you can lay for God and eternity, by far the most productive of all soil, and which is certain to yield a richly abundant and unending harvest! God help you to seize this unparalleled mission—open only to parents.

First impressions remain. Childhood days and the springtime of life are the golden opportunity in which to sow the seed. Let me illustrate: That old man yonder, so feeble and tottering under the weight of years that he can scarcely remember the events of yesterday, sadly shakes his head and says, "My memory is failing." But mention boyhood days, and instantly his faded eyes kindle with the reminiscent fire of youth, and though a span of a long lifetime intervenes, yet he can readily tell about them, even down to the smallest detail.

The heart of the old easily travels back to the days of "long ago." Grandpa lives the past all over again. Dear grandmother takes a retrospect over the many years which have flown and thinks of girlhood days and the keen enjoyment which all had as they gathered round the family board to partake of the goodly spread of food. Charley and Nellie are gray haired now and well over the meridian side of life, but they can not forget the delicious cookies and the smile of love on mother's good face as she would give them one steaming hot from the oven.

Simply, homely little factors these and if indelibly stamped on their memories, equally would they recall the godly teaching, the prayer, and the pattern of an exemplary life. Busy mother, if you will just drop your tasks long enough to give at least a few moments every day to have some spiritual teaching for the children, the deed will be enshrined in their hearts and handed down from generation to generation. Father, do not become so engrossed in the rush of business and stress of life's toil that you can not take time personally to look after the souls of your boys and girls. Will you not invest in what will yield unfailing, richest returns, which you can

be sure will endure forever?

A certain writer says: "We are none of us very certain in our hearts that what we do in our offices is really worth while. Our shoe store fails—what of it? There are thousands of shoe stores. Our factory burns down—a temporary inconvenience, but in twenty-four hours the world has adjusted itself and gone on. Alexander conquered the world, but his ashes were hardly cold before the kingdom that he built up began to crumble. Nothing that we do in business or politics is of very much importance a hundred years after. But one thing we do, the eternal importance of which we can be absolutely sure. We raise children. We can make them sons and daughters of God, or we can let them go to the devil. And according as we make them, they make the children who come after them. The influence of a single life, good or bad, may extend itself down through the ages into eternity.

I have watched progress being made in business life for a good many years. And I have noticed that the folks who make it are those that have come out of the best homes, where the mother is honored above every other person in the world, and where the father looks upon his business as being merely a necessary adjunct to his home.

Inspiring and beautiful it is to know, that to bring up a child "in the way he should go" is the greatest of great work! The seal of heaven is stamped upon it. Oh, let us be faithful to this divinely appointed heritage! The children will have it treasured up in their recollection that mother was always kind, patient and good. The calm, even tenor of her Christian life was sure to direct the thoughts to God and heaven, and to create the resolve within that we must go to the place where mother was going when we heard her speak at the weekly prayer meeting of journeying toward a heavenly country, to "a city, whose Builder and Maker is God." And never an ill, angry word from father! Tender, self-sacrificing, and so righteous a life did he lead, that when we wanted to get some conception of what God must be like, we would invariably look at father.

Neither is the spiritual dower confined to our offspring, for Solomon wrote, "A good man leaveth an inheritance to his children." And isn't it a fact that the righteousness, (just as the sins), of the parents is visited upon the children unto the third and fourth generation? The Lord speaks, "These my words ye shall teach them to your children," and "which ye shall command your children to observe." For "the promise is to you and your children." Oh, "teach them diligently to your children," and "thou shalt be saved, and thy house." Glorious end!

"Be ours the bliss in God's own way
To guide untutored youth,
And show to them from day to day
The Way, the Life, the Truth.

"Almighty God, Thy help we ask,
To aid this cause divine;
The honors of Thy name be spread,
And all the glory Thine."

—Leila M. Conway in "The Vanguard."

THE LORD ON OUR SIDE

(Continued from page 3)

ness, One who regards us with feelings of wondrous love, who is not only able but yearning to shield us from the destroyer now, and who purposes shortly to deliver us altogether from the anxiety, the terror, and the danger of his assaults. For although the Lord has not yet formally deposed the rebel, and arranged a new government, He does not leave the world entirely at Satan's mercy. Angels of God penetrate the realms of air, encamp round about them that fear Him, and protect them from the malignant foes to whom they would otherwise fall an easy prey. Nor are their numbers insufficient; the servant of Elisha beheld the mountain full of horses and chariots of fire round about his master. Angels of God are appointed to take the charge of whole churches, as we find from the first three chapters of the Apocalypse. Nay, the reins of government are sometimes wrested even from the hands of Satan's most powerful princes, and a great kingdom is for a while ruled by an angel of God. This, as we found just now, was the case with the empire of Persia when the Lord would have the world-power favorable to His exiled people.

It might also at first seem that the elements are not left altogether in the hands of the rebels. For the voice of the angel of the waters sounded not like that of an apostate, when John heard him saying: "Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy." These are indeed the words of one who has long sighed and groaned for the wickedness which his eyes have seen and at last recognizes the righteous judgment that overtakes it. And again: the angel "which had power over fire" is evidently one of the princes of God.

But since these two, as well as those whom John saw holding the four winds of the earth, are only introduced in connection with the time of the end, it is probable that they are the appointed successors of Satan's ministers, who will hereafter take possession of the elements to use them in the execution of the wrath to come. For until the devil be deposed from the throne of the air, it is likely that he will exercise control, to a great extent at least, over atmospheric phenomena. In the book of Job we find him even wielding the lightning which consumed both the flocks and servants of the patriarch. And when many centuries afterwards, our Lord arose from His sleep and "rebuked" the winds and the sea, it cannot be supposed that He was chiding the mere rush of the blast, or the senseless waves; but, rather, those malignant spirits of the air and water which had combined to excite the storm.

Such, then, is the picture set before us in the Word of God—the whole earth divided into provinces by the prince of this world, and systematically governed and administered under his direction by his viceroys, with their officers and subordinates countless in number; this organization, perfect in itself, but continually disturbed by interferences from a mightier Power for the protection of individuals, of churches, and occasionally of whole nations. And the product of these two influences gives us the exact state of the world as it is at present, a state generally and systematically evil and godless, but with many individual exceptions, and subject at times to partial changes on a more extensive scale, which we call reformations or revivals; a thick darkness, illuminated, however, here and there by burning and shining lamps; an arid desert, but not without its oases; an ever restless sea, on the surface of which the broad stream of the spirit that now worketh in the children of disobedience is the prominent feature, but with some under-currents setting in an opposite direction.—G. H. Pember, in Earth's Earliest Ages.

**"Oh, to be nothing, nothing.
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet.**

**My highest place is lying low
At my Redeemer's feet,
No real joy on earth I know;
But in His service sweet.**

THE C. E. TOPIC

July 13.

Our Denominational History and Principles. Ps. 44:1-8.

We frequently hear a great deal of the uselessness and narrowness of denominational lines. Some people even go so far as to express the opinion that when once creeds are abolished, Christianity will only make real progress. Our observation has been that persons feeling that way have done little or nothing at all either for a church or for Christianity in general. We are not ignoring the fact that when loyalty to sect is placed above loyalty to Christ, great harm may be done, neither are we blind to bigotry in denominations that would monopolize the way to salvation. All good things are likely to be abused and denominations are no exception, but that is no reason why denominations are to be destroyed altogether. Were we to abolish denominations we would be breaking to pieces all the machinery Protestants have erected these hundreds of years for spreading the Gospel, fostering reforms and doing works of benevolence. These machines have some effective work and to destroy them with nothing to take their places would be an act of violence against the kingdom of God.

Denominations usually have had their beginnings in some important crisis of history that called them into being and emphasized the peculiar principles for which they stand. When the principles were not sound the denomination went down and when they were false those who professed them found themselves outside the pale of orthodox Christianity. Our church had an ancient beginning and has through the centuries of its history, stood for peculiarities, many of which came to be recognized as true expressions of Christian life by thousands outside of our church. Indeed, we have survived to see the essential points of our doctrine receiving recognition in ways that our fathers never dreamed. In spite of a terrible war, unsurpassed in any age, the utter folly and useless wickedness of war of any kind is becoming a world-wide conviction. While ours was perhaps the first organized body of Christians to insist upon a believer's baptism the Christians of other churches now holding to that principle number millions. The separation of church and state, advocated by our fathers alone for a time, is now an item of constitutional law with many nations. The emphasis upon Christian life, rather than upon the ac-

ceptance of an approved creed, as our church has always insisted, might be said to be a habit in all Christian Protestant churches today. When a few Mennonites in Germantown, shortly after their arrival in America, protested against slavery they set in motion a movement that finally abolished slavery as an institution throughout the world. And, even our peculiar attitude toward oaths, has found, and is finding, champions everywhere. With principles, such as these, we cannot help but be proud. The heritage handed down to us by our fathers is not our own peculiar monopoly. We have received it for one reason only—to give it to the world, backed up by our consistant support.

Much has been said and written, concerning our history. As a prominent historian puts it: "The history of the Mennonites smacks with fire." Our fathers wrote the story of the beginning of our church in their own blood. We have behind us generations of men and women who spared no sacrifice for their faith. Coming to us as it does at such a cost, we must hold dear our faith above every other interest. Space devoted to such an article as this is entirely too limited even to give a very short sketch of the history of our church, there are, however, many histories available to which we may turn for information. Every Mennonite should be ready to "give a reason for the faith that is in him." No pastor should neglect giving instruction in our church history. Sunday schools should devote occasional sessions to it. Our young people should make it a special subject for study. We might name a number of excellent works that might be studied with profit, but we will limit our recommendations to the work of three authors, namely, van der Smissen and Wedel, written in the German language, and Smith in the English. To this might be added the history of our General conference by Krehbiel.

THE S. S. LESSON

July 13.

Baptism. Matt. 28: 18-20; Acts. 8: 34-40.

Golden Text.—For as many of you as were baptized unto Christ did put on Christ. Gal. 3: 27.

The last interview Jesus had with His disciples was in Galilee when He gave them the great commission with authority to: (1) Go, (2) to make disciples, (3) to baptize, and (4) to teach. The church of Jesus Christ has had authority to do these things ever since. It will be noted that the Great Commission is as wide in its application as the world and applies to all time. Zinzendorf once said: "The world is my parish." It is the field of every Christian. So long as a single nation has not heard Christ and so long as a single individual has not had the opportunity to accept Christ, that long the responsibility for carrying out the great commission rests with every Christian and he or she has still a vital and important task to perform.

The word "Go" is authoritative. It is not you should or may go, but, go. It is a positive command from which there is no appeal. Baptism is the peculiar rite by which one becomes identified with the kingdom of Christ. By it the recipient announces to the world that from henceforth he has renounced the world, the flesh and the devil. It is the announcement to the world that he is now for Christ and against the world. It is the public confession of Christ as master. It symbolizes the "putting away of sin" and the taking on of the new man. Who are to be baptized? Those who have found Christ to be their Savior and have an intelligent understanding of the plan of salvation and want to be identified with His people. As Mennonites we cannot participate in the practice of infant baptism because: (1) it is not taught in Scripture, (2) it is an innovation introduced into the church long after Jesus gave the command to baptize, (3) because infant children cannot have an intelligent conception of the meaning of the rite and therefore cannot "believe and be baptized."

The ancient rite of baptizing in practice before the time of the great commission symbolized either a cleansing from or repentance for sin. Christian baptism means all that, plus the incorporation of the believer into the church or the body of the Lord. None but baptized persons have a place in the church which the apostles set out to establish.

Observe that the making of disciples was imposed as a serious duty. The Chirstian who does not use his efforts toward winning converts is not doing his duty at all. With so-called Christian countries still full of those who are not Christians and millions of the heathen world rising up to condemn them, what excuse can Christians give their Lord for their not having done their duty? Every one who undertakes to obey the Great Commission may do so with the confidence of knowing that the mightiest of all promises is behind him to insure his help and success: "Lo, I am with you, always." If we only keep this promise clear before us, there will be no occasion for either discouragement or failure.

In the second section of the lesson we have the case of the Eunuch presented as a sample of the way baptism was practiced in the early days of the church. Philip, one of the seven mentioned in Acts 6: 3-5, fled Jerusalem after the death of Stephen. He first went to Samaria and preached the Gospel. This was a step outside of Judaism. As a result of his preaching a mighty revival occurred in the midst of which the Spirit directed him to go toward Gaza where he met the Eunuch, an Ethiopian nobleman who appears to have been a Jewish proselyte. This Ethiopian was engaged in the study of the Scripture. We note that: (1) he sought to get at the meaning of what he was reading, (2) that he did not hesitate to accept enlightenment, (3) that he was convicted and converted and, (4) that he submitted to the command of Christ and believed and was baptized, (5) that he went on his way carrying the message of the Gospel with him to his own people. Concerning Philip, we note: (1) that he did not resist the Spirit even though he was in the midst of a great work, (2) that he did not let the difference in their ranks keep him from speaking of spiritual things to the teacher, (3) that he was ready to teach, (4) he used the very best method: "beginning from this Scripture, (the prophecy), he preached unto him Jesus." Some ministers preach anything but Jesus and then wonder why they fail. (5) The man was converted and immediately sought baptism. (6) This was administered because all the conditions were right, namely: (1) a convert who believed, (2) a minister intent upon doing his duty, and God had provided the means. (7) When Philip's work was done in the desert God sent him immediately to Azotus where there was other work to be done.

MARRIAGE

Clemmer-Stoudt.—On the 26th day of April, Francis Clemmer, member of the Hereford Mennonite church, was united in marriage with Lulu Stoudt, member of the Lutheran church at Niantic. The ceremony was performed in the parsonage by D. J. Brand.

Oberholtzer-Saltzer. — Harvey Oberholtzer and Annie Saltzer were united in marriage, June 14, at the parsonage by D. J. Brand. Bro. Oberholtzer is a member of Hereford church and his bride is a member of Hill Lutheran church.

DEATH

Clemmer. — Ralph Clemmer, the second son of Oswin and Sarah Rohrbach Clemmer, was born November 10, 1900. From childhood, he was exceptionally quiet, obedient and kind. Later, he proved to be studious and thoughtful to a degree quite out of the ordinary and at the time of his death the comment was repeatedly heard, "he is the boy who often knew more than his teachers." He was inclined to take all opportunities and obligations very seriously. His studious habits and serious turn of mind helped him to reach a mental and moral stage of development far beyond his years, and already he was looked up to by many older than himself as a leader especially in Sunday school and Christian Endeavor activities. In school he was about to be graduated with honors. His death has caused the church and the community a distinct loss.

At the age of fifteen, he made his covenant with his Savior. This step, too, he took with a seriousness which promised the highest results in his Christian career. On May 22, at the age of 18 years, 6 months and 12 days, death came. On Sunday, May 25th. The mortal remains were carried to their last rest, when the many friends and the different organizations with which he was connected brought tributes of respect and honor in profusion. The services were conducted by his pastor, D. J. Brand.

CONTRIBUTIONS

Altoona, Pa., June 10, 1919.

The following is the report of the money received for the Workers' home, at the Altoona Mission, Altoona, Pa., during the month of May: Jacob Snyder, Roaring Spring, $6.00; Mrs. Jacob Snyder, Roaring Spring, $6.00; S. P. Snyder, Roaring Spring, $6; Senior Bible class, Roaring Spring, $6.00; John P. Andrews, Albring, Kan., $39.35; J. A. Harms, Clinton, Kan., for Herald church, $22.30; A. J. Rohfeld, Hillsboro, Kan., Mennonite congregation, $43.69; Charles Casner, Roaring Spring, $3.00; Henry Riesen, Hillsboro, Kan., for congregations, $149.20; J. B. Duerkson, Gotebo, Okla., $5.00; John Berger, Korn, Okla., $5.00; Miss Mary Classen, Hillsboro, Kan., $2.00; Friend, .50; Friend, .50; Miss Anna Dirks, Pasadena, Okla., and Miss Helen Jansen, $3.00; H. M. Hatzlaff, Korn, Okla., (Liberty bond), $50.00; P. R. Ratzlaff, Korn, Okla., $10.00; H. H. Ratzlaff, Korn Okla., $25.00; Mrs. L. Krause, Korn, Okla., $1.00; J. P. Reimer, Bedford, Okla., $56.46; J. H. Ediger, Korn, Okla., Bergthal congregation, $22.63; Miss Entz, Kado, Okla., $3.00; Mrs. Anna Muller, Meno, Okla., $7.00; Mr. Adam Muller, Meno, Okla., $1.50; Mr. Adam Becker, Meno, Okla., $10.00; H. K. Aukerman, Philadelphia, Pa., $2.00; A. H. Warkentin, Gossel, Kan., $2.00; Daniel Snyder, Roaring Spring, $6.00; Mrs. Daniel Snyder, Roaring Spring, $6.00. Total. $551.28.

There was also received for mission home furnishings: Mission church, Albring, Kan., $23.15; Jacob Unruh, $25.00. Total, $48.15.

Respectively submitted,

A. A. SNYDER.

1923 13 avenue.

NEWS OF THE WEEK

GERMANS TO SIGN THE TREATY OF PEACE FRIDAY

Friday afternoon probably will witness at Versailles the signing by Germany of the peace treaty of the allied and associated powers.

The German plenitotentiaries, armed with authority to affix their signature to the document which is, in a measure, to rehabilitate Germany in the eyes of the world as no longer an enemy power, are due to arrive in Versailles Friday morning.

Herr Mueller, foreign minister in the new cabinet of Herr Bauer, is expected to be the chief German plenipotentiary, Dr. Haniel von Heimhausen, who was to have signed the treaty for Germany, having resigned from the peace delegation, not desiring to have the onus of sealing the compact to the terms of which he and other high members of the government object, fall in his shoulders.

Even the new premier in Germany continues to express indignation over Germany being compelled to meet the allied terms. In his latest address before the national assembly at Weimar, Bauer is quoted as having said:

"Let us sign, but it is our hope that to the last breath this attempt against our honor may one day recoil against its authors."

The new Italian delegation to the peace conference, made necessary by the resignation of the cabinet of Signor Orlando, also is expected to reach Versailles Friday. It will be headed by Signor Tittoni, foreign minister.

The sinking of the German fleet in the Scapa Flow by the skeleton crews of Germans aboard them is to be investigated by order of the council of three, composed of Premiers Clemenceau, David Lloyd George and President Wilson. The idea of the investigation is to ascertain if the armistice terms were violated by the Germans. The French minister of marine says France will require complete reparation from Germany.

The council has resumed its work on the provisions of the Austrian treaty which are not included in that part of the document recently handed to the Austrian delegation at St. Germain. It is expected that the treaty now will be speedily concluded.

The Turkish delegation has sent to the council of ten a retailed memorandum of the requests recently made orally in behalf of Turkey. Turkey's willingness to recognize the independence of Armenia and a suggestion to grant a sort of autonomous government to Palestine and Arabia under Turkish governors were made known in the memorandum.

Belgium is to have priority in reparations to be paid by Germany to the extent of 2,500,000,000 francs. Formal approval has been given this decision.

Work on the Austrian peace treaty was resumed by the council of three today. The completion of the document to be presented the Austrian delegates is desired as speedily as possible, and work on it is expected to be pushed energetically. In this process financial experts were called before the council at today's session.

SENATE REFUSES TO LIFT BAN ON JOHN BARLEYCORN

Washington, D. C., June 18. — Any possibility of congress repealing or modifying wartime prohibition, which goes into effect July 1, went glimmering today.

The senate by a vote of 55 to 11 refused to sanction a modification of the law permitting the manufacture and sale of beer and wine from July 1 until constitutional prohibition goes into effect in January, 1920.

This overwhelming support of the "dry" law in the senate demonstrates the futility of the "wets" looking any longer to congress for relief, particularly as the house is known to be fully as antagonistic to repeal.

President Wilson is now the last remaining hope of the "wets" for even some of the "dry" leaders concede the executive possesses the power to declare the wartime prohibition act null and void upon the termination of demobilization, which will occur before July 1.

The liquor dealers, who are in almost daily conference with their friend at court, Secretary Tumulty, are confident that the president will lift the ban. The "drys" opine that Mr. Wilson will not dare to take the step in the face of public sentiment believed to be reflected by the overwhelming vote in favor of prohibition in the senate today.

The action in the senate was the result of an attempt by Senator Phelan of California to attach to the agricultural appropriation bill a rider modifying wartime prohibition so as to permit the manufacture and sale of beer and wine after July. 1. He moved to suspend the rules and declare the rider in order, and Chairman Gronna of the Committee on Agriculture moved to table the Phelan motion.

Seldom has there been so overwhelming a vote in either house against an executive recommendation. Mr. Wilson's plea in his message last month for repeal of wartime prohibition in so far as it pertains to wine and beer did not even command the support of his own party.

Democratic senators who ordinarily vote for Mr. Wilson's recommendations with their eyes shut, deserted the president and only five Democrats stood with him.

BEGIN RECRUITING MEN FOR MEXICAN BORDER

Announcement was made that Secretary Baker had authorized the recruiting of 26,450 men for service on the Mexican border. They will replace men enlisted for the war emergency and now available for discharge.

Men will be enlisted for the following arms and corps, not to exceed the numbers indicated:

White infantry, 8,000; infantry (negro), 2,000; cavalry, 10,000; field artillery, 2,000; engineers 800; medical corps, 1,200; ordinance 150; signal corps, 300; air service, 500, and quartermaster corps, 1,500.

El Paso, Texas, June 20.—Villa will make no reprisals upon American property and lives in Mexico, because American troops drove his men back from the border Sunday night, a courier from Villa's camp near Villa Ahumada, who arrived here last night on an important mission, declared.

They also had a communication from General Felipe Angeles for Brigadier General James B. Erwin, district commander. The courier said Villa was afraid the Carranza soldiers would fire into El Paso to force American troops to cross and it was for this reason that he remained outside of Juarez three days, hoping that the federals would come out from town and give battle in the open.

The courier said the first Villa knew of the American expedition was when he heard bursts of shells, whereupon he ordered his men to evacuate the town and leave for the foothills at once.

Villa was more than a mile from town at the time and left immediately for his base, at Samalayuca.

It is not reasonable, according to the courier, to believe Villa's men would snipe across the border into El Paso, when Villa hesitated to attack Juarez for fear bullets would fall in El Paso and bring about complications with the United States.

TWO HUNDRED KILLED IN WESTERN TORNADO

Fargo, N. Dak., June 22. — Approximately 200 persons were killed by a tornado which struck Fergus Falls, Minn., this afternoon and wiped out three blocks in the business section of the city. A report from Staples to the Northern Pacific here, said that the Grand hotel had been razed by the wind and the Northern Pacific depot demolished.

Railroad men in trains returning from the vicinity of Fergus Falls said reports were that 200 may have been killed in the cyclone. It was said that the Grand hotel at Fergus Falls had collapsed in the storm and that 75 persons had been buried in the ruins.

The telephone operator at Battle Lake, Minn., about 18 miles west of Fergus Falls, reported that the entire town between the Grand hotel and the brewery had been wiped out. The hotel is situated in the eastern section of the city and the brewery is located in the western part. The operator also reported that 200 persons had been killed.

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IN MENNONITE CIRCLES.

Conference Notice.

A special session of the Eastern District conference is hereby called to convene on Saturday, August 2nd, 1919, at 1 p. m. in the West Swamp church. The purpose of this meeting is to consider the advisability of increasing the amount of the fund of $50,000 authorized at last Conference meeting for relief, reconstruction, home mission and educational purposes to $60.000 and making a definite appropriation out of same to Bluffton college. Also to consider ways and means for the speedy raising of said fund and such other matters pertaining to same as will be found necessary. By order of Conference Trustees.

A. M. FRETZ, Sec'y.
Perkasie, June 27, 1919.

On June 29, Bro. Noah Burkhalter and his wife, Sister Ada (Good) Burkhalter were ordained for the missionary service in Berne, Ind., church. They will shortly sail for India.

Our missionaries, H. J. Brown Sam J. Goering and W. C. Voth have secured passage on S. S. China sailing from San Francisco. Cal., on August sixth for China.

On July 12th, there will be unveiled at the Germantown, Pa., Mennonite meeting house, a monument to William Rittenhouse, the first Mennonite minister in America. Governor William C. Sproul of Pennsylvania will make the principal address The inscription on the monument reads: "The Mennonites arrived in Germantown. October 6th, 1683. William Rittenhouse was chosen their first minister in 1688. In 1689 he drew No. 19 lot, and on it in 1691 he and his fellow-members built the 'little log church.' In 1702 he donated part of lot, and later the present church lot and burial ground. He was the first papermaker in America. He died in 1708, aged 64 years. Erected by the Pennsylvania Historical Commission and the Rittenhouse Memorial Committee, 1919."

The following statement, prepared by the Memorial committee, appears on the program:

So much available material has been published concerning this church that only a very brief account shall be given. For additional data reference can be had to the writings of William Penn, Francis Daniel Pastorius, John F. Watson, Samuel W. Pennypacker, Julius F. Sachse and Daniel K. Cassell. Many others, too numerous to mention here, have also furnished valuable contributions to its history.

As it is well recognized the early settlers of Germantown were mostly Mennonites. They largely came from the Palatinate, and sailed by way of England, on June 10th, 1683, arriving at Philadelphia, October 6th, 1683. There they stopped temporarily with Francis Daniel Pastorius, living in "Dug-Outs," located near the present site of Front and Spruce Streets. On October 24th, 1683, fourteen lots of land were surveyed for the Frankfort Company by Thomas Fairman, and the next day the first settlers began to dig cellars and erect "Log Houses," which were completed and occupied before the winter set in. This tract, surveyed for immediate settlement, extended on both sides of the present Germantown Ave., between what are now Logan and Manheim Streets.

The earliest meetings for worship were held in the homes of the settlers; but in 1686 a small building was erected as a Meeting House, probably in conjunction with some Friends who were then living in the neighborhood. However, house meetings appear to have been still continued; for in 1688 from the home of Thonas Kunder's*, the first formal protest against human slavery was issued. After the arrival of William Rittenhouse from New York in 1688, through his efforts, the organization of the Mennonite Church seems to have been perfected. He had purchased lot No. 19, and on a part of it a log church was built; the first Mennonite church in America. In it, April 26th, 1692, was solemnized the first marriage in Germantown — that of Heinrich Frey and Anna Katharine Levering. In 1702 William Rittenhouse donated this land for the purposes of the church, with additional plot for an accompanying burying ground. On October 8th, 1702, he was chosen to serve as the minister, becoming later the first Bishop of the Mennonite Church in America. And in this church, begun under conditions of hardship that we cannot realize, the succession has been maintained by a line of worthy ministers.

In addition to his religious interests, William Rittenhouse, in association with some others, in 1690 built near the Wissahickon Creek the first paper mill operated in America. The mill was destroyed by a freshet in 1700; but in 1702 it was replaced by another, some portion of whose foundation still remains.

On this hallowed ground, for more than 200 years, the best and most worthy citizens of this borough came to worship. Here gathered those who helped to make Germantown a respected community of home lovers and beautiful characters, and in this burying ground many of them now sleep.

As the Marker indicates, William Rittenhouse was an active, useful and progressive citizen, both in the affairs of the church and the community. He was born in 1644 in the Principality of Broich, near the city of Muelheim, on the River Ruhr. He died February 18th, 1708, aged 64 years.

The Memorial Committee.

* The Thonas Kunders House is No. 5109 Germantown Ave.

THE MENNONITE SANATORIUM

Alta Loma, Calif., June 20. 1919.

The writer believes that more people who do not know much about us and our struggles, can be reached through your columns better than in any other way. Also it is a good way to say "Thank you" to all those who have helped so much with their prayers or their pocket-books.

These will all be glad to know that the washing machine and mangle for which the women have labored so valiantly are now a realized fact. The entire sum has been collected. Now to ask for further help!

The Rev. D. B. Hess, who is a patient among us at this time, has asked several churches to contribute $10 each toward the total of $50, to help convert a part of the basement into a laundry, a very necessary procedure, since there is not sufficient room for the laundry work to be carried on anywhere else in the building. On faith that the money will be forthcoming as needed, the work has been started, but is proving to be much more expensive than first planned. Obstructions met with in digging, the jarring loose of part of the wall under the house, the moving of soil, pipes, etc. will entail a far larger expenditure of money. Will those of you who read this, help us in this too, so far as you are prompted by our need and your generosity? To put in an adequate drain to carry off wash-water, etc., in sufficient volume, move laundry trays from back porch to basement, provide new fittings where needed, beside finishing wall and steps, will probably require from $125 to $150 more than the original sum. The rising wages of plumbers and masons and the high cost of all materials help to bring the sum to this point. But it is the writer's firm belief that only the best work is the cheapest, and that the thing should be done in such a way as to provide for the future, rather than a make-shift present.

Through the efforts of Mr. Hess the money necessary to print booklets and advertising cards has been raised, and the booklets are now being put before the public as requested, while the cards are being sent to Pacific Electric stations, doctors' waiting rooms, and to friends for distribution. During the Pacific

District conference, pictures of the place printed by Mr. Hess and sold through the efforts of the "Serving Others Circle" of the Upland church realized the sum of $22.95 which, after settling for the cost of printing materials, etc., is to be used in the basement work.

Other needs of the place (rather I should say a few needs) are, a wheel-chair, the best obtainable, one or two electric fans, a good lawn couch hammock, for those patients who have to recline whether they are indoors or out, awnings for the east side of the house and one more for the west side, a small elevator which would make it possible for wheel-chair patients to get to the ground, and to transport house supplies, trash-cans, etc., easily and rapidly. Another imperative need is to make the "dumb waiter" more easy of operation. A new ice-cream freezer (of one-gallon capacity) is needed. Many and various are the needs, and they are constantly cropping up. Some very small things can give a great deal of comfort, and help in the performance of daily tasks.

The writer would rejoice to see the cottage made more attractive and homelike by the addition of a simple pergola on which vines and rose bushes could climb, so that in the heat of midsummer the nurses might have a cool resting place. It is also one of her desires to see a hedge (one of California privet will cost about twenty-five dollars) planted across the frontage of the entire property. Such a hedge would add very greatly to the attractiveness of the property; and there is a very real business value in these things. That place which shows care and judgment in its surroundings makes a far greater appeal to the sympathies and generosity of the public. And the outside appearance of an institution is usually taken as an indication of its inside management.

Referring to the last Sanatorium letter sent in, let me reiterate that nurses are needed, and this work is making an ever increasing appeal. Cannot some of you who read these lines give yourselves to this missionary task? Cannot your hospitals see to affiliation with this or some sanatorium where at least three months of the necessary training can be given? Many sanatoriums draw on the hospitals thus for their nursing supply, and the months spent in the sanatorium work cannot but be of great value to the nurse who expects to spend her life in the relieving of humanity's ills. It is a great mistake to neglect the giving of such training in the hospital course. One would suppose those in charge could not be well informed as to the necessity for it once the nurse is turned loose in a world where cases of tuberculous infection practically outnumber all others.

In closing let me ask every one who has a tender heart towards us to pray earnestly for us all, that we shall make no mistakes in what we do. We want the place and its influence to grow, but only in God's way. Pray that the writer's place may be taken by a Christian woman who will have an eye to the betterment of every person and condition here. The work is arduous and often perplexing when funds are not forthcoming. Yet this little corner, because of the fact that it has been a hard one to work in, has become very dear to the present matron, and she asks for God's blessing on it, and on those who shall feel it in their hearts to help lift and bear the burden.

Most sincerely yours,

Margaret Wyman.

JACOB—A CHARACTER STUDY

The Jacob we seem to know most lived centuries ago and the scenes of his activities lay in the dry-hot East. We do not wish to belittle his influence: the history of the world would have been different had there been no Jacob. We are not in a position to know what we would be without having had him, but as Christianity would have been impossible without Israel, so our civilization would have been a civilization without a Christ. Try and imagine what that would have meant. The world is rotten enough with the privilege it has of accepting Christ and obeying Him, if it wants to. Without Him, the imagination staggers at the possibilities of larger iniquities.

The Jacob we want to think about most lives in our town. He is not a twin brother to a rough uncouth man, but he is a brother to all humanity and very frequently treats Great Brother Humanity a thousand times more shabbily than Esau was used. Unfortunately for the Jacob of old, he had a mother who contributed no small share in spoiling him. Men very frequently have their father's looks but their mother's dispositions. If the mother is given to petty deceptions, which are a characteristic of too many daughters of Eve, we are sure to see the trait influencing the boy. She is limited to the practice the art of make-believe to her children, who, when they graduate from the control of apron strings, try it out on men and in the world. The mother who tells little Jacob that the doctor brought little sister, whom he found in the river, into the house in a satchel, or stuffs his head with all the Christmas "bunk" about Santa Claus, or sends him to the door to tell the collector that she is down town and won't be home until tomorrow night, is bound to be found out quickly enough by the boy and, as a consequence, she makes a very slight impression upon him when she lectures to him on honesty, or tells him to be very truthful so that he may grow up and be a great and good man like George Washington. He doesn't want to be like George. He doesn't know how. He only knows what and how to be as his mother taught him by her example. This Jacob is not long in observing how easily poor old Dad falls for his mother's wiles. Poor old Ike seems to have been so much occupied digging wells that he did not have time to get very well acquainted with Becky, his wife. The Isaac of our day has not changed. Chasing dollars, making the country safe for the Republican party, belonging to clubs, joining lodges and going through the chaus, seems to occupy so much of his time that he only has chance to strike up a formal acquaintance with "friend wife" and finally little brother actually begins to call him uncle. When it comes to asking a privilege Jacob soon realized that Dad's consent was not important. If mother was not displeased he was sure to get what he wanted. Who in our day does not know the Jacob who asks father for permission to cut out lessons and go to the movies or do something else that is not according to rule and then looks around to mother for an answer? Asking Dad is the formal thing to do but to get results mother must speak. Being a favored child, such as Jacob was, puts a boy under the disadvantage of being spoiled and being the object of some terribly hard feelings. Old Isaac himself was a favorite son and a preferred creditor when it came to sharing his Father Abraham's estate and Uncle Ishmael consequently went to the dogs. Isaac didn't learn and he, as soon as he had an increase in the family, which by the way was a double header, doted on brother Esau. Mother Rebecca, not to be outdone in partiality by her good husband, doted on Jake—and then trouble began in the house. Jake was hardly what you would call a red-blooded boy. He found out very soon that a little craft brought him more than real hard physical work. When a boy discovers that he can live better and more easily by his wits than with his hands you have present all the elements for the making of a rascal. Only the grace of God can keep him from going straight to the devil. It was quite natural that the first subject of Jacob's cunning should have been his twin brother. You can always count on how a child will act toward others by his attitude to brother or sister. The Jacob's who are going to live by sharp practices in the world are those who always manage to get the biggest piece of pie and manage to get out of the largest amount of work, that mother expects the children to do at home. There are female Jacob's who know better how to get out of washing the supper-dishes or making the beds, than a Hog Island laborer knows how to draw his pay, without giving an equivalent in service for it (and that's saying a great deal.) If Jacob knew how to humbug old Isaac into giving him what property belonged Esau, — and got away with it — it was of course a cinch for him in later years to put one over on his father-in-law Laban which left him high and dry financially.

Imagine a house, like that of old Isaac, divided against itself, with Rebecca and Jacob pulling the wool over the old man's eyes, and Esau playing for the father's favors, and Isaac liking Esau better because he kept him supplied with "good things to eat" and you can hardly expect things to be going happy as a summer's day. Is it possible that modern homes, or even Christian homes, should in this day of enlightenment be similarly divided? We feel that there are many such instances and that a sense of justice and the exercise of common sense are the only remedies to be used in clearing up such situations.

In the case of Esau, we discover that he fell for his own bait. He won his father's esteem, beause he could supply him with choice pieces of venison. They say, that a man can be managed very well by his wife, through the stomach. If that be true, let every wife make an expert cook of herself and thus eliminate family rows and the possibility of a divorce. Others

besides husbands, however, fall for "good eats" as we see when the salesman takes the "boss" out to dinner, when he wants to sell him a bill of goods. Some men value themselves cheaper even than a dinner at the Belview. A drink of whiskey or even a good cigar are frequently enough to get the favor of some one who is in the market to buy. The high cost of a great many things might be greatly reduced if we did not have to contribute toward the expenses of salespeople piled up in this way.

As we noted Esau was caught at his own game. Came home when he was hungry. It was not one of these kinds of hunger, that a few slices of bread would satisfy. He craved for a mess of savory red pottage that Jacob had ready. He must have that or die, he said. He was like some young men (and old ones too) who are continually "dying for a smoke" or "nearly dead for a drink". You never hear of them actually dying however, but you may, if you are sufficiently observant, note that, that they never let a job interfere with a smoke or a drink. This accounts for the fact, that there are so many young men who have had as many jobs as Heinz manufactures kinds of pickles.

By taking a mean advantage Jacob bought the birthright, and with it the honor of Esau, for a pot of beans, and, after he had it, he did not know what to do with it. He was like the man with a large family, who only had five dollars, which some kind-hearted neighbor had given him to buy food for his babies with it. He went to the market and spent all for red beets because they were cheap. There are many of us, who "load up" on stuff, that is no use to us. Why, may I ask the ladies, must you buy a new hat every six weeks, when you have all your closets so full of them, that you must keep your new one under the bed? or why, may I ask you men, must you scrap your automobiles, just because a new pattern comes out this year? Jacob with the birthright on his hands, was like the man who mortgaged his home to buy a Packard and then had to keep it in storage, because he had no money to buy new tires.

The birthright did not become Jacob. He was not worthy of it then, and so it didn't help him. You may get a reputation for piety by going to church, for generosity by contributing liberally to worthy causes, for benevolence by endowing institutions, if you are a millionaire, for wisdom by keeping silent when others talk, and so on. but if your life don't back up your reputation, the all-seeing One will not charge a single item to your credit and besides people will soon find you out and put you down for an old skin-flint hypocrite.

The man who had the birthright, was supposed to be the most worthy in the family. In that family, Jacob certainly was not the most worthy then. It was a religious mark and an external one. Today we make of ourselves Mennonites, Methodists, Baptists, Episcopalians and what not and then "jolly" ourselves into thinking that we are the "salt of the earth" when we are not even the salt in the soup. In the eyes of God there is but one birthright precious. We get it by the regeneration of faith through the atoning blood of Jesus Christ. All other outward marks are useless.

Camouflage may be a new name but it is only a modern name for an old thing. Jacob knew all about it. If he had lived in our time, he would have taught the allies to make war-ships look like minnows, flying machines lilike sparrows, cannons like rose-bushes and a month's rent like a day's salary. In a masquerade of goat skin, he pretended to be his bewhiskered brother. To be sure only a blind man would be fooled that way, but it appears, Isaac's occulist had long before told him, that nothing more could be done for him. How many men allow their better judgment to be overriden when their very senses do not deceive them? When Isaac touched Jacob, he exclaimed: "The voice is the voice of Jacob, but the hands are the hands of Esau." He did not trust himself, but he blessed Jacob nevertheless. It was taking a chance, and as it frequently happens, when a chance is taken, the result was disastrous. Other people, besides Isaac take a chance. Here is the boy who plays with the buzz-saw, or the woman who marries a man to reform him, or the man who takes his first drink of rum, they wake up some time to realize, that the chance went against them, but the saddest of all are the men and women, who go through life, taking a chance at eternity without giving their hearts to God.

One thing Jacob didn't take a chance with; it was his big strong angry brother. Being a shameless philosopher, he concluded that "He who turns and runs away, may live to fight some other day". The departure Jacob made for his uncle's house, was a hurried one. Having deceived others he tried deception on himself, and made himself believe, he was going off to hunt a wife. It is good for Jacob that women in those days had so little to say about the kind of a man they would marry. In our time a woman must be very hard up for a husband, who would consent to marry a run-away sneak. We can imagine, that when he laid down to sleep, that night in Bethel, he was as much scared as tired. For many years he had to be haunted with the thought of what Esau might do to him when they would meet.

The vision that Jacob saw was a wonderful thing. Even bad men have visions of better things. God's angels are around them protecting them, not that they deserved it, but because God is patient and time and again is giving them another chance. Jacob made a bargain with God. It was a presumptuous thing to do. He said: Lord, get me out of this scrape, bring me home safe and make me prosperous and I will give you a rebate of ten per cent. The Jacob's of our day do practically the same thing. They expect God to take care of them and keep them out of trouble and supply them with more than they know how to use and then come to church with their nickels and dimes and say: "The Lord loveth a cheerful giver", "It is better to give, than to receive." And yet they have given him less than their tobacco, the movie and ice-cream cost them in one week. It is only because the Lord is patient with them, that he does not say: "Perish with your money". A man may "kid" himself into thinking, his few pennies buy his way into heaven, but not God.

When Jacob hired himself to work for Laban, seven years for a wife, he showed more sense than some of our youths today. The idea of waiting seven years to get married, is not a strong one with them. Perhaps they are afraid they will get to know too much of one another, in that time. Some cannot even wait to be engaged, until they have enough to buy the engagement ring, hence the installment-houses advertise: "You get the girl and we will supply the ring." And as for setting up housekeeping, that's easy. Doesn't it say in the street-cars "Pay while you earn" "Four rooms furnished for $2"? Jacob and Laban matched wits. Usually Jacob won, but he was cheated at his wedding and married to the woman he didn't want, then, he had to work seven years longer, for the woman he did want. With two wives on his hands and a swarm of little ones, it was time for Jacob to go back home. Perhaps he thought he might be able to induce his mother to come and live with them and do most of the drudgery while Rachael went to the movies and Leah attended sewing circles. We know that Rebecca thought enough of her son to do almost anything for him, but unfortunately, she was dead and buried by the time he came back. A great many grandmothers are not that lucky.

Finally Jacob got in the way. It meant much. He wrestled with the angel, he was made a Prince with God and had the assurance of God's blessing the world through him, but he had first squared himself with the father-in-law, whom he had robbed It was the last thing one would have expected from him, but he came to be a new man. A regeneration took place. God's favor to us is just like that. He is willing to do much for us, but we have to square ourselves with those we have wronged first. It is a hard process, but a necessary one. We wonder, how many new men and women there would be in the world if we all set out to make right the wrongs we did to other people.

This is not all of Jacob's life. Trouble is only an incident, when it comes to raising a big family and Jacob's boys were too much like their father, to spare him worry and anxiety. The crisis of their boldness came when they committed the crime of selling Joseph into Egypt and deceiving Jacob into thinking a lion had eaten him. Jacob cheated others in his time, he robbed his brother, and he badly fooled his father, but it came back to him a thousand times in the case of Joseph. The principle of the "iniquity of the fathers visiting the children" worked out with a vengeance.

Like the last chapter in a book that tells of Crime, of Craft, of Love, of Kings and Princes, everything ends happily with Jacob. His life's story reads like a romance, penned by a skillful writer, which only goes to show that "Truth is stranger than fiction."

God answers prayer—
Answers always, everywhere;
I may cast my anxious care—
Burdens I could never bear,
On the God who heareth prayer.

Are there bitter waters flowing,
From the springs along life's way,
Which the thirsty souls are giving
Sore discomfort and dismay?
In yon happy regained Eden,
Stands a tree—Life's Evergreen—
Which will neutralize and sweeten
All that bitter waters mean.

When in sorrow or despending,
Grieved and vexed with anxious care,
Though your soul is humbly seeking
For relief in earnest prayer;
Think upon that mother's pleading,
For her child in Satan's role;
Trust in Jesus brought her healing;
Faith, indeed, had made her whole.

THE MENNONITE

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EDITORIAL

Some eight or nine years ago some visionary person wrote the song: "A Saloonless Nation by Nineteen-twenty". We heard some ten thousand persons sing or shout time after time its composition. While we believed that the saloon would get its death-blow sooner or later, we somehow felt that it was rather an optimistic thing to name a date and to set it so near at hand. Since the first of the month we have practically a saloonless nation. The riots, the panics and the long line of starving bar-tenders and liquor workers, which were so strongly predicted, have yet to materialize. It looks as though they would never manifest themselves. Now that it has come, let us remember that we are benefitting by a war-time measure after the war is over and the liquor men may after all get a few months of grace. The real dry nation will not be a realization until after the first of the year. We must not lose sight of that fact and we must be prepared to see that the few months of grace which are possible to the rum element after all the demobilization are not used to re-establish the rum demon in the place where he can use the power of politics to insure for himself a longer story.

Now that peace is a reality, the world will get a chance to think of some things calmly and, if it will, profit by some of the lessons that may be learned. The first thing to impress us should be the utter uselessness of war and things relating to war. Certainly the German people must now realize that war is not the sure way to obtain universal power and respect. It is not the way to make a nation wealthy, as they had hoped, and it is not the way to secure rights which they imagined had been denied them. On the other hand the war for the allies did not bring them out with everything lovely. It will be a marvel, if, before the final settling up comes, the war will leave the allies satisfied with one another. Already Italy and China have expressed their disapproval of what their allies have done. Japan is likely to do something disagreeable and, as for the soldiers of France and America, they are celebrating their victory by generously hating one another and sometimes rioting with one another. We have no special interest in the political aspect of the whole business but it seems to us that from a politician's point of view the war ended very unsatisfactorily. It certainly did not make the country safe for the Democratic party, and the routings of certain Republican leaders seem to indicate that Providence made a serious mistake when it entrusted the waging and winning of the war to an administration other than one they could approve. If war had ceased because the machinery for carrying on is worn out, the roots of war, which lie in the human passions, have not been eliminated and future wars are always possible with all their horrors multiplied. Even the peace convention indicates what a farce war really is. If nations can come together in convention and settle their differences after a war there is no reason why they can't eliminate war altogether and get together and settle up before a war can begin. We have no scheme to offer that will prevent wars, seeing that this last one came on despite all the schemes that wise dreamers had to offer during the last few generations, came to nothing. We are satisfied with the plan laid down by Jesus centuries ago, which no nation ever has had the courage to try out. We believe that men should love their enemies, if their enemy hungers, they should feed him, if he injures them they should pray for him and when smitten on one cheek, should turn the other also. We should love all men and do good to all men. The trouble with this doctrine is not that it will not work but that men will not try to work it. To try it out regenerated Christ-like men and women are needed and, in spite of all the war has done and the misery it has caused, we feel there is need of many millions more men who are ready and willing to trust the Christ doctrine in the elimination of legalized murder which we call war.

WORLD-WIDE SUNDAY SCHOOL NEWS

World's Sunday School Convention—Tokyo 1920.

The eighth convention of the World's Sunday School association will be held in Toyko, Japan, October 1920. The opening day will be during the first week of that month. The exact time cannot be stated until the steamer sailings have been announced, which will not be for some months. This convention was to have been held in October 1916, but a postponement was necessary on account of the war. At the conclusion of the war, plans were promptly made to hold the convention just as soon as possible and May 1920 was stated as the time which was satisfactory to the Sunday school leaders in Japan. Owing to the great difficulty in obtaining sufficient reservations on the Pacific ocean steamers, and that more time might be given in which to prepare a great program, the date has now been fixed for October 1920.

Already it has been found necessary to restrict the number of delegates since the capacity of the ocean steamers is limited. Space has now been preempted on five trans-Pacific lines. The details of the various tours have been placed in charge of Thomas Cook and son, who handled the work at the time of the convention in Zurich, Switzerland, in 1913. All correspondence concerning the convention, delegates or tours should be addressed to the World's Sunday school association, 216 Metropolitan Tower, New York City. Very attractive routes are being mapped out to meet the needs, according to both time and purse. Some groups will visit points of interest and missionary work in Japan, China, Korea and the Philippines before the convention, and others will do their touring at the conclusion of the meeting in Tokyo. This is to be a convention of Christian and Sunday school people rather than of mere sight-seers. Applicants will be requested to indicate their present church relationship and their Sunday school activities.

The work of building the program has been placed in the hands of a competent committee which met May 13th at the world's headquarters. Speakers of national reputation will be brought to Tokyo. Pre and post convention meetings will be held on the various steamers as well as at many places in the far east. It is planned to have one tour extend around the world, returning via India and the Mediterranean. Meetings will be conducted at many of the port cities en route. It is the purpose of those who have the work in charge, to make a real contribution to kingdom-building wherever the delegates may journey.

Wouldst thou be in life more happy?
Happiness to others give;
Serve the needy, poor and hungry
That the destitute may live.
Raise the fallen, cheer the lonely;
Have none say to thee in vain:
"Go with me but one mile only";
Gladly go thou with him twain.

Wilt thou sweeten bitter waters,
Keep the words of Christ in view;
Clothe the naked, comfort others,
Give the coat if thou hast two;
Giving's better than receiving,
Lo, the Savior saith to thee:
What to Mine thou hast been doing,
Thou hast done it unto Me.

THE S. S. LESSON

July 27.

Christian Fellowship.

Phil. 4:10-20.

Golden Text: If we walk in the light as He is in the light, we have fellowship one with another. I John 1:7.

We recall how Paul established the church in Philippi. It was one of his joys to be in the friendliest relation with this his earliest European effort. The letter was written by Paul when he was a prisoner in Rome waiting his turn to be heard by Caesar to whom he had appealed from the judgment of Felix and Festus. During this imprisonment of two years he was not idle and the Epistles to the Philippians, to the Corinthians, to the Ephesians, and to Philemon remain as proofs of his activities. Imagine a man exhausted by a long journey, which included a disastrous shipwreck, chained to two soldiers, preparing his case for the supreme court, and you would suppose he would have little opportunity for the work of the Christian ministry. Not so with Paul. It was during this period that he did a very important and effective work. Some men give up when little ails and ills affect them. Let them go to Paul and they will find plenty of inspiration to work just as hard as ever.

In the passage we study, Paul finds occasion for rejoicing. Examine all his communications and it will surprise you to note how much and how often Paul finds occasion for rejoicing, even in those whom he proposes to rebuke. It is a happy knack with him to find something good in so many people. The world is full enough of people who are always ready to find something to complain about others and seldom or never ready to see something in them that they are ready to praise. In this case he rejoices that they thought of him

even though they had little chance to help him. Everyone knows what an encouragement it is to anyone who is in trouble or trial when that one knows that some are in sympathy with him. It makes the hard road easier to travel. Sympathy is so easily given and helps so much that we often wonder why people do not put themselves to the slight effort of showing it. If the little sympathy we can show goes so far toward making lives easier why do we not go out of our way to show it?

The eleventh to the fifteenth verse of the passage present an essay on contentment. Paul says he has learned how to be content. It is a lesson we have to learn and, like Paul, we may have to endure extreme hardships and trials in order to learn it well. But contentment is a reasonable state of mind. A man is in the place where God wants him to be, that should satisfy his desire for anything. The Christian has a field of service open for him right where he is. If God has larger fields open, he will lead him into them at the proper time. Our needs are so slight that we should not worry about them. God sends us food and clothes and shelter, we need nothing more. If they are scarce, we manage to get along nevertheless. The physical strain on Paul was no doubt severe. Some people complain under a strain that is considerable less, but every life that does its share toward making the world better must take up its share of life's burden and if that life be well-spent, the burden will be cheerfully born.

Paul is especially grateful for the fellowship they manifested. They were children of the same Lord and could therefore not help being closely drawn to him. Christian fellowship is sometimes illustrated by the relation of the spokes of a wheel to the hub; the nearer they are to the hub, the nearer they will be to one another. So with Christians. The nearer they get to Jesus, the closer they will come to one another.

The latter part of the passage voices Paul's gratitude. The Philippians surpassed others in their support of Paul. They felt it a duty to do so. Christians should keep in mind that the support of the ministry is laid upon them. This does not give the ministry the right to make unreasonable demands for luxuries, but impresses responsibility of caring for the needs of those whose whole time is taken up in the work that the ministry demands.

THE C. E. TOPIC

July 27.

How Do Men Confess Christ and How Deny Him?

Rom. 10:9; Luke 22: 55-61.

It is said of a vicious African king that, after a day spent in putting to death a number of Christians, a young man appeared before him and said: "I, too, am a Christian." The king in his anger threw a weapon at the boy and so badly wounded him that he bore the scar ever afterward. He might have said with the Apostle Paul: "I bear in my body the marks of the Lord Jesus Christ." When Jesus sent forth His disciples it was as "lambs among wolves". There never was a time when in some part of the world it was not dangerous to be a Christian. Christians must expect to go the way of sorrow and suffering that their Lord trod, if Providence places them on that way. When the executioners came to Bishop Hannington, he said to them: "Tell your king that I give my life for Uganda." But it was more. It was making the supreme sacrifice for Christ.

When the Turks were deporting the Armenian Christians into the desert to die, a company of them were driven east of the Jordan. They sent a message to the missionaries in Jerusalem telling them that their lives would be spared if they became Moslems and asking what to do. The answer sent back was: "Be thou faithful unto death and I will give thee a crown of life." They all perished, but their glorious end will be an inspiration to Christians for generations to come. Confessing Jesus involves terrible things sometimes, but they help to strengthen weak ones and prove the sincerity of the confessions men do make. He who confesses Jesus must be so much in earnest that even torture and death will not shake his confidence.

A familiar picture, often seen in our homes, represents a young Roman woman standing before a heathen altar. Close at hand is her lover with rich gifts ready to give them to her the minute she offers incense to the goddess whose image is before her. She hesitates. The title of the picture is: "Diana or Christ." If she refuses to compromise by that one act of idol worship, death is certain. The artist leaves it to our imagination to decide whether she rejected Christ or Diana. We often wonder what she did. But now, in our time, we are face to face with a similar situation. A single choice of sinful pleasure means the rejection of Jesus Christ and it is not left to the imagination to decide what is to become of the one so rejecting him. We know that eternal death is certain to follow.

There are, however, other ways of confessing Jesus, than by martyrdom. God graciously spares most of us that supreme trial. It is said of Judson that, although he labored many years without gaining a single convert, the natives soon learned to call him Jesus Christ's man. There is a sermon in that for everyone. If we live like Christ, we will be confessing him in our lives better than we could in any other way.

But Christ is rejected as well as confessed. How do we reject Him? We do so (1) by not accepting Him as our Lord; (2) by living inconsistent lives; (3) by not identifying ourselves with the church; (4) by not doing our share toward building up His kingdom; (5) by not obeying His commands, and (6) by associating with His enemies, (7)) by being silent in the face of scoffing, profanity and abuse that sinners shower upon Him.

MARRIAGE

Fretz-Moyer — Allen R. Fretz on June 10th, to Miss Grace Irene Moyer, daughter of Mr. and Mrs. William H. Moyer, of Kenmore, a suburb of Buffalo, N. Y. Rev. Arthur Partington of the M. E. church of Kenmore, pastor of the bride, assisted by the groom's father, Rev. A. M. Fretz, performed the ceremony. The newly married couple will make their home in Lansdale.

Mayne-Berger. — Walter P. Mayne and Katheryn Berger were united in marriagg. in Summerfield, Ill., by their pastor, J. P. Boehr.

Kohler—Welty. —. Berne, Ind., June 25, 1919. Harry Kohler of Bluffton, Ohio, and Ella Welty of Berne, Ind., by Rev. P. R. Schroeder.

Habegger-Moser — Berne, Ind., July 6, 1919, William Habegger and Lillian Moser by Rev. P. R. Schroeder.

DEATHS

Fretz — John L. Fretz, died on May 12, 1919, at his home near Bedminster Center, aged 78 years, 3 months and 28 days. Interment on May 16 at Deep Run. Rev. A. M. Fretz officiating.

Hunsberger. — Leah G. Hunsberger, nee Leatherman, died at her home in Souderton, on May 24th, 1919, aged 57 years, 3 months and 7 days. Sister Hunsberger was received into the Deep Run church in her young years, of which she remained a faithful member. Having married and moved to Souderton, she became one of the charter members of that congregation when organized in 1893. Interment in Hillside cemetery, Souderton, on May 28. The Rev. A. M. Fretz preached the sermon and was assisted by the present pastor of the Souderton church, Rev. Reed F. Landis.

Fretz. — Peter Claude Fretz, son of Abraham O. and Susan Moyer Fretz, died at the home of his parents, near Passer, Pa., on May 25 1919, aged 25 years, 7 months and 24 days. Brother Fretz was admitted a member of the Springfield church in October, 1909. He was married to Marcella Laubach about two years before his death. Services and interment on the 29th, at Springfield Rev. O. H. Melchor assisted the Rev. A. M. Fretz. Text, Rom. 14:8. Gone but not forgotten.

CONTRIBUTIONS

CONTRIBUTIONS TO HOME MISSIONS

General Fund.

Geary, Okla., Cong., A. E. Loganbill, $15.00; Swiss Congregation, Bluffton and Pandora, Ohio, C. W. Roethlisberger, $123.10; Mission friend, Moundridge, Kan., J. G. Regier, $10.00; Elise Holly, Fairfield, Ill., $5.00; Zoar Cong., Waldheim, Sask., John A. Funk, $278.00; First Menn Ch., Bluffton, O., A. C. Geiger, $80.00; L. F. Sprunger, Berne, Ind., S. F. Sprunger, $50.00; Mission box, Berne, Ind., S. F. Sprunger, $3.41; Anonymous, Berne, Ind., S. F. Sprunger, $15.00; Christian Cong., Moundridge, Ks., A. H. Kaufman, $14.30; Pulaski, Ia., Cong., M. A. Niswander, $60.00; Salem S. S., Ruff, Wash., John C. Jantz, $5.00; **Burrton**, Ks., Cong., J. A. Richert, **$10.37**; Upland, Calif., Cong., A. P. **Weber**, $51.00; Gerhard Neufeld, **Didsbury**, Alberta, $50.00; Hoffnungsfeld S. S., Moundridge, Ks., P. J. Schrag, $60.00; Rosthern, Sask., Sewing Society, Mrs. John J. Andres, $97.71; John S. Ewert, Dolton, S. Dak., $25.00; Fr. D. Hiebert, Medford, Okla., B. W. Harder, $10.00; Mrs. D. Langenwalter, Halstead, Ks., S. F. Langenwalter, $25.00; Senior C. E. Society, Woodlake, Cal., Emma Haury, $2.50; Salem Cong., Dalton, O., Milton Tschantz, $57.00; Christian Cong., Moundridge, Ks., A. H. Kaufman, $27.90; Collection, Guernsey, Sask., P. P. Tschetter, $12.00; Alexanderwohl Cong., Goessel, Kans., B. H. Friesen, $170.33; Salem Cong., Freeman, S. Dak., C. B. Lehmann, $100.00; Grace Cong., Pandora, O., N. S. Hilty, $47.00; Deer Creek, Okla., Cong., J. S. Dester, $33.15; Grace S. S. Pandora, O., Haydn Basinger, $25.00; Emmanuel Cong., Noble, Ia., S. M. Musselman, $27.54; Mechanics Grove, Pa., Jacob Snyder, $12.00; anonymous, Beatrice, Nebr., J. H. Penner, $16.00; Mrs. Kath. Dettweiler; Alta Loma, Cal., M. M. Horsch, $25.00; Tabor Cong., Goessel, Kans., J. S. Schmidt, $210.51; mission box, Berne, Ind., S. F. Sprunger, $2.60; anonymous, Berne, Ind., S. F. Sprunger, $11.00; Bethlehem Cong., Bloomfield, Mont., G. L. Deckert, $38.02; Bethel Cong., Fortuna, Mo., D. A. Garber, $18.36; Wayland, Ia., Cong., S. M. Musselman, $24.90; Mrs. D. S. Witwer, Berne Ind. S. F. Sprunger, $5.70; J. and L. Krehbeil, Moundridge, Kans., $100.00; collection at Gretna, Man., Benj. Ewert, $11.75; Aberdeen, Sask., Benj. Ewert, $4.00; Salem Zion Cong., Marion, S. Dak., A. A. Graber, $50.00;

Lehigh., Kans., Cong., C. C. Friesen, $18.17; Bergtal S. S., Corn, Okla., P. L. Heidebrecht, $31.50; Herman P. Schmidt, Newton, Kans., H. P. Krehbiel, $3.75; Hillsboro, Kans., Cong., Aug. 1. Kohfeld, $54.62; anonymous, Okla., $50.00; New Hopedale Cong., Meno, Okla., B. B. Becker, $36.66; mission box, Berne, Ind., S. F. Sprunger, $2.60; Rosenort Cong., Laird, Sask., Jacob J. Epp., $100.00; Christian Cong., Moundridge, Kans., A. H. Kaufman, $17.40.

Altoona Workers' Home.

Various donors, Elizabeth Foth, Altoona, Pa., $280.28; Sylvia Tschantz, Columbus, O., $5.00; Ebenezer S. S., Bluffton, O., Benjamin Amstutz, $100.00; First Menn. S. S., Bluffton, O., Samuel Bixel, $75.00; A. A. Sommer, Glendale, Cal., I. A. Sommer, $15.00; Fanny Zimmerly, Bluffton, O., W. S. Gottshall, $50.00; Ebenezer, St. John and Bluffton, O., sewing societies, W. S. Gottshall, $25.00; Allen G. Stauffer, Palm, Pa., $100.00; Sister Hillegonda, Newton, Kans., $10.00; Zion Cong., Souderton, Pa., H. M. Bergstrasser, $8.25; Rudolf Schmidt, Dubois, Idaho, $10.00; Salem Cong., Dalton, O., A. W. Sommer, $6.00; in memory of Geo. A. Leber by his children, N. B. Grubb, $35.00; Gnadenberg Cong., Whitewater, Kans., J. Z. Harms, $147.50; Alexanderwohl Cong., Goessel, Kans., B. H. Friesen, $64.33; Swiss Cong., Bluffton and Pandora, O., C. W. Roethlisberger, $250.00; Tabor Cong., Goessel, Kans., J. S. Schmidt, $41.57; Mrs. Samuel Gratz, Bluffton, O., W. S. Gottshall, $5.00; Alexanderwohl Cong., Goessel, Kans., B. H. Friesen $53.54; Newton, Kansas, Cong., J. J. Epp. $87.16; Light Bearers S. S., Class, Chicago, Ill., Cassie Niswander, $3.00; Berne, Ind., Cong., S. F. Sprunger, $257.32; contributions through A. A. Snyder, Altoona, Pa., $89.79; Berne, Ind., Cong., S. F. Sprunger, $7.00; J. and L. Krehbiel, Moundridge, Kans., $50.00; anonymous, Halstead, Kans., $5.00; Flatland, Pa., Cong., H. G. Allebach, $13.00; Emmaus Cong., Whitewater, Kans., Gustav Harder, $204.50; Anna V. Lehman, Halstead, Kans., $2.00; Beatrice, Nebr., Cong., J. H. Penner, $57.75; Sister Amalia Lehman, Newton, Kans., $5.00; Grace, Ebenezer, St. John and Bluffton sewing societies, J. H. Langenwalter, $69.97; anonymous, Goessel, Kans., B. H. Friesen, $1.00; West Zion Cong., Moundridge, Kans., P. C. Showalter, $50.00 Victory Bond and $192.00; Ebenezer Cong., Mt. View, Okla., D. A. Goertz, $22.80; Johannestal Cong., Hillsboro, Kans., H. H. Schroeder, $213.00.

Chicago Workers' Home.

A. A. Sommer, Glendale, Cal., I. A. Sommer, $10.00; mission friend, Halstead, Kans., $10.00; Beatrice, Nebr., Cong., J. H. Penner, $156.85; anonymous, Tulsa, Okla., H. P. Krehbiel, $2.00; a sister, Beatrice, Nebr., $10.00; John H. and Louise Regier, Newton, Kans., $125; Gerhard J. Nichel, Hillsboro, Kans., $10.00; Marie and Elsie K. Regier, Elbing, Kans., $30.00; J. M. Janzen, Newton, Kans., $5.00; Bergtal Cong., Pawnee Rock, Kans., Jacob Ruediger, $45.00; Salem Cong., Weatherford, Okla., J. T. Albrecht, $3.69; Salem Cong., Freeman, S. Dak., C. B. Lehmann, $100.00; Marie R. Regier, Moundridge, Kans., $20.00; Rudolf Schmidt, Dubois, Idaho, $10.00; Mrs. S. A. Krehbiel, Halstead, Kans., $100.00; Sister Hillegonda, Newton, Kans., H. P. Krehbiel, $10.00; John H. Schmidt, Hillsboro, Kans., $10.00; Katie A. and Mrs. A. C. Friesen, Burrton, Kans., $10.00; J. W. Ruth, Halstead, Kans., $10.00; Mrs. Amanda Hackenburg, Halstead, Kans., $5.00; a mission friend, Halstead, Kans., $20.00; a brother, Moundridge, Kans., by W. S. Gottshall, $10.00; Brother Meyers, Moundridge, Kans., by W. S. Gottshall, $25.00; Wilford and Arthur Suderman, Moundridge, Kans., W. S. Gottshall; $10.00; Beatrice, Nebr., C. E. society, J. H. v. Steen, $15.00; J. H. v. Steen, Beatrice, Nebr., $5.00; Isaac J. Dick, Mt. Lake, Minn., $18.00; Ulrich Sprunger, Berne, Ind., S. F. Sprunger, $50.00; H. M. Handrich and family, Mio, Mich., $20.00; J. J. Reimer, Harvey, N. Dak., J. J. Balzer, $100.00; G. D. and H. Ewert, Hillsboro, Kans., J. G. Regier, $10.00; a mission friend, Newton, Kans., $2.00; Mrs. Ella Rees, San Dimas, Cal., M. M. Horsch, $10.00; J. and L. Krehbiel, Moundridge, Kans., $50.00; C. K. Schantz, Wayland, Ia., $5.00; Lizzie C. Ruth, Upland, Cal., $15.00; anonymous, Halstead, Kans., $5.00; Katie and Mrs. L. M. Schmitt, Halstead, Kans., $30.00; O. R. Schmidt, Newton, Kans., $10.00; Harrison Landis, Philadelphia, Pa., $10.00; C. R. Regier, Newton, Kans., $20.00; Emmaus Cong., Whitewater, Kans., Gustav Harder, $300.00; Mrs. Louise Mueller, Reedley, Cal., H. J. Krehbiel, $100.00; Anna V. Lehman, Halstead, Kans., $2.00; sister Amalia Lehman, Newton, Kans., $5.00; Geary, Okla., sewing society, Mrs. O. P. Ruth, $5.00; Salem Cong., Butterfield, Minn. P. J. Friesen, $28.00; anonymous, Goessel, Kans., B. H. Friesen, $6.00; Pretty Prairie, Kans., Cong., Jacob K. Graber, $76.90; Bethesda Cong., Henderson, Nebr., D. A. Janzen, $187.08; Swiss Cong., Whitewater, Kans., Peter Zuercher, $67.16; Tabor, Cong., Goessel, Kans., J. S. Schmitt, $96.90; L. F. Sprunger, Berne, Ind., $25.00; Sichar, Cong., Cordell, Okla., J. W. Schmidt, $14.66; Daniel Ruth, Upland, Cal., $200.00; Aletta H. Krebiel, Clarence Center, N. Y., $7.00; David Thiessen, Goessel, Kans., H. P. Krehbiel, $10.00; Salem S. S., Dalton, O., Albert W. Badertscher, $50.00; Chicago Mission Children's day offering, Cassie Niswander, $32.70; A. D. Krebill, Donnellson, Ia., $10.00; Berry Gay, Florence, Kans., $2.00; Brudertal Cong., Hillsboro, Kans., Henry Riesen, $95.00; anonymous, Berne, Ind., S. F. Sprunger, $30.00; Burrton, Kans., Cong., J. A. Richert, $17.60; a brother, Hoffnungsfeld Cong., Moundridge, Kans., J. D. Schrag, $25.00.

Jewish Mission.

Mr. and Mrs. D. M. Kratz, Philadelphia, Pa., P. P. Hilty, $5.00; Young Men's Bible Class, Newton, Kans., J. J. Epp, $10.00; D. H. Bender, Hesston, Kans., Dorothy Goodman, $19.26; Newton, Kans., S. S., S. D. Unruh, $34.92; birthday gifts from Sister Hillegonda's S. S. class, Newton, Ks., $7.00; J. H. v. Steen, Beatrice, Nebr., $5; Hydro, Mont., Cong., Peter J. Schroeder, $7.00; West Zion Cong., Moundridge, Kans., P. C. Schowalter, $175.00; Garden Tp., Cong., Moundridge, Kans., C. A. Vogt, $30.00; in memory of Geo. A. Leber by his children, N.B. Grubb, $5.00; Beatrice, Nebr., Cong., J. H. Penner, $178.25; Alexanderwohl Cong., Goessel, Kans., B. H. Friesen, $150.75; Hoffnungsfeld-Eden Cong., Moundridge, Kans., C. B. Goering, $275 00; Mattie A. Krehbiel, Clarence Center, N. Y., $5.00; Christian Cong., Moundridge, Kans., P. H. Krehbiel, $51.33.

Hutchinson Church.

Tabor Cong., Goessel, Kans., J. S. Schmidt, $42.55; Beatrice, Nebr., Cong., J. H. Penner, $102.10; J. H. v. Steen, Beatrice, Nebr., $5.00; G. R. and J. D. Gaeddert, Buhler, Kans., H. T. Unruh, $10.00; Hoffnungsau Cong., Buhler, Kans., J. C. Dyck, $48.55; Bethesda Cong., Henderson, Nebr., D. A. Janzen, $234.93; J. S. Schmidt, Goessel, Kans., $5.00; Salem Cong., Wisner, Nebr., Harry E. Leisy $65.00; anonymous, Halstead, Kans., $5.00; Anna V. Lehman, Halstead, Kans., $2.00.

Other Special Gifts.

Mrs. Agnes Eberle, Deer Creek, Okla., J. S. Dester, for Los Angeles, $5.00; Saron Cong., Orienta, Okla., Mrs. M. K. Goerz, for Los Angeles, $22.77; West Zion S. S. Moundridge, Kans., Katy Block, for City Mission, $43.48; Contribution through A. A. Snyder, Altoona, Pa., for Altoona church, $5.00; Leisy Orphan Aid Society, Halstead, Kans., C. E. Krehbiel, for Orphan Work, $200.00; J. and L. Krehbiel, Moundridge, Kans., for Woodlake church, $25.00; mission friend, Halstead, Kans., for Woodlake church, $10.00; L. F. Sprunger, Berne, Ind., for church building fund, $25.00; Suderman bequest, Newton, Kans., J. G. Regier, Endowment Fund for distribution of Bibles and Testaments, $500.00 Liberty Loan Bond and $3000.00 cash.

Gratefully acknowledged,

J. E. Amstutz, Treasurer.
Halstead, Kans.

FOREIGN MISSION RECEIPTS FOR JUNE

General Gifts.

Garden Twp. ch., Moundridge, Kan., C. A. Vogt, $60.; S. S. Menn. ch., Escondido, Calif., P. A. Reimer, $13.93; S. S. Menn. ch., Beatrice, Nebr., J. H. Penner, $247.29; Elisabeth A. D. Stauffer, Donnellson, Iowa, $10.; Menn. ch., Deer Creek, Okla., J. S. Dester, $27.48; First Menn. ch., Reedley, Calif., H. J. Krehbiel, $48.45; S. S. Johannestal ch., Hillsboro, Kan., Adolph Klassen, $137.21; Menn. ch., Winkler, Man., Jacob Hoeppner, $138; Mission friend, Berne, Ind., $5; Mission box of ch., Berne, Ind., $5.15; Collection at a Lecture, Berne, Ind., all through S. F. Sprunger, $42.72; S. S. Menn. ch., Upland, Calif., Bertha Schmidt, $20.54; Menn. ch., Hydro, Mont., Peter J. Schroeder, $3; Salems ch., Freeman, S. Dak., C. B. Lehman, $100; Menn. ch., Laird, Sask., C. F. Sawatzky, $45; Tabor ch., Goessel, Kan., J. S. Schmidt, $85.30; Mission friend, Goessel, Kan., B. H. Friesen, Bonds and Interest $153.82; First Menn. ch., S. S., Philadelphia, Pa., N. B. Grubb, $59.31; S. S. Brudertal ch., Hillsboro, Kan., P. F. Suderman, $36.02; Brudertal ch., Hillsboro, Kan., Heinrich Riesen, $186.95; Menn. ch., Escondido, Calif., H. H. Adrian, $25.10; Mennoville ch., Okarche, Okla., J. Zweiaker, $28.59; S. S. Avon, S. Dak., D. A. Schultz, $74.17; Alexanderwohl ch., Goessel, Kan., B. H. Friesen, $285.88; Menn. ch., Herbert, Sask., I. I. Doell, $280.; Salem ch., Dalton, Ohio, M. Tschantz, $63.35; Christian ch., Moundridge, Kan., A. H. Kaufman, $6.55; Rosenort ch., Laird, Sask., Jacob J. Epp, $516.40; Tiefengrund ch., Laird, Sask., Peter Regier, $81.50; Herold ch., Bessie, Okla., J. A. Harms, $14.79; S. S. Christian ch., Moundridge, Kan., C. C. Kaufman, $38.10; Mission, Los Angeles, Calif., P. W. Penner, $9.15; S. S. Eden, Inola, Okla., G. J. Voth, $17.50; Bro. and Sister G. J. Voth, Chouteau, Okl., $50; Cornelius Jantzen, Plymouth, Nebr., $25; Mrs. K. M. Krehbiel, Halstead, Kan., Bonds, $100; Menn. ch., Liberal, Kan., K. Franzen, $10; Hereford, ch., Bally, Pa., J. B. Funk, $143.59; Mission box of ch., Berne, Ind., $3.55 C. H. Lehman, Berne Ind., $100; Mission friend, Berne, Ind., $40; Birthday gifts, Berne, Ind., all through S. F. Sprunger, $0.42; Hoffnungsfeld ch., Moundridge, Kan., J. D. Schrag, $1,110; Mission friend, Beatrice, Nebr., J. H. Penner, $35; Sisters of ch., Beatrice, Nebr., J. H. Penner, $30; Bergtal ch., Korn, Okla., J. H. Ediger, $11.17; Bergtal ch., Pawnee Rock, Kan., Jacob Ruediger, $34.58; Interest on Bonds, $6.16.

Special Gifts.

P. C. and S. Ratzlaff, Halstead, Kan., the hungry, India, $30; J. P. Goering, Murdock, Kan., S. J. Goering, Helper in India, $100; J. P. Goering, Murdock, Kan., S. J. Goering, Missionaries in India, $25; Sewing society, Emanuels ch., Aberdeen, Ida., John Becker, Cunanidi, Mauhadei, $30; Elisabeth A. D. Stauffer, Donnellson, Ia., for rest home, India, $10; P. H. Funk, Hillsboro, Kan., A. J. Kohfeld, P. J. Wiens, India, $5; Gerh. W. Nikkel, Hillsboro, Kan., A. J. Kohfeld, P. J. Wiens, India, $15; H. B. Friesen, Hillsboro, Kan., A. J. Kohfeld, P. J. Wiens, $5; Y. W. C. A., Bethel College, Newton, Kan., M. Dirks, Girls, Kaufman's Sta., $15; Sewing society, Meno, Okla., Mrs. D. B. Unruh, Bible woman, India, $36; John Becker, Aberdeen, Ida., Orphan, this year, $25; Sewing society, Donnellson, Iowa, Erna Weber, Rest home, India, $100; M. E. Augspurger andAdah, Pulaski, Iowa, M. A. Niswander, Orphans, India, $30; Lizzie Rees, Pulaski, Iowa, M. A. Niswander, for girls, seven years, Korba, $30; C. B. Swartzendruver and J. E. Baughman, Pulaski, Iowa, M. A. Niswander, Orphans, Korba, $30; Missionary society, Pulaski, Iowa. M. A. Niswander, Orphans, Korba, $30; Sewing society, Fortuna, Mo., Fannie Basinger, Rest home, India, $114.94; Sewing society, Gotebo, Okla., Mrs. J. H. Schmidt, the hungry, India, $19.12; S. S., Bethel, Dubois, Ida., Orphans, Adam, India, Theo. Schmidt, $25; Mrs. K. M. Krehbiel, Halstead, Kan., Mauhadei church, $25; Hoffnungsfeld Eden ch., Moundridge, Kan., C. B. Goering, Kaufman's house, China, $3,836; Mrs. D. C. Sprunger, Berne, Ind., the hungry, India, $5; Sisters of ch., Beatrice, Nebr., J. H. Penner, Bible woman, China, $25; Sisters of ch., Beatrice, Nebr., J. H. Penner, three Orphans, India, $75;

For the Lepers.

Rufus Meschberger, El Reno, Okla., $30.

For the Missionary Auto.

Mrs. K. M. Krehbiel, Halstead, Kan. $25.

Gratefully acknowledged,

Gustav Harder, Treasurer,
Whitewater, Kansas.

J. G. Regier, Ass't treasurer,
Newton, Kansas.

NEWS OF THE WEEK

TO DISTRIBUTE ARMY EQUIPMENT

At the request of the Department of Agriculture the War department has ordered to be returned from France as soon as possible a large quantity of engineering equipment to be distributed by the Department of Agriculture, through the Bureau of Public Roads, to the states for use in the construction and the maintenance of the federal-aid highways. The equipment will be distributed to the states without charge, in accordance with recent legislation empowering the secretary of war to turn over to the secretary of agriculture surplus equipment not needed for military purposes but valuable in highway-construction work. The equipment will be apportioned on the basis of the allotments in the Federal Aid road act, in the same way that 20,000 army motor trucks are now being distributed by the Bureau of Public Roads at the request of the State Highway departments.

The equipment which the secretary of war has been requested to return from France includes about 1,500 caterpillar tractors; about 400 road rollers, steam and gas-driven; and a large number of concrete mixers, road graders, elevating graders, rock crushers, industrial locomotives, industrial railway track, dump cars, steam shovels, hoisting engines, electric motors, and quantities of smaller equipment.

In his letter requesting the return of this equipment the secretary of agriculture said:

"The highway-construction program which the federal government and the states propose to begin immediately is the largest public undertaking contemplated in the near future. It offers an immediate field for the employment of labor and the use of materials that will help to stabilize business along a number of lines. The work has been expanded so suddenly that it has not been possible to make adequate provisions for furnishing the necessary equipment, and previously all the available supply was absorbed by the demands of the War department. * * *

"I am sending you this list as a result of a conference which I have just held with the executive committee of the American Association of State Highway officials, at which it was represented that the various states are very anxious to secure additional equipment of the kinds indicated.

"I am thoroughly in sympathy with the efforts that are being made by the War department to aid returning soldiers in securing employment, and am convinced that if the equipment and supplies listed are made available it will facilitate highway construction, and thereby stimulate the employment of labor."

JAPS' INSULTS STIR UP ANGER

Washington, D. C., July 6. — Tokio and Washington are engaged in a diplomatic duel over the Tientsin affair, the outcome of which is being watched with interest by the envoys of all other nations.

The United States demands satisfaction for the attacks upon and inhuman treatment of American soldiers by Japanese soldiers at Tientsin last March, and for the indignities suffered by the American consul and American army officers when interceding for the protection of the Yankee doughboys.

Japan, contending that the affair was an ordinary "soldiers' brawl," in which one side was no more to blame than the other, has sought to appease the United States by expressing regret to the officials concerned for the occurrence.

The United States does not concede the incident closed and Acting Secretary of State Polk is pressing for full satisfaction by the Japanese government.

In attempting to close the incident on a basis of mutual regret, Mr. Obate, the Japanese minister in Peking, called on Dr Reinsch and expressed regret. At the same time Acting Japanese Consul Gen. Kamel called on P. Stewart Heintzelman, American consul general at Tientsin, and presented the following notes:

"I have the honor to convey to you, under instructions from my government, a formal expression of my deep regret for the fact that on March 12 last my compatriots, having entered the French concessions, used violence upon American soldiers, and that, on your way back from the Japanese concession, behaved rudely against yourself."

PRESIDENT WILL MEET SENATE NEXT THURSDAY

Washington, July 7. — President Wilson will present the league of nations covenant and the peace treaty to an open session of the senate alone at 12:15 p. m. Thursday, it was announced today at the White House. There had been some talk of him addressing a joint session of the house and senate, but this will not be done. The senate and not the house has the power to ratify the treaty.

It is not believed the president will attend the Methodist convention at Columbus, where he has been invited, as he could not get there before next week and the convention ends Sunday.

Aboard U. S. S. George Washington, July 6. — President Wilson's message to congress was practically completed today. Primarily, it is expected to be a report to congress on what has been done in Paris, together with a broad analysis of the world situation following the conclusion of peace.

The president probably will explain the guarantees of permanent peace which have been exacted as well as the manner in which the continued blockade assures Germany's observance of the terms imposed at Versailles.

It is also believed the message will outline economic factors necessary for American business men to consider. The president is not expected to attempt detailed explanations, leaving those for the departmental representatives of the peace commission.

Observing his custom, the president has written the message on his own typewriter.

President Wilson rested most of the day but spent a good part of the time on the upper deck with Mrs. Wilson and visited wounded soldiers in the deck hospital. He will devote tomorrow and Tuesday morning to finish his message to congress. This probably will be in shape for him to go over with some of his cabinet advisers on Wednesday, preparatory to its presentation and the submission of the peace treaty, the treaty with France and the protocols to congress on Thursday.

VON HINDENBURG ASSUMES WAR RESPONSIBILITIES

London, July 5. — Field Marshal Von Hindenburg, former chief of the German staff, declares that he is responsible for acts of German main headquarters since August, 1916, and also the proclamation of Former Emperor William concerning the waging of warfare. He asks President Ebert of Germany to inform the allies to this effect, according to a Copenhagen dispatch to the Exchange Telegraph company.

The field marshal arrived in Hanover on Friday, the dispatch states, and telegraphed the following message to President Ebert:

"The signing of the peace treaty gives me occasion for declaring that I am responsible for the decisions and acts of main headquarters since August 29, 1916, and also that all proclamations and orders of his majesty, the emperor and king, concerning the waging of warfare, were issued upon my advice and upon my responsibility. I beg you, therefore, to inform the German people and the allied governments of this declaration."

The declaration by Field Marshal Von Hindenburg that he was responsible for acts committed by the Germans and for proclamations of the former emperor, is the second to be made by a German leader since it was officially announced that the allies proposed to place on trial political and military leaders of Germany for causing the war and for violations of the rules of warfare. The other leader, who assumed responsibility for the acts of Former Emperor William, was Dr. Theobald Von Bethmann-Hollweg, former German chancellor, who held office at the beginning of war.

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IN MENNONITE CIRCLES.

Rev. Reed Landis, pastor of the Souderton, Pa., church, was married July 9th, to Miss Anna M. Zeigter of Souderton.

Rev. M. J. Galle of Rosthern, Sask., has accepted a call to the churches at Schrag and Ruff, Washington. His address for the present will be Lind, Wash.

Missionary H. J. Brown, who expects to return to China shortly, made a trip last week from South Dakota to Kansas, to be the guest of the Hoffnungsfeld congregation.

Dr. J. H. Langenwalter, who during the past few years was Dean of the Bible department at Bluffton college, will return to Bethel college next fall where he will hold a similar position. After spending a few weeks in Pennsylvania, he expects to move with his family to Newton before the opening of the fall term.

The Gospel Auditorium Herold of Oakland, Cal., contains the following item:

Missionary J. B. Frey's address on **"The Gospel Among the Hopis"** was a burning message that struck home to many hearts at the Young People's meeting last Lord's Day in the Gospel Auditorium. He left on Monday for Arizona taking Pearl and Minnie, our last two Indian pupils, the former to be located at Valentine, and the latter at Moencopi on the desert. Remember them in prayer."

A LETTER FROM KORBA

In Which Bro. Suckau Tells of a Native Worker Becoming a Leper.

(The Michael here mentioned, has been supported by the C. E. society of the First church, Philadelphia.)

Rev. N. B. Grubb,
Philadelphia, Pa.

Our very dear Bro. Grubb:

Am glad to note that you say that your health is better. I trust that your strength and vigor may increase. Mrs. Suckau and I often think of you and your kind letters are appreciated very much. Letters from the dear homeland always bring with them joy and happiness, for we realize that every word in them spells love. This we also feel when we get your letters. We wish to thank you for writing to us so faithfully. May the Lord richly reward you for the joy that you are thus bringing into our lives here in India, separated from many whom we love and hold dear. We trust that circumstances may soon permit us to leave the work for a brief furlough, when we hope to meet you, dear brother, face to face again.

I am exceedingly sorry, to have to write you a very sad letter today. In my letter of April 18, 1918, I wrote you that Michael Nandy was not well. Today I have to write you, that he has leprosy. I cannot express to you in words, our deep feeling of sympathy and sorrow for Michael and the Nandy family. Mrs. Suckau and I have always had a special liking for Michael and we love him very much. What makes us, if possible more sad, however, is this, that neither he nor his family informed us about his having this loathesome disease. He has kept it hidden from us for about a year and a half. During all this time he has had free intercourse with all our other Christians and has been in our home unrestricted. It was accidently that we discovered it. One of our other Christian helpers mentioned it to us on Sunday, February 9th of this year. You can hardly imagine the awful shock that it gave us, especially to my dear wife. Soon after that, we had an opportunity to examine Michael. The signs were hardly enough developed, to enable us to make a diagnosis. We had to force him to go to a qualified doctor for examination at Bilaspur. The final diagnosis was not then made and Michael had to go to Mungeli, where Doctor Miller and his assistant pronounced him to be a leper. This statement has come from Dr Miller after my loved one has gone to the hills with the kiddies.

On the evening when my family were to start from Champa to Darjeeling, our boy, Theodore, had a bad fall and fractured the outer plate of his skull above the left eye. This was another awful shock to my loved one as well as to myself. We were glad that we had access to telegraph and railway and called the doctor from Bilaspur immediately. In about twelve hours she arrived and Theodore was better. He had been unconscious and profuse bleeding from the nose and mouth caused some anxiety. However, he was much better in the morning. We only had to postpone departure for Darjeeling a week. It appears that Theodore will not have any after affects of the fall. He is in school and quite alright again. While the doctor had been called, we thought it would be well to have her examine my dear wife as well, because she had been suffering from severe headaches off and on for some time. Upon examination the doctor informed us, that we should go home for a change, as Mrs. Suckau is threatened with nervous prostration. This was another shock to us, as you can well imagine. As already mentioned, I have sent my family to the hills for the present. I am also glad to state, that according to last reports, Mrs. Suckau's health has somewhat improved. The present circumstances here on the field, hardly permit us to proceed on furlough and my dear wife just wrote me that she wishes to stay on as long as possible, if necessary. We should feel very sorry indeed, to have to leave the work here unprovided. Hence, we earnestly pray that soon help may come. We are staying on, trusting Him who has never failed us in the past.

Now to come back to Michael again. It is largely due to this case, that Mrs. Suckau's nervous condition has been weakened, though of course the doctor believes that it is due also to prolonged stay in this country. I have not yet informed my loved one of the final diagnosis of leprosy as I fear the strain might be too much for her. I shall inform her about the matter when I go to the hills. Mrs. Suckau chose for her verse this year **"Be careful for nothing."** Little did she realize on New Year's day, what anxiety was in store for her this year. Recently I wrote her to add to her verse the blessed promise **"He careth for you."**

Dear brother, and all dear praying friends, (as I am not disposed to write all this again, I wish you would kindly publish extracts of this letter in "Mennonite" and "Bundesbote" for information to all friends who will pray for us more especially at this time. You may publish the whole letter if you think best.) I am sorry that I have to burden your hearts with all this. However, I know you will pardon me for it. It is written for the purpose that you may more intelligently and more fervently pray for us, especially my loved one and the kiddies. For eighteen months we have been exposed to this loathsome disease which is far worse than death itself. The great wrong done us by Michael and his family, has been freely forgiven. We can now, however, only trust God's boundless mercy and believe that He will make His promise good on our behalf when He says in His unfailing Word: **"He careth for you."** Pray also that my loved one may regain her strength and that if it be **His** will, the way may soon open for us to be able to proceed on furlough. Pray also for Michael in this sore, sore trial. Also for his parents. They have just sustained the loss by death of their youngest daughter and now this almost crushing trial is upon them. May God sustain them all during this sorest of all afflictions.

I am sending this letter to you, as you and our dear Philadelphia friends have taken such keen interest in Michael in the past and we feel that you will continue to remember him now that he is a poor leper. It has not yet been decided what is to be done in his case. He does not wish to go to the leper asylum. As soon as the missionaries will have decided what is to be done with

him, I shall drop you a note.

I was going to close this already very lengthy letter here. However, as I have read it over, I feel that I can not, I must not pass on only sorrow. My dear wife and I are not inclined to dwell on the dark things in life. We go by the name of "Happy Family" here in India as that is what our name indicates in Hindi. We are a happy family and we wish to make others happy. I only wish I could leave the first part of this letter unwritten. As it must be, however, I shall add a cheerful message to offset a bit the sad feelings that it must have created.

My heart is filled with joy and thanksgiving to God to be able to tell you that five men have been won to Christ here recently and were baptized last Sunday. I have been praying that, while things are rather depressive and I feel a bit lonely because my loved ones are away in Darjeeling, the Lord might gladden my heart, and that of my loved ones as well, through the salvation of souls. Nothing can bring such joy to our hearts as to see poor benighted souls saved. The Lord has graciously answered this my prayer in as much as during this time six persons could be baptized. Many friends in the homeland have helped by their prayers. We now want them to rejoice with us and praise Him for answered prayer. Three others were to have been baptized but, yielding to threats of persecution, fell back. Keep on praying for these and others that are on our prayer list. We have set before the church here as goal for this year's evangelistic work the bringing in of twenty-five souls. Last Sunday has brought the number up to nine. By His grace and with the help of praying friends, we hope to succeed. I shall send a picture of the five men with some details to the papers as soon as possible.

Here's a little message from F. M. Nesbit to our praying friends:

"The weary ones had rest, the sad had joy
That day, and wondered 'how';
A ploughman singing at his work had prayed,
'Lord, help them now'.

Away in foreign lands they wondered how
Their simple word had power;
At home, the Christians two or three had met
To pray an hour.

Yes, we are always wond'ring, wond'ring, 'how';
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee!"

Dear friends, we cannot tell you how much we appreciate your loving prayers. In heaven, I believe, one of our greatest joys will be to know and see what prayer has wrought. May the Lord abundantly reward you and bless you!

Here, dear brother, I close without an apology this lengthy letter. I dare say many friends will hesitate to begin to read it when it appears in the papers. Those, however, who will have the grace to read it through, I am sure, will unite with us in prayer and thanksgiving.

With kindest greetings to you, dear brother, and all our friends who may read this letter in the papers, I am as ever,

Yours in His glad service,
C. H. Suckau.

TRUE EDUCATION

By Albert Schmidt,
Cordell, Okla.

Many of us think that education is necessarily and only the knowledge we receive in a place where pupils sit at desks and teachers preside over classes, the teachers imparting information which is to be memorized by the pupils; but education means much more than such instruction. Education is the whole process of which school instruction is only a part. Education is the orderly development of the whole life, into the fulness of its powers, the realization of all the possibilities, the joy of each one's world, the highest capacity for rendering efficient service! It includes the training of the powers of thought, feeling, willing, and doing. It prepares the life for living with other lives; it prepares the whole of the life, developing the God-given higher nature, the life of the spirit, for the living in a spiritual world.

Education therefore does not begin in the schoolroom, but in the home. The home is the cornerstone of education. Here the child is started on his way through life and in the direction he is started out, he will generally go. The family introduces the child to their own chosen form of worship, and he accepts it and finds in it satisfaction. The good man and the good woman come as a general rule out of the good home, the home that is good in character, aim and organization, the home where the religious spirit manifests itself; while magnates, mob-leaders, grafters or thieves often learned to take life in times of graft by the attitude and atmosphere of their homes. There are, of course, exceptions in both cases. No noble social work, no deeper religious work, no higher educational work is done anywhere than in the home where the father and mother set themselves in the power of God to the fitting of their children for life's business, equipping them with principles and habits upon which they may fall back in trying hours, and making of the home the sweetest, strongest, holiest and happiest place on earth.

It is here where the education of the child is watched, and the schools are selected till he or she becomes old enough to know for him or herself what special line of education they want to follow. And even then it will generally be in accordance with the home desire, or at least with the home consent.

Now there are so many different lines of education that we may well ask, which one we should follow, if we want to speak of book education particularly. In order to answer this question, we will find it necessary to distinguish between an education that will lead to greatest efficiency in the particular kind of service that we shall probably take up in later life, and an education that does not help us so much in this line. With many persons education is the means by which to get superior over his fellowmen and to rule over them, they will therefore choose their education in that line. This, however, is not the best kind, no indeed not, for it is immoral. What we ought to be masters over are the forces of nature or our own physical and mental faculties. With our fellowmen we should cooperate. Education should lead us to serve men the more, should fit us for unrestricted service, should lead us to see the problems of the day, and enable us to help solve these problems.

But to be of real service, service that will not only seem to be service in the eyes of men, but may be recognized by God, and that will last longer than this life only, to be of such service to men, we must be servants of God first. We cannot serve men rightly if we do not serve God. But to serve God and our fellowmen we need a religious education; by this we mean real knowledge of the Bible, probably more than we are inclined to think at first. All other education is in place when it is used right and may be of great help. But the modern student is inclined to forget religious education altogether or at least to leave it for the last or for a more convenient time when he has nothing else to do. He only tries to get up as far as possible in worldly knowledge. Then the German proverb: "Je gelehrter, je verkehrter", may often have its reason, and anyone with a common religious education may be of more real service than such highly educated persons.

Let a thorough religious education equip us with the right kind of glasses, if we might express it thus, that will enable us to see the world in the light of the Holy Spirit, then all other education will get it's real value too, and will be a great help. The knowledge of things, that would otherwise lead us away from God and out of His service and into our own service will then only be a means to make us the more firm and enthusiastic in the service of God and man.

The world of today is packed with all kind of imaginable teachings, doctrines and theories. They are all educating us either for good or evil. We will all more or less come in contact with some of these teachings whether they are true or not. We therefore need a sound judgment to judge, not whether they are plausible in the sight of man, but whether they are right according to the teaching of God's Word. True education must enable us to have this judgment before it is of real value, and therefore the study of the Word of God is the most necessary in education. Others must teach us how to study the Word of God, i.e. lead us into it, then we are to study it ourselves and not to take anybody's sayso as absolutely true before we too find it to be so according to God's Word.

This, as well as all other lines of education, takes us out of the schoolroom and shows that an education cannot be completed here, and not in a few years, but that no matter how long we are in the instutitions of learning, the education must continue through the whole lifetime. If our minds are open we will find that we have a lesson to learn every day, no matter where we are or what we do.

Our whole environment has numerous lessons in store for us. If we would only see them. The mission of the schools is to teach us to see the greater lessons that will be given to us, when we have studied the simpler ones, as the school curriculum increases in complexity as the student advances, so in life we will meet ever increasing problems as we become more able to perceive

them. It is one of our first duties to learn in order to know, but this is not all. The greater the knowledge we gain, the greater the responsibility that rests upon us, to use this knowledge in the service of God and of a fellowman. The chances to be of real service are many and with the right kind of an education, (such as we are speaking of), we will easily find our place in this world and then at the end it may be said of us, that our lives here have not been in vain. Then education has fulfilled its mission on us, if we have used it faithfully and for its real purpose.

CORRESPONDENCE

Berne, Ind., July 10, 1919. Jesus when He looked at the spiritual need of the people could truly say, "The harvest indeed is plenteous, but the laborers are few." Recently many farmers experienced this fact in temporal things, or as some said, "High wages and a great scarcity of laborers."

A few weeks ago the prospects in this locality were for a "bumper harvest", but the continued unusual warm weather modified and changed crop conditions. On account of hot weather and lack of the needed rain wheat and oats suffered. The yield of early potatoes will be small. Everybody, so we begin to see, is dependent on God's blessing.

Prof. J. R. Thierstein of Bluffton, Ohio, came to Berne on June 21 to collect for a men's hall to be erected in 1920 at Bluffton college. This was a very busy, yet favorable time to find people at home. He met with good success. In his fifteen days' canvass he succeeded to get in cash and subscribtions the approximate amount of $7,700. Of late collecting and collections, on Sundays and other days, were here the order of the day. Last Sunday, July 6, another special collection yas announced for July 13. Undoubtedly it would be well and favorable to the upbuilding of God's kingdom if we could get a little more or a better system in collecting in our congregations for our church institutions and denominational purposes, such as colleges, Home and Foreign mis- that it is "more blessed to give than to receive", but there is also a limit to this.

Rev. Daniel Reber and wife of Aurora, Ohio, who made a trip to Missouri where they formerly lived, stopped on their way home to visit friends at Berne. In the evening of June 22 Brother Reber filled the pulpit and spoke on the theme of "The Harvest".

On June 29 the congregation assembled in large numbers, and quite a few friends and relatives from Bluffton and Pandora, Ohio, were present. In the morning service the ordination of the prospective missionaries for India, Brother and Sister Noah L. Burkhalter, took place. Rev. S. M. Musselman of Wayland, Iowa, a member of the Board for Foreign missions, preached the sermon and officiated.

Bro. and Sister Burkhalter will leave Berne for India on July 14 and go on board of the steamer Santa Cruse at San Francisco on July 23. Let us accompany them with our earnest prayers.

In the evening service, Sister Caroline Burkhalter, for several years a worker among the Hopis in Arizona, reported to a large audience. She related the great need and doings of the Indians, of her experiences and progress of the mission work at that place.

The two sisters, Caroline and Rachel Burkhalter, the latter of American Falls, Idaho, returned home to meet their brother Noah once more before he leaves next week for India. Also Mrs. Elmer J. Neuenschwandeer and children of Aberdeen, Idaho, are here on a visit.

Several persons were admitted as members of the Berne church on June 6, three by baptism and one by letter. In the Sunday school in the morning and in the evening service Sister Cassie Niswander of Chicago, one of the workers at our Chicago city mission, gave a report of the work there and the urging need of immediate financial support to make prompt payment for the mission home recently purchased by the Mission board for the amount of $4800. This house is to be the home of the lately appointed superintendent of the Chicago mission, Rev. W. S. Shelly who is to take the place of Rev. W. W. Miller who recently moved to Goshen, Ind., where he has a charge.

I. A. Sommer.

Wayland, Iowa, Church.—The Christian Endeavor held their semi-annual business meeting and reelected the officers for the next six months. It will require a little special effort on the part of all those who are members of the society to keep up the interest during the coming two months of hot weather. It should not be very much of a sacrifice to spend a half hour once a week in the Christian Endeavor prayer meeting, even if it is a little warm.

The Endeavor society from the Eicher church came down on Sunday evening, June 29, and took charge of the program. There was a great crowd present from the visiting society, and they had prepared a splendid program. The topic of the evening was "Loyalty to church and country." If one were to judge from the attendance of the home society, it would have been well to study carefully the first part of the topic and not neglect the second part.

The Gleaners held their June meeting at the home of Mrs. Effie Good. The class decided at this meeting that they would not do any sewing at the meetings during the months of July and August. They also planned a social meeting for the class and their families at the home of Mr. and Mrs. Fred Miller. The social was held and there were about seventy-five present in all. They spent a very fine evening together. It was a very pleasant affair and made one wish there might be more like it.

The Dorcas society held their meeting at the home of Mrs. Peter Wyse. It was held on the day before Decoration Day, and the home was beautifully decorated with the national colors and with flowers. The program was arranged to fit the time and the occasion.

Eicher church, Noble, Iowa. — The Sunday school rendered a well prepared program for Children's Day. The church was well filled and the children did their part very well. It was held at the regular church hour, and no one regrets giving up the regular service to the children. The committee that arranged for the program had difficulties to overcome, because of the wet weather interfering with their rehearsals, but the program showed very faithful work on the part of both the committee and the children. The choir furnished special music for the occasion.

David Mast, who had reached the advanced age of 93 years, 9 months and 16 days, fell asleep early in the morning of June 18, to awaken on the resurrection morn . He was born in Pennsylvania on Sept. 2, 1825, and went from there to Holmes county, Ohio, where he lived until about 1864. He has lived in this community for about fifty-five years. His clear mind could travel back and review events that covered nearly a century of time. Two years ago he and his wife celebrated their sixtieth wedding anniversary. The funeral was held at the church on June 19.

There were no preaching services at either Noble or the Wayland church on June 22 and 29. The pastor had gone to Moundridge, Kansas, on the first Sunday to be present at the ordination of Mr. and Mrs. Goering and the farewell service to those workers going to China, and then attended the meeting of the Foreign Mission Board in Newton. The second Sunday the pastor had gone to Berne, Indiana, for the ordination of Mr. and Mrs. Noah Burkhalter, who will soon sail for India.

Eleven members of the Teacher Training class took the examination on the Old Testament portion of the work on Sunday afternoon, June 29. The examination covered the Old Testament history pretty thoroughly and presumes a fairly definite knowledge of the outline of the development of the Old Testament thought. The examination showed that those that took it have studied the work pretty carefully.

The work in the basement goes steadily forward, and it will not be very long until it will be ready for the classes of the Sunday school to use it. This will be an improvement that will be of much value to the Sunday school and the church.

LOVE VISIBLE AND VOCAL

But after all the supreme evidence that the universe is fundamentally spiritual is found in the revelation of personal life where it has appeared at its highest and best in history, that is in Jesus Christ. Here in Him the love-principle which was heralded all through the long, slow process has come into full sight and into full operation as the way of life. He shows us the meaning and possibility of genuine spiritual life. He makes us sure that His kind of life is divine, and that in His face we are seeking the heart and mind and will of God. Here at least is one place in our mysterious world where love breaks through—the love that will not let go, the love that suffers long and is kind. He makes the eternal Father's love visible and vocal in a life near enough to our own to move us with its appeal and enough beyond us to be forever our spiritual goal. We have here revealed a divine-human life which we can even now in some measure live and in which we can find our peace and joy, and through which we can so enter into relation with God that life becomes a radiant thing, as it was with Him, and death becomes, as with Him, a way of going to the Father.—Rufus M. Jones in "The Inner Life."

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EDITORIAL

That we are living in an era radically different from anything we have known before, is apparent. The world-war has broken up old institutions and new ones are being established. With the possibility of crossing from one continent to another through the air, practically from day-light to dusk and the conquest of the sea so far established that travel under its surface as well as on its surface is possible, and with men talking through the air over vast distance with not so much as a wire communication, we must realize that the old world is bound to be different in many ways from what it was ten years ago. On the one hand people have thrown off the control of autocratic governments, while on the other the money powers have so entrenched themselves, that we cannot eat an ounce of sugar or wear out a shoe or buy a garment without paying tribute to powers that have established monopolies on necessities of life. The next ten years will mark a life and death struggle between money-powers and the common people as bitter and as intense as was the struggle between armies across the sea a year ago. Perhaps bloodshed will not accompany this struggle, yet it will, nevertheless, break down old and powerful forces and establish new ones. In order to meet the crisis, people must not lose their heads or they will lose their rights. They must rest upon character that is unselfish and has a will and benevolent vision. We cannot see how such a character can be established except it has its foundation upon the broad and unselfish principles our Savior lived and died to establish.

Our population was once largely a rural one and all the splendid virtues of country and village life contributed toward making us healthy in mind, body and soul and developing habits of thrift, morality and piety. Now our population teems in cities of so vast a population as, in some cases, to exceed the number of people living in the United States when it became a nation. There was once a sentimental affection clustering about the places where one was born, raised, married, worshiped and was buried. The time is passing in many quarters when such homely sentiments are possible. Instead of the home, perhaps of several generations, we have the unsightly and decidedly uncomfortable apartments, great houses with clusters of living quarters but far from being homes. In the future it will be hard to identify the house in which our great men were born and set them aside as national shrines, since, in many thousands of instances, the baby first sees the light of day in a hospital, — a public institution. The bride will no more look back to the wedding in the old home, the quiet wedding in the parsonage or the chapel have taken its place and, not infrequently, the wedding ceremony occurs in a hotel-parlor or some public hall. While funerals may have been overdone in some cases, there was a real comfort in knowing that the last rite over one would be spoken by a circle of friends gathered in the familiar room of the old homestead. This now is becoming an antiquated ceremony. The undertaker provides a parlor for that purpose and even the grave may be substituted for the cremation furnace. We do not insist that these things are not right, but we must observe that they are evidences of a great change coming over the ways our population has of living. They indicate other changes that may be sure to follow and be more dangerous to our character. If the attitude toward the fireside, the church and the grave undergo such radical changes, what about the heart? The home as a factor in the development of Christian character, is in danger. Has something better been found to take its place? The wedding and the funeral have more or less been divorced from their religious association. Is there no great danger that religion will be lost sight of, also when it comes to choosing life's companions or passing out of this world?

Let us bring our gifts today
For those children far away.
They need help we can afford
They must hear of Christ our Lord.

THE MISSION BOARD MEETING.

Rev. S. M. Musselman.

The Foreign Mission Board met in Newton, Kansas, on June 23, 24 and 25. There are six members of the board, and they were all present. The whole field of missions as carried on by our General Conference Mennonites was gone over. There are many encouraging features of our mission work for this year. More money has flowed into the treasury during the year than in any like period. We must remember that the membership of the General Conference of Mennonites is placed in round numbers at 16,000. The total amount received for mission purposes during the year was nearly $70,000. This, too, in a year when the demands from other sources were greater than in any previous year. The budget for the coming year calls for an expenditure of a like amount. This is encouraging and shows that our people are taking an interest in the great work of foreign missions. Another encouraging feature has been the fact that there have been more workers ready to go in the field than we have been able to send out. The reason that we have not been able to send all of them, rests, however, with the fact that it has been so difficult to get workers into India. The authorities in India have been very slow in granting permission to enter that country, and several of our workers under appointment to go to that country have not yet been able to obtain permission to enter. One couple, Mr. and Mrs. Noah Burkhalter, of Berne, Ind., will sail for India the latter part of July. Two couples, Mr. and Mrs. W. C. Voth, from Oklahoma, and Mr. and Mrs. Goering, from Moundridge, Kansas, expect to sail for China early in August. Missionary and Mrs. H. J. Brown, who have been on furlough in the home country, will also return to their field of labor in China with the outgoing missionaries. Our mission in China is not very old yet. It was started ten years ago by Mr. and Mrs. H. J. Brown. The working personnel now includes two other missionary couples and four single ladies, besides the two outgoing couples. There is a congregation of nearly one hundred Christians besides schools for both boys and girls. The district field in which our mission is located, has a population of about 800,000. There are also fourteen native helpers.

The mission in India has four missionary couples in the field and one single lady missionary, besides seventy-three native helpers. One missionary couple, Mr. and Mrs. P. W. Penner, and also Miss Anna Braun, are in this country at present. The district field belonging to our mission here has about 500,000 inhabitants, and we have not yet near possessed it. There is a Christian community of those who have been baptized of over 500, including two hundred Christians in the leper asylum maintained at Champa. One hundred and forty-six have been added to the church during the past year.

The Mission Board also has charge of our mission among the Indians here in the states. Mr. and Mrs. Carl Friesen will be added to the force of workers among the Hopi Indians in Arizona.

Why all this traveling and spending money for missions among these people whom we will probably never see or come in direct contact with? Why do we appeal to young people to dedicate their lives to the cause of foreign missions among a people whose habits and life are strange to us, and whose very skin is different? It is because we believe that Jesus shall reign and that He commanded us to go into all the world and preach and teach.

FAMINE IN INDIA.

(Through the Federal Council of Churches the following appeal to the people of the United States is made in behalf of the millions who face starvation.)

India Looks to America.

India is in the midst of a great famine, and in the hour of her distress looks with eager hope to America. In great Indian famine of the recent past American aid has been prompt and affective. Shall not the response of the American people be even more generous in this hour of new consciouness of world brotherhood?

The appeal comes to us with double force since India's plight is largely due to her unreserved devotion to the winning of the war. Rice that might have been shipped in from Burma, and wheat that might have come from Australia could not be had without diverting shipping from the imperative needs of the Allies in Europe. So India faced starvation that we might have freedom. Now that grain is at last being imported, the price is beyond the mass of the people.

Americans who have lived in

India for forty years say that they have never before known similar distress on so wide a scale. The present famine is a result of drought causing an almost complete failure of cereal and forage crops in Central and Southern India. The price of grain, which on account of the war was already exorbitant, is now three times as high as in any previous famine.

A Double Calamity.

This famine follows close on the epidemic of influenza which, during 1918, caused about six million deaths, leaving hundreds of thousands of orphans, many thousands of families without bread-winners, and a devitalized and disheartened population.

The famine in hay and fodder threatens to exterminate the cattle, so essential to an agricultural people. Oxen that ordinarily sell for about fifteen dollars a head are being disposed of in some regions at sixty-five cents each. Unless the cattle can be saved, there will be no means of cultivating the fields after the coming of the expected summer rains.

This information has come through missionaries who have just arrived from India and has been confirmed by cablegrams recently received.

British Government Alert.

The British government, as usual, was prompt in establishing various forms of famine relief. In a land where the average annual income is but twenty dollars, the famine created suddenly a situation too grave for any government to deal with alone. Yet much has been done. Public works were opened up, affording labor to all who could come; advances in money were made to farmers in order to enable them to dig new wells and irrigate some part of their fields; relief stations were established for the indigent and unfortunate; and increase in pay was granted to many who felt the pinch most keenly.

Feeling the urgent need of supplementary relief, the government asked non-official bodies to assist. Relief committees were organized in the Provinces and have done excellent work. Missionary organizations were among the first to appeal for help both from England and America. Lord Willingdon, the retiring Governor of Bombay, entrusted to Dr. R. A. Hume of the American Board Mission, an autograph letter to President Wilson, urging generous American relief for the famine sufferers in India.

What Is Needed Now.

There are at least three months of famine still ahead of India. The regions affected include the Bombay Presidency, the United Provinces, Central India and the great plateau of South India known as the Deccan. These large areas contain at least one-third of India's three hundred and fifteen million people. It is not possible to say just how many of these require relief, but there must be several million who need immediate assistance. Grain is reaching India, but people need money in order to buy it. Indiscriminate financial assistance, which is likely to pauperize those aided, will be steadily guarded against.

What Money Will Do in India.

In India the cost of living is so low that Americans will be surprised to know how small a sum will afford relief and even save life.

(1) One dollar and fifty cents will supply for a month the food necessary for an adult in any of the famine areas. A gift, therefore, of four dollars and a half will tide over an individual during the expected three remaining months of famine.

(2) Medical relief must follow in the wake of all famines. Five dollars will take care of a patient for the next three months.

(3) Famine means thousands of orphans. Thirty dollars will support one of them for a whole year in school, and help to train either a boy or a girl for a useful life.

(4) Even coarse cotton cloth costs many times as much as in normal times, and the want of it is causing unprecedented suffering and embarrassment. But even with the high prices that are current, three dollars will provide an ordinary garment of a man or a woman.

Gifts to cover such needs are earnestly requested.

The Administering of Funds.

Mission Boards having agents in India are prepared to cable money at once to the famine stricken areas, to be effectively administered without regard to class or creed and to be accounted for in a business-like way.

Prompt Action Necessary.

Unless the response to this appeal is instant, it will be too late to render adequate assistance to the millions in India who are hungry and naked. Every day is important. The suffering millions of India appeal to you. Do not pass them by. Do all you can and do it now.

FALSE NOTIONS OF POWER

The strongest saints in the world, and those who do the most for God, never look upon themselves as anything extraordinary. They are not conscious of any extraordinary power in themselves. They esteem themselves as but "broken and empty vessels," willing to do what their hands find to do, and leave results with God.

Some have imagined that power is an inflatus, swelling and expanding in the breast. Some think it is a galvanic thrill, going through one's nerves. Some think it is an assurance that all one says or does will be a centre shot in its execution. One will never know what true power is until he perfectly learns the lesson of spiritual poverty, the lesson of utter and constant helplessness in himself.

The telegraph wire is never conscious of anything wonderful. It experiences no change when the dispatch is running through it. In its utter helplessness it is never aware of the wonderful things being spoken through it. It is nothing but a common wire, distinguished from other wires by only two things. In the first place, it is isolated from objects that would draw off the electric current. In the next place, it is attached to a galvanic battery. And thus it is with the most powerful. They are just as frail and void of all inward strength as anybody in the world, only they are detached from sin and earthliness, and united by simple trust to Christ, the infinite battery of strength. Jesus says: "Without Me ye can do nothing." Without the battery the wire has no strength to speak: it simply conveys what is spoken by the battery. The greatest workers for God are never aware of what is being accomplished through them; neither are they anxious to know. It often happens that when people are full of blissful emotions, and think they have the power, and expect that their words and actions will be attended with wonderful energy, at these times they are fruitless. And on the other hand, when they feel so utterly faithless, and a sense of spiritual poverty almost crushes them, they go forth to work, leaving results with God, and not thinking much of either failure or success, but only when they may do the present will of God; then their actions or words are wonderfully accompanied by the Holy Ghost, and marvels of grace are wrought above and beyond their knowledge.

The secret of great fruit-bearing is the death of self. "Except a grain of corn die it cannot bring forth fruit." When we are thoroughly crucified, we will not be hunting after some transcendental mesmerism of power, but will be content to be as infants in a great forest, let every day by the Land of God, doing the work He assigns to us, not anxious for this nor that state of emotion, but receiving Christ each day for all the needs of the soul.—Unknown.

THE C. E. TOPIC

Aug. 3.

Our Relation to Others. II. Toward Parents and Others in the Home.

Exod. 20:12; Eph. 6: 1—9.

"Honor thy father and thy mother" is a commandment that Jehovah imposed upon Israel and is spoken in Scripture as the commandment "with promise". But, when Israel received this commandment, the duty of honoring parents was already as old as the race, as were the other duties imposed by the law. God revealed no new thing but laid a new emphasis upon old virtues. Every people that grew into might and influence was a people that honored parents. The South Sea Islanders, who killed their aged to get them out of the way, and the natives of Pautagonia, who spared their aged people in order to have them on hand as a food supply in time of famine, gave evidence of their unfitness to be regarded as anything but savages of the lowest type. With a proper regard for parents go the home, virtue, an orderly society, a decent government, and a commendable piety; without it we cannot see how such things are possible at all.

The home is a little world all by itself. It is more than merely a house where people go to eat and sleep. It is a little state where all who compose it may work together for the common good, and where the law of the Golden Rule may be worked out to best advantage. It has its problems of conduct and finance that should be worked out to the best advantages of all concerned. There an intimate association of all the members makes possible a knowledge of one another to be found in no other place. Its ideals should be the promotion of happiness and the giving to the world of its best possible product. The home should be a little kingdom over which the Lord Jesus rules supreme and is honored above anything else. It may be a little republic in whose government

each individual has a part in making it comfortable and happy for all the rest. Running the home is a business with more details to look after than are found in many other establishments. Its success depends upon how ready each one is to do his full part. Home is the great school. The pupil comes into it in helpless infancy and gets his or her most important instruction for the future duties of life. It must be presumed that the elders are qualified, as they will be if it is a Christian home, to set proper values upon the most important things and see to it that they are properly assimilated by the pupil.

The relation of the children toward the parents in the home depends largely upon conditions parents create and the sample they set and upon the attitude children take toward their duty. Affection should be greatest incentive toward making the home what it should be. If children really love their parents, they will not grieve them by disobedient or disrespectful conduct. Read the lives of most great men and women and you will not be slow in discovering that their love for parents and a desire to show it in dutiful and obedient conduct were important factors in their character-building. Gratitude must of necessity be a passion with the dutiful child. No matter how poor or how limited in education and opportunity good parents may have been, their lives have been one continual sacrifice for their children — and children should never forget this, no severer sting can reach the heart of the parents than a consciousness of ingratitude on the part of their child or children. The poorhouse may be warmer, have more to eat, have better beds and many other comforts that the house of poverty and want lacks, but when it is "over the hills to the poorhouse" for aged parents because of neglect of children, you have a picture of the basest ingratitude. There is nothing which a man or woman might possess that the father and mother are not entitled to share. Confidence should exist between parents and children. When the boy or girl has something to conceal from father and mother there is something terribly wrong, which, if not immediately corrected, will be the seed of future sorrow and trouble. The advice of parents should be heeded, even when the children are nearly out of their teen-age. It is to be presumed that they know something worthwhile giving heed to, even though they may be a bit old fashioned. The numerous prodigals in the world owe the beginning of their down-fall to ignoring the pleadings and advice of their elders.

There are others in the home who have a right to consideration. Here are the brothers and sisters, and especially little brother and little sister. Things in the home are not for this one or that one alone. They are to be shared. One greedy or selfish member of the family is sure to disturb the happiness of all the rest. Again, here is the help, the servants etc., who form a part of the household. A gentleman proves his worth by the way he uses those who serve him or are subjected to his orders and a Christian cannot afford to do less.

THE S. S. LESSON.

Aug. 3.

Christian Worship.

John 4:1-10, 19-24.

Golden Text — God is a spirit, and they that worship him must worship him in spirit and in truth. John 4:24.

Not long after the first miracle, the cleansing of the leper and the conversation with Nicodemus, Jesus and his disciples were making converts, as was John the Baptist. The popularity of Jesus was marked by a great increase which provoked the unfavorable comment of the Pharisees. One of the strange things to be noted at this time was the growing hatred of the Pharisees for Jesus. Now the Pharisees were the spiritual leaders of the nation and we can account for their opposition only on the ground that they were unfit for such an influence. When the spiritual leadership of any nation or people is so utterly unfit as to oppose Jesus and the things for which he stands it is high time that it be repudiated. Is there occasion for such a thing in one day? There is, or at least we feel it our duty to most seriously warn against those persons of influence in the church who deny the divine birth of the Lord, question or explain away his miracles, and express doubt concerning the resurrection. Unbelief is as old as religion and always dares to go so far as to deny the facts for which true religion stands.

There is a great significance in the statement that Jesus "must needs pass through Samaria." Samaria was unholy ground to the Jews, and the Samaritans, in their eyes, were outcasts, but the "Son of Man came to seek and to save that which was lost." The incident shows the value Jesus placed upon a single soul. There was one in Samaria whose soul could be impressed. Jesus goes out of the way to have an interview. She was of the class that even decent people despise, but for that reason was He ready, all the more, to meet her. If Jesus is not a Savior to the worst sinner He is no Savior to any sinner at all. The spot on which Jesus met the woman was one that was hallowed by centuries of pious association, but sacred association had not helped the woman until she found Jesus. There are multitudes today who have had all kinds of sacred association. They have the Word, praying friends, churches, Sabbaths, and they may even leave their names on the church rolls, but if they do not come into relations with Jesus so that they find and accept him as the only one who can bring salvation all their connection with holy things is useless.

Jesus went where the sinner was. It is the business of the Christian to carry a knowledge of Jesus right down to the sinner no matter where he may be. Churches are well enough for the Christian, but if the great mass of sinners is to be saved the gospel must be brought to them.

Jesus began the conversation by asking a small favor. It showed how narrow the Samaritans were and how broad Jesus was in being willing to accept such a favor. The woman immediately wanted to begin a discussion on theology. Many sinners are like that. They want to point out difficulties. Jesus ended the discussion she hoped to raise by putting His finger on her sin—"Go call thy husband". It is surrender, not discussion that Jesus wants with the sinner. Jesus made the material teach the great spiritual lessons. Water that He had to give was more important than all the wells—all the water in creation, it was the one thing that gave eternal life.

Though a sinner, the woman was in a position to recognize and tell others of the wonderful spiritual power of Jesus. All sincere seekers, no matter how unworthy they may have been, are in a position to do that.

Jesus revealed the breadth of the doctrine He was to give the world more fully to this Samaritan sinner than He ever did to the most self-righteous Pharisee because she caught a vision of His greatness. True faith is limited to no race or geographical line. It is for all those, wherever they may be who are ready to accept Jesus as Lord and Master and to this Samaritan woman of the streets Jesus proclaimed that "the hour cometh and now is when the true worshipper shall worship the Father in spirit and truth."

DEATHS

Sprunger. — At a hospital in Fort Wayne, Ind., on July 8, 1919, David N. Sprunger of Berne, Indiana, aged 64 years, 1 month and 22 days. He was born in Canton, Bern, Switzerland, and baptized in 1871. In 1888 he married Catharine Nussbaum, which union was blessed with five children, four sons and one daughter. In 1889 the family emigrated to America and in November came to Berne. The deceased was ailing three years, and a few days before his death he was taken to the hospital. His wife preceded him in death last fall. He is survived by his children, a brother, two sisters, and two grandchildren. The funeral took place from the Mennonite church, Rev. P. R. Schroeder, his pastor, officiating.

Wahli. — On July 9, at Berne, Ind., Mrs. Abraham Wahli, nee Neukomm, aged 41 years, 5 months and 19 days, after an illness of four months. She was born in Canton Bern, Switzerland, and baptized in 1893. She emigrated to this country in 1900. On February 16, 1902, she was united in matrimony with Abraham Wahli, which union was blessed with 9 children, 3 of them preceding her in death. The deceased is survived by her husband, 6 children, 1 sister, and 9 brothers, 7 of them living in Switzerland. At the funeral Rev. P. R. Schroeder, her pastor, spoke words of consolation based on Psalm 66.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION.

For the month of June.

For reconstruction work: A brother, H. H. Regier, Mt. Lake, Minn., $85.00; anonymous, Abr. Penner, $10.00; Ebenezer S. S., Bluffton, O., Benj. Amstutz, $50.00; Anna Ratzlaff, Avon, S. D., D. A. Schultz, $20; Berry Gay, Florence, Kans., $5.00; Jac. F. Toews, Mt. Lake, Minn., Abr. Janzen, $25.00; anonymous, Abr. Janzen, Mt. Lake, Minn., $5; Bethel congr., Fortuna, Mo., S. J. Moser, $46.69; Mrs. K. M. Krehbiel, Halstead, Kans., $25.00; J. W. Tschetter, Carpenter, S. D., $10.00; Salem Menn. congr., Apple Creek, O., A. W. Sommer, $50.01; Herold Menn. congr., Bessie, Okla., J. A. Harms, $32.24; a member of the Hoffnungsfeld-Eden congr., Moundridge, Kans., C. B. Goering, one Liberty bond, $50.00; Menn. congr., Ruff, Wash., Jno. C. Jantz, $17.00; Alexanderwohl congr., Goessel, Kans.; B. H. Friesen for Mennonites in Russia, cash, $540.13; stamps, $25.00, 1 Liberty Bond, $50.00, total $615.13.

For Syria and Armenia: West Zion S. S., Moundridge, Kans., Adolf Krehbiel, $20.00.

For the hungry in India: Mrs. D. C. Sprunger, S. F. Sprunger, Berne, Ind., $5.00.

For the Menn. mission of Holland: Anonymous, Berne, Ind., S. F. Sprunger, $2.00.

Gratefully acknowledged,

P. P. Hilty, Treas.
Donnellson, Ia.

NEWS OF THE WEEK

WETS DEFEATED IN NEW EFFORT

Washington, July 14. — An amendment to the wartime prohibition enforcement bill that would have permitted the sale of 2¼ per cent. beer was voted down in the house late today, 128 to 84.

On demand by the minority for tellers, the amendement, which was offered by Representative Dyer, Republican, of Missouri, again was defeated, this time by a vote of 151 to 90.

The house then defeated, 128 to 83, an amendment by Representative Igoe, Democrat, Missouri, to strike out of the wartime enforcement measure the clause defining an intoxicating liquor as a beverage containing one-half of 1 per cent. alcohol.

On a point of order an amendment by Representative Lea, Democrat, of California, to permit the manufacture of wines containing 11 per cent. alcohol by weight, was stricken out. Failure of the amendment, Mr. Lea said, meant a loss of $12,000,000 to the wine interests of California.

Representative Blanton, Democrat, Texas, was howled down by the house when he attempted to make a second argument in favor of his point of order against an amendment by Representative Pell, Democrat, New York, to permit a jury to decide what was intoxicating. The amendment was declared in order, and defeated 143 to 78.

By substantially the same majority the house rejected an amendment by Representative Longworth, Republican, Ohio, to strike out the whole of section one of the war time enforcement bill containing the one-half of one per cent. definition for intoxicating liquor.

An attempt to force a vote on a repeal of wartime prohibition failed previously. On a point of order raised by Chairman Volstead, of the judiciary committee, an amendment to the pending prohibition enforcement bill, Democrat, Missouri, was ruled out of order.

Other amendments to the bill giving the President authority to repeal wartime prohibition whenever, in his opinion, the necessity for its continuation had ceased, were offered by Representative Gard, Democrat, of Ohio, but were ruled out of order.

JAPAN'S RIGHTS UP IN SENATE

Washington, July 15.—The stormy senate fight over the peace treaty shifted away from the league of nations covenant today and broke with a new fury about the provision giving Shantung peninsula to Japan.

In five hours of debate the treaty opponents charged in bitter terms that the Tokio government had wheedled Shantung from China at the peace table without the shadow of a cause except the ambition of conquest, and supporters of the treaty defended the course of President Wilson in the negotiations by declaring the only alternative was failure of the whole peace conference.

Chairman Lodge, of the foreign relations committee, declared Shantung was "a price paid" for Japan's acceptance of the league of nations. Senator Norris, Republican, Nebraska, charged that Japan in 1917, secretly had inveigled the European allies into a promise to support her Shantung claims. Senator Borah, Republican, Idaho, asserted that if the United States must either underwrite the Shantung agreement or accept the challenge of another power, the country would choose the latter course.

Senator Hitchcock, Nebraska, ranking Democrat of the committee, replied that the German rights in Shantung were obtained legally by treaty in 1898 and were won fairly from Germany by Japan long before the United States entered the war. Senator Williams, Democrat, Mississippi, said the president had to accept the Shantung settlement or "come home without a general treaty of peace and that Japan would never give up the peninsula unless forced to do so by war.

In the end the senate adopted without a record vote a resolution by Senator Lodge asking the president for any available information about a secret treaty alleged to have been negotiated between Japan and Germany in 1918 embodying a plan for Russian rehabilitation and promising Japan's indirect protection of German interests at Versailles negotiations.

A sweeping request for information about the conversations at Versailles was also sent to the White House by the foreign relations committee which adopted a resolution by Senator Johnson, Republican, California, calling for all proposed drafts for a league covenant, for reports of the arguments relative to the league and for "all data bearing upon or used in connection with the treaty of peace".

PRESIDENT WILSON VETOES DAYLIGHT SAVINGS REPEAL

Washington, July 12. — President Wilson to-day blocked the repeal of the daylight saving law by vetoing the agricultural appropriation bill carrying a rider for that purpose and at the same time vetoed the sundry civil appropriation bill.

FAIL TO OVERRIDE VETO OF DAYLIGHT SAVING LAW.

Washington, July 14. — The house failed to pass the agricultural appropriation, with its rider repealing the daylight saving law, over the veto of President Wilson.

The vote was 247 to 135, or twenty-three affirmative votes under the required two-thirds majority.

Immediately after Speaker Gillett announced the result amidst the applause of supporters of the daylight savings law, the bill was referred back to the agricultural committee, which will meet probably tomorrow to report the measure with the repeal rider eliminated.

Because of the house action, the senate will not have the opportunity to attempt passage of the bill over the president's veto.

The house vote did not divide along political lines the proponents of the repeal being those representing agricultural districts.

Senator Calder, of New York, and the others who have consistently opposed repeal of the daylight law, were delighted today with the action of the house, and insisted that there would be no further attempts to pass the bill over the veto of the president.

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DEPARTMENT OF JUSTICE TO QUIZ FOOD MONOPOLY

Every agency of the department of justice was assigned yesterday by United States District Attorney Charles E. Clyne to the investigation of a "$100,000,000 food combine."

The existence of a gigantic trust of producers, canners, and distributors has been alleged in charge from various sources lodged with the district attorney sufficiently convincing to warrant the calling of the federal trade commission from Washington to Chicago next week. Evidence gathered by the commission and the United States attorney will be placed before a federal grand jury and indictments asked.

Peas, beans, tomatoes, asparagus, and all other canned foodstuffs, including other vegetables and fruits, meats and milk, are controlled by the combination of production, capital, and distribution, it is declared, and notices have been sent out of a 15 per cent. increase on future deliveries. Threats of other advances to follow prompted the district attorney to a concerted drive by the government forces at his command.

The farmer's produce purchased outright on anticipation and the canneries financed, the distributors are in control of the market, the United States has been informed, indicating that two or three manipulators are now able to dictate the supply and the price.

UNITED STATES WILL RESUME GERMAN TRADE

Washington, July 12.—With the economic blockade of Germany to be lifted today in accordance with the decision of the council of five in Paris preparations were under way for the immediate resumption of trade between the former enemy power and the United States. No official word of the action of the council had reached the state department early today, but was expected momentarily.

Acting Secretary of State Polk in announcing yesterday that trade with Germany would be resumed as soon as the blockade was formally lifted, said that details would be furnished Americans firms within 48 hours after legal experts had decided as to the necessity of a formal proclamation by the president. Trading with Germany pending ratification by the senate of the peace treaty and the formal termination of the war, will be carried on under a system of blanket licenses to be issued by the division of the state department which recently took over the duties of the war trade board.

Movements of American goods to German ports was expected to begin as soon as these licenses can be issued, three ships already having been loaded. The shipping board has announced that direct steamship lines to Hamburg will be established.

Washington, July 10. — The peace treaty with its league of nations covenant was laid before the senate by President Wilson in an address accounting to the country for his part in the negotiations at Versailles.

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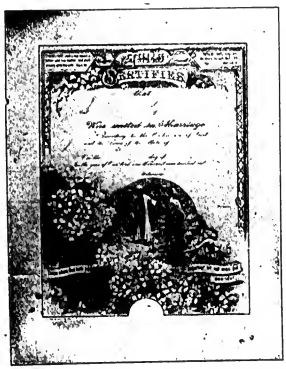

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VOL. XXXIV. BERNE, INDIANA, JULY 24, 1919. No. 29.

A SECOND APPEAL TO CONFERENCE WORKERS

The Program committee of the General conference plans to have a meeting at Bluffton, Ohio, on September 4 of this year to make a preliminary draft for the program of the next session of the General conference which is to be held in Pennsylvania next year. The committee therefore wishes to repeat its **urgent** request that all persons interested in the work of the conference contribute their best thought in order to make possible a good and well-balanced program. It is to be hoped that a great many, both ministers and laymen, will consider this a personal appeal to themselves and send in any suggestions they may have to the undersigned before September 1.

In the name of the Program committee, **E. J. Hirschler,**
Secretary.

Bluffton, Ohio,
July 16, 1919.

IN MENNONITE CIRCLES

Two additions to our Mennonite literature have recently come to the editor's desk, both in the German language, "Kurze Andachten fuer die Schwestern und ihre Pflegebefohlenen" by Rev. H. D. Penner of the Bethel Deaconess hospital, Newton, Kansas, and "Der Mensch und die Menschwerdung Jesu Christi" by Rev. Gustav Enss, pastor of the Hoffnungsfeld church, Moundridge, Kansas, and former professor in Bethel college.

Bro. Penner's work is a handbook prepared for the devotional use of the nurses in their work of caring for the spiritual as well as the physical needs of their patients. While prepared for use in sick room we note that its suggestive and practical thought and prayers would make it a useful book for any Christian, and, with a few additions or alterations, it might serve well as a guide to family worship. We hope that the suggestion, that the work be translated into the English language, can be acted upon, because we feel that there is a real need for such a work and that this book supplies the need.

The pamphlet by Bro. Enss is timely, since it has to do with "Man and the Humanity of Jesus Christ". In our day the matters of divinity and humanity of our Lord are receiving so much consideration and literature relating to them is being circulated, some of it unsafe, dangerous and untrue, that it is refreshing to note that one of our ministers is giving the result of his thoughts a wider field by multiplying his utterances through the press. A large edition has been struck off and single copies are for sale at twenty-five cents each. Those who read German will invest their quarter wisely if they secure one of these booklets.

In the report of an address, given at the convention at Beatrice, Nebr, several weeks ago, the name of the author was given as Rev. W. F. Unruh; it should have read W. F. Unruh.

Rev. J. W. Bayley, pastor of the Germantown church, having passed the three-score-and-ten mark and not having had a vacation for fifty years, is treating himself to one of a month's duration at the sea-shore.

Mr. A. A. Moyer of the Second church, Philadelphia, Pa., has just returned from an extended trip covering the greater portion of the Mississippi valley. During this journey he had opportunity to renew old associations and make new ones in several Mennonite communities.

NOTES AND COMMENTS

It will be found that January always begins on the same day of the week as October, and the same is true of April and July, September and December. Again February, March and November also begin on the same day of the week. This, however, is only true in years of 365 days.

Capper's Weekly recently describes the Kansas wheat crop as the "Eighth Wonder of the World". It estimates that the total yield will reach 218,500,000 bushels or nearly 40,000,000 more than the record production of 1914. If this amount of wheat should be sacked and corded up in one pile it would make a tower of grain 600 feet square at the base, 1580 feet high, and 200 feet square at the top.

A few years since, says a writer in "The American Friend", Baron Morimura, president of one of the greatest banks of Japan and a commercial leader of that country, landed in America, and with his suite took apartments in one of the large hotels of San Francisco. Pressed with business cares and desiring to avoid intrusion, he commanded that if visitors wished to see him they should be told he was out. Before long a caller unexpectedly appeared in his presence. The baron was very angry. Upon investigation, he ascertained that a chambermaid had disobeyed orders and had acknowledged that he was in. He called for the disobedient servant and severely reprimanded her. She flung at him the reply, "I cannot lie for any man!"

After his anger had subsided Baron Morimura began to think. He became impressed with the belief that the strength of character indicated by the chambermaid must have been based on Christianity. He said "Nobody but a Christian would stand for not lying." He commenced to study the Bible and became a secret believer. Finally he made public confession of his faith and has been a sturdy advocate of his Lord from that day to this. It has since been his great joy to preach Jesus all over Japan, whilst his large influence and gifts have in numerous ways been dedicated to the cause of righteousness. So much for the truthlessness of a hotel clerk! So much for the power of a God-given conviction and how it lifts up to a [illegible]

"A man blind [illegible] a man with unknown [illegible] and urgent [illegible] equipment [illegible] Hes, I said a woman who, appreciating his worth, was willing to become his wife. An eminent French surgeon while in this country, visited their home, and after examining with care the blind man, said, 'Your blindness is wholly artificial; your eyes are naturally good. Could I have operated on them twenty years ago, I think I could have given you sight. It is barely possible now, though it will cause you much pain.' 'I can bear the pain so you but enable me to see,' was the reply. The surgeon operated upon him and was gradually successful. First there were glimmerings of light, then more distinct vision. He was handed a rose, he had smelled one before, but knew nothing of its **beauty**. He then looked **upon the face of** his wife, then his **children were** brought. He then **exclaimed:** 'Oh, why have I seen all these before inquiring for the man by whose skill I have been enabled to behold them! Show me the doctor.' So when we reach heaven, and with unclouded vision look upon its glories, we shall not be content with viewing these. No, we will say, 'Where is Christ—He to whom I am indebted for what heaven is. Show me Him that with all my soul I may adore and praise and thank Him!'" Selected.

PRAYER AND PRAISE IN THE CHICAGO MISSION

Chicago, Ill., 1479 W. 72nd Pl., July 14, 1919. Greeting to all the readers of the Mennonite.

We have frequently visited the "Prayer and Praise Corner", but came as a listener; now we come to add our a testimony of praise to our Lord Jesus Christ and God the Father for health, strength, guidance and numerous blessings bestowed upon us. "It is good to sing praises unto our God." Ps. 147 1. "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men." Ps. 107 8. [illegible] Our [illegible]

ple striving only after the things of this world, seeking to amass wealth that they may spend it "for that which is not bread and for that which satisfieth not". Men and women are seeking satisfaction in pleasures which tend to ruin their lives and destroy their souls. If they would only stop and consider what God has done for them, how that He has died to set men free from the bondage of sin, then as His healing balm would flow through their hearts and lives, there would come in place of that restlessness and dissatisfaction a joy and peace which knows no measure. Only as we, who have seen the light (Isa. 60: 1), bring the message of salvation unto them, can they be set free, for "how shall they believe unless they hear, and how shall they hear without a preacher?" Rom. 10:14. With God's help we are endeavoring to bring the message of salvation to these people. Many of them are self-satisfied and indifferent, not realizing their need, some who have been touched by the Spirit of God have yielded their lives to Him and are now messengers of Christ in our mission. One of our dear girls, about seventeen years old, who over a year ago yielded her life to Christ and was baptized by Rev. W. W. Miller, is at present one of our faithful Sunday school teachers. She is the only Christian in her home and through many difficulties she has proven faithful to her Lord. Our hearts are gladdened by those who prove faithful, but are saddened by those who have professed to love and serve Christ but because of difficulties and temptations are being drawn away. Pray for a mother who, because of difficulties and adverse circumstances in her life, has become embittered and very seldom attends services now. Pray that the Holy Spirit so flood her heart with the love of Christ that she be able to surmount these obstacles and triumph in Christ. Pray also for the work in general.

Our services in the last few months have been fairly well attended, considering that it is summer time with allurements on all sides by which Satan lures many away from the house of God. At the beginning of last quarter the Sunday school membership was 213, the average attendance was 153, the average offering amounted to $14.84. The total offering for the quarter was $270.46. The Sunday school has just finished the payments on the piano which we purchased last winter for our Sunday school room, and is also helping to pay for the fence which has been erected around the rear of the church. Our Christian Endeavor meetings are also continuing with blessing and interest.

It was with deep regret that we saw our dear Bro. and Sister Miller leave the work here, but we are rejoicing with them in the new field of labor to which God has called them.

Bro. W. S. Shelly's coming to the work here has been delayed because no house in the community was vacant for them. During Bro. Shelly's absence we have had the pleasure of having Bro. J. F. Balzer to preach for us and have been most wonderfully blessed under his ministry. We are expecting Bro. Shelly and family to reach Chicago by the 15th of this month, and looking forward to their coming with pleasure. May God richly bless their labor in this city.

Dear readers of the Mennonite, whenever you have time to meditate, think of the Lord's work and your work in Southwest Englewood and pray for the work and the workers. You have helped to start the work here and to it God has called you to be faithful; without your prayers and gifts the work will suffer. More funds are needed to help pay for the workers' home which our Mission board has purchased. Help lift the load, for that which is given to the Lord's cause will bring joy to the giver and become an endless chain of blessing to humanity.

In His service,

Catherine Niswander.

REPORT OF THE OKLAHOMA CONVENTION,

Held in Connection with the Closing Exercises of the Bible-Academy and Preparatory School, and also the Bible-Week, at Meno, Okla., from April 6-11, 1919.

The convention was opened on Wednesday, at 11 a. m., by the chairman of the convention. The report of the Preparatory school was read by H. R. Voth. The four points of recommendation were presented to the convention for deliberation.

In the afternoon of the same day both of the above mentioned schools rendered their closing exercises. The graduation theses of both schools gave evidence of the work done in the past year. The teachers held short speeches to the school, graduates and audience. The few remarks given by the members of the school committee, by Rev. G. Enss and Rev. P. R. Voth were encouraging for the school and convention.

Thursday morning the business of the convention was continued.

The following were appointed on the Committee on Resolutions: F. D. Koehn, J. H. Schmidt and G. M. Baergen.

Upon the second recommendation was unanimously agreed, namely, that the Bible Academy should continue and as convention school.

The third point: place of the school, was left to the School committee.

The report of the Boarding-House committee was read and accepted. However, a resolution was added that during the noon hour pledges were to be gathered for the expenses of the coming year and also for the boarding-house. The latter should soon be started. During this part of the session a report came that some of the brethren from Fort Leavenworth were released, and at this moment a short prayer-meeting was held in memory of the brethren and friends still in prison.

Then a motion was carried that the Building committee should serve for another year.

The following were elected as the School committee: Rev. John Lichti, Rev. H. R. Voth, and Rev. Albert Claassen.

The report of the treasurer was read and turned over to the Committee on Resolutions.

The report of the treasurer of committee which was to work for the spiritual care of the brethren and friends of Oklahoma in the camps, was read and turned over to the Committee on Resolutions. Passed, that the money still in the treasury ($224.52) should remain there till in case of need.

Passed: The wish of the Oklahoma convention is that the committees of the conscientious objectors of the Western District and the General conferences be represented to the government through Mr. Palmer, the general agent, for the release of the rest of the brethren still in Fort Leavenworth.

The result of the election of the officers of the convention is as follows: Chairman, Rev. John Lichti; secretary, Rev. J. G. Baergen; Program committee, Rev. H. Riesen and G. M. Baergen.

The place for the next convention could not be decided as no invitations were given.

The wish was expressed that the next convention should be held at the end of the coming school year.

Next followed the report of the Committee on Resolutions. It was read and accepted as follows:

1. To thank God in the closing prayer for the favorable weather and for His presence during these meetings.

2. To thank the members of the church at Meno for their friendly receptions and hospitality toward the guests.

3. To thank the church of Meno for the permission that Bro. J. B. Epp could assist as a teacher.

4. That we thank J. B. Epp and the other teachers for the work they have done, which God has richly blessed in spite of troubles and unpleasantness.

5. That we thank the Committee of the Preparatory School for their effort and ask God for His blessing and assistance in the further school matters.

6. To thank the Building and Finance committee for the work and effort in regard to the boarding-house, etc., and wish them good results in their future work for the same cause.

7. To thank God for the pleasing report received during the session of the convention, that in the near future some of our dear brethren are to be released from Fort Leavenworth, and hope that soon the others may return.

8. To thank the speakers, Rev. Enss, Rev. P. R. Voth, Missionary Albert Claassen, and Prof. Hartzler for their instructive addresses.

9. To publish the minutes of this session in the following papers: "Rundschau", "Bundesbote", "Vorwaertz", "Herold", and "Mennonite".

To thank the church of Meno for the use of the church building for the purpose of instructing the classes.

The session of the convention was closed with a song and prayer, led by Bro. Solomon Mouttet, and benediction by the chairman.

P. R. Voth, Chairman.
J. G. Baergen, Sec.

THE PLAN OF SALVATION AS ILLUSTRATED BY ISRAEL'S GOING OUT OF EGYPT

By Helen Schmidt, Gotebo, Okla.

The Bible is divided into the Old and New Testaments, but still it is one book, because one Testament explains the other. The theme of the Bible is: "Salvation through Christ, the Lamb that was slain, and through Him only." In the O. T. pictures or shadows of things to come are given, and in the N. T. they are realized and fullfilled. One of these pictures is the going out of Egypt, as we shall see. First we shall look at the facts as stated in

the O. T. showing that God did it all, then show the corresponding parts in the N. T.

During the great famine which followed the seven plenteous years, Jacob and all his house went from Canaan to Egypt, where Joseph as father of the country could provide for all their needs. Although Joseph was sold by his brothers out of hatred, still God's hand was in it all, for we read that Joseph said: "God sent me before you, to save your lives by a great deliverance," and in another place: "As for you, ye thought evil against me, but God meant it good unto me, to bring to pass as it is this day, to save much people alive." Israel became a great people there and remained in Egypt a long while. But they should not always stay there, because in the midst of idolatry they were in danger of forgetting their God, although this danger was not as great here as it would have been in Canaan, for here they were kept separate from the natives of the land, because they were shepherds. In spite of this fact, Israel had accepted some of the Egyptian religion, as their form of idol worship later on shows. The people had an easy life, had a plenty, and so were quite content and not at all disposed to leave that place, although they were only sojourners there and Egypt was not their home.

The first step towards making them willing to leave was their oppression. In the hour of deepest need Moses was born, through whom God wanted to make Himself known as the Lord Jehova. When he was yet an infant, God miraculously saved him from death, and this by the hand of Pharaoh's daughter. He was there brought up at the court of Pharaoh, where he was taught all the wisdom of the Egyptians, which was indeed very helpful to him later. Thus without knowing it Pharaoh became an instrument in God's hand, to prepare this man for his lifework. But God had another school for him, and that was "at the backside of the desert," to which place Moses had fled when it became known that he had killed the Egyptian in his attempt to deliver Israel. Here in the quietude of the mountains he spent the next forty years of his life, where he learned the lesson of humbleness, for he who was used to the splendors of the Egyptian court was called to keep a flock of sheep. It was here where Moses had time to listen to Him, where God prepared His chosen vessel for His work as leader of Israel.

Not only Moses needed a preparation, but the people too, and perhaps more so than he, for when Moses first attempted to deliver them, they were unwilling and said: "Who made thee a prince and a judge over us?" When their burdens were still more increased, they cried by reason of their taskmasters, but their cry was not unto God. Nevertheless God heard it and remembered His covenant. He met Moses at the burning bush and called him into His service. But Moses answered: "Who am I that I should go unto Pharaoh, and that I should lead forth the people of Israel out of Egypt?" This was very unlike the man who forty years before supposed that his brethren would have understood, how that God by His hand would deliver them. Now Moses was prepared, although he himself did not think so. After many excusees he went on his mission, but Pharaoh would not let the people go, and they were not ready to leave either, but God knew what He would do, so He went right ahead in spite of Pharaoh's stubbornness and Israel's unwillingness. To encourage Moses He renewed His promise. Now let us notice and bear in mind that it was **no contract** that He made with His people, the conditions of which would have to be fulfilled before they could be saved, but it was a **promise** without any "if's", for He said: "I **will** bring you out from under the burden of the Egyptians, and I **will** rid you of your bondage; I **will** redeem you with a stretched out arm, and with great judgments: I **will** take you for a people and I **will** bring you into the land and I **will** give it to you for an heritage: I am the Lord". Later on we find that God does make some conditions in His promises, but not a one of them had anything to do with **salvation** from the bondage of Egypt, for that was past and that was God's business.

Then God gave commandment concerning the Passover which was to be kept during the night that He would smite the firstborn of the Egyptians. Israel at last was willing to leave and they obeyed and applied the blood to the doorpost of their houses, as the Lord had commanded, but that was all they did, too, and all they could do. God said: "When I shall see the **blood**, I will pass over you;" it was not because of their righteousness and uprightness of heart, for Israel was a stiffnecked people as God Himself told them, the **blood of the Lamb of His own providing** that made the difference between them and the Egyptians and nothing else. All under the cover of blood were **safe**, not only to be saved, but **saved wholly**, and they knew it, because they believed that God meant what He said, and since they had obeyed His command, the angel of death was sure to see the blood. Israel was once chosen and **remained chosen**, and God had promised to deliver them and set them free, and He did. They were led out by a strong hand, and according to the Word of the Lord, they went not empty handed. As long as no danger threatened all was well, but as soon as they saw the Egyptians pursuing, they murmered and wished themselves back in Egypt, thereby showing how weak their faith was in God's strength. The Lord went before Israel by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light, but when the enemy came near, the cloud went between them and the camp of the Egyptians, thus being a safeguard against danger.

God had led the people such a way, that there was no escape to either side; **forward** was the only way open and there were the waters of the Red Sea. All that Israel needed now was faith, but they didn't have even that. Still God did not leave them, but brought them safely across the sea to the other shore. All that that Israel could do was to take what God gave, and many times they even resisted, so they could surely not boast of having helped to become free. That was the work of **God** from start to finish, as many Bible passages show, and as God Himself tells them. "Ye shall know that I am the Lord your God, which bringeth you out from under the burden of the Egyptians", and in another place: "Ye have seen what I have done to the Egyptians, and how I bare you on eagles' wings and brought you unto Myself."

Now we shall look at some N. T. passages to see whether we are on Scripture ground when we say that this story is a picture of salvation.

Egypt can be compared to the world, or our life in the bondage of sin, according to Rev. 11: 8, **our** salvation, too, like Israel's is **by grace**, not by our own merits. Eph. 2:8 it says: "For by **grace** are we saved through faith, and **not of yourselves**; it is the gift of God," and II Tim. 1:9 "Who hath saved us and called us with an holy calling, not according to our works, but according to His purpose and grace, which was given us in Christ Jesus, before the world began."

The lamb of the Passover was to be a lamb without blemish, slain for the security of Israel. That this lamb is a picture of Christ is plainly seen in I Cor. 5:7 where it says: "Christ our passover is sacrificed for us", and John the Baptist, when he saw Jesus coming, said: "Behold the Lamb of God, which taketh away the sin of the world." In John 19:36 we read: "These things were done that the Scripture should be fulfilled. a bone of him shall not be broken." This passage refers to Exod. 12:46, where God, giving commandment concerning the Passover says: "Neither shall ye break a bone thereof." In I Peter 1:18, 19 we find this statement: "We are not saved by corruptible things as silver and gold, but with the precious blood of Christ, as a lamb **without blemish** and without spot."

The lamb was to be roasted over the fire and eaten with herbs. **This may indicate** the bitterness of Christ's death, for our redemption was surely not sweet, **as His** prayer in Gethsemane shows. He passed through **the fire** of judgment for us, thus **becoming** our substitute. Sin had to be punished either in the person of the sinner, or the sinner's substitute, and we know that "God laid on Him (Christ) the iniquity of us all". Isaiah 53:6. In Rom. 5:8, 9 Paul says: "While we were yet sinners, Christ died for us; and being justified by His blood, we shall be **saved from wrath** through Him."

The blood of the lamb was applied to the doorposts of the houses, as the Lord had commanded. According to Heb. 11: 8, this was an act of faith, and **faith** is what **we** need to be saved, for in Acts. 16:32, it says: "Believe on the Lord Jesus Christ and thou shalt be saved," and in I Peter 2:6, "Who believeth on Him shall not be confounded." This faith is the **receiving and applying** of the blood of Christ to our hearts.

The passing of the Red Sea is a picture of baptism, which is the outward sign of our entrance into a new life, leaving our life in the service of sin behind us. In Rom. 6:4, we read the passage for the N. T. baptism: "We are buried in Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even we also shall

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EDITORIAL

A notice on the front page of this issue reminds us that the next meeting of the General conference is hardly a year off and that we should be ready to have some business of real worth on hand when the time comes. During the mouths since the Reedley conference the world has seen changes take place, such as perhaps no other generation ever saw. We have had to realize that everything has been seriously disturbed and that the time for breaking down things has ended and a new era of reconstruction has dawned. In the political world the matter is being taken up seriously and Christian citizens should not be lax in making their influence for justice and righteousness felt there. Their duty does not end there, however. Christians everywhere must recognize that Christ's little ones, the suffering and the miserable, have a legitimate claim upon their sympathetic consideration. There have been enough petty things to annoy and divide the churches, and this is as true of the Mennonite church as of any other, to bring us all to realize that enough has been disturbed, hindered and broken down, and now it is time to build up something which will be for the glory of our Lord and the salvation of our fellow men. Any group of Christians that today is satisfied to live a self-contained life and not exercising itself to the limit in feeding, clothing, sheltering and nursing the millions in dire want must be prepared to win for itself the contempt of their more active brethren and find themselves in possession of an unlovely, and, may we say, unholy distinction for selfishness and inactivity. The Mennonite church has passed through a little inquisition. Not since the days when the gallows and the stake were implements designed to wean our fathers from the faith have we passed through a more critical time. Now, that the storm has abated, our chance has come to prove the sincerity of our professions in the work for the uplift of humanity. We must not expect that our young people, who have had to bear the brunt of the trials, will esteem their church sufficiently to continue their loyalty to it if cannot show them that it has taken upon itself a large share of the responsibility that has become the burden of Christianity. The small Eastern District conference, in pledging its support to reconstruction and other work to the extent of $50,000, has taken upon itself a task that, the more we think of it, becomes more amazing. Our General conference should not only applaud such a determination, but make its greatest effort toward having the whole conference assume a similar burden. $300,000 would be about the amount the whole church should assume, if the figures of the Eastern District conference represent the amount possible to be secured in that organization. The criticism frequently heard concerning the Mennonite church is that its attitude toward vital questions emphasizes too much the negative and not enough of the constructive. In other words, we are charged with preaching too much "don't" and not enough "ought". To be sure, we agree that we have not made our "don'ts" too strong, no matter what the outsiders say to the contrary, but our "oughts" have not been strong enough effect a very material change in the activities of our churches and people. Let the next conference be so planned that we will receive from it inspirations to the greatest things we are possible to do for good.

THE PLAN OF SALVATION

(Continued from page 3)

walk in **newness of life**," and in v. 6, "that henceforth we should not serve sin."

Israel started a new period of their life after leaving the bondage of Egypt behind them. They were not resting yet but nevertheless they were **free**. So we who were sold under sin, are now free from the power or law of sin, for in Rom. 8:2, Paul says: "The law of the spirit of life in Christ Jesus hath made me **free** from the law of sin and death." We are free from the bondage but not yet of the temptations. Our rest comes later on when our journey through this wilderness is done.

Many other likenesses could be mentioned, but these are sufficient to show the connection between the shadow and the fulfillment of the plan of salvation. If the N. T. is not plain, then go to the O. T. where the pictures or types are given. In Gal. 4, Paul relates one of them and also gives the explanation of it. Thus God has made provision that everyone should understand and no one could have an excuse.

We have said that "Salvation through Christ" is the theme of the Bible. This should be the theme of conversation and still more the **life** of every believer here on earth, and it is the theme of praise of the ransomed ones in glory, for we read in Rev. 5:9, "They sang a song saying: 'Thou art worthy to take the Book and open the seals thereof, for Thou wast slain and hast redeemed us to God by Thy blood' ", and in Rev. 14:3, "No one could learn that song but the hundred and forty and four thousand, which were **redeemed** from the earth. In the pure light of Heaven we too shall some day be able to see it more clearly than we could ever see it here, "For now we see through a glass, darkly, but then face to face; now I know in part but then I know even as also I am known."

REVERENCE DUE GOD'S HOUSE

W. W. Culp.

David said: "I was glad when they said unto me, 'Let us go into the house of the Lord.'" This should be the attitude of each Christian and in fact is, as the true child of God enjoys a service where the children of God gather for communion and worship. There is nothing that should inspire us more for good, than the songs of victory, the shouts of God's saints, the testimonies of fellow worshippers, the prayers of holy men and women, the precious Word as heard from God's pulpit at the mouth of His messenger, and the hearty salutation and God's speed of Christians to one another. These, with other good things to be gotten at the several services, should make God's house one the of the most sacred places on earth, where we can receive some of the best encouragement found anywhere for the uplift of the spiritual man. If we do not enjoy a spiritual public worship, we can be assured of the fact that we are not as spiritual ourselves as we should be and possibly have forgotten to pray for the interest of the meetings. The folks that are the first to denounce a spiritual service as dull, as a rule are dull in their own lives. Go to the house of God all prayed up, and living where you pray, and it will become, like David said, a gladsome service.

David did not mean that he felt mirthful in the carnal sense. The average church edifice of today is not regarded as sacred as should. Many enter the house of God with their hearts filled with worldly mirth and giddy laughter. Does God smile on these things? True, we need not go to church with a worried and sour look upon our face, but merry in the Lord with smiling face and encouraging looks for others.

The house of God should not be used as a lodging house, where we can snooze and rest while the services are on. True, some can hardly refrain from sleeping at times, for good reasons they may have such as sickness, and extreme overwork; but the majority of the folks who sleep in church are doing it merely as an ill-formed habit. Some might say the service wasn't interesting, as an excuse to sleep. Perhaps if they would stay awake and pray for the service it would be more interesting to them, and certainly would be to one that has the service in charge. God doesn't excuse us on so small a pretext: He holds us accountable for our part in the service. Folks at places of amusement keep awake. Why should not God's people, especially when we tell the world we have a better thing than they have.

The care of the house proper should not be neglected. The modern theatre generally is made as attractive as possible. Why should not church folks be more interested in the upkeep of the church property, in place of allowing the building to go without paint, paper, with weeds growing unmolested on the premises, great ash heaps and unkept lawns? Why not make the house of God look just as neat and clean and attractive, along legitimate and Biblical lines, as the energies and finance of the class will permit. Sure we should not be extravagant or worldly, but we can make God's house look inviting to the public.

The house of God should not be made a place of business, where parties gather and arrange for their work of helping one another in threshing, etc., the coming week. Some of the sleepiest persons during the services many times are the most wide awake after the dismissal, arranging for secular affairs. This surely is not pleasing to God, and should not

be engaged in by His people. Let us live practically holy lives in the presence of sinners and we will be more able to convince them and win them to Christ.

Ohio. —Gospel Banner.

THIS SIDE AND THAT.

By Frances L. Garside.

Perhaps "That Side and This" might be more correct, for it is on that side the start is made that results in a young girl, living in Paris, in the suburbs, in some tiny French village, or in Belgium or Luxemburg, or Italy, taking up her home in America, as the wife of an American and assuming all the cares and responsibilities that attend the work of caring for an American home.

She begins her new responsibilities when her soldier husband is ordered across, and her last glimpse of her home, and her first taste of the guardianship that goes with her all the way, are experienced in the Young Women's Christian Association Hostess Houses at Brest.

In a town whose over-crowded and unsanitary conditions called for military investigation and radical changes a few months ago, the Young Women's Christian Association has achieved a miracle in establishing and opening three homes that meet every sanitary requirement. They have been temporary homes for over eight hundred brides. Their rooms are numbered from a builder's point of view, and their capacity limited, but the walls seem to be elastic, for it has never happened that so many unexpected guests came that provision was not made for all of them. Not merely the provision of a roof over their heads, but a comfortable, happy home under that roof.

When the time comes to sail there are Young Women's Christian Association transport secretaries on the boat who take a personal interest in the welfare of the woman on the way over. For, more often than not, her husband has gone on before, and she goes to join him; often, too, he is also on his way on a different boat. She speaks little English, she is of foreign birth, foreign thinking, and foreign training. That she has the courage to make the voyage at all is eloquent of her faith in the love and constancy of "her man".

The girls making this tremendous venture into a new world have represented ten nationalities; some have been war brides twice, and have children clinging to their skirts whose fathers lie buried in cemeteries dedicated to the cause of mercy and justice; some have never before put foot outside the borders of their own land; and as girls in these lands are jealously chaperoned all their days, the great majority of them never before went as far as a mile from home alone.

It is a relief to mothers and fathers on the other side to know they are cared for on the fearful voyage across; that a Red Cross attendant meets their boat, goes with them while they pass before the immigration officials on Ellis Island; that the Red Cross motor cars take them direct from the dock in New York to a Y. W. C. A. hostess house where they find a home till the next step on the long journey is taken, and all trouble or anxiety over transportation and baggage is lifted from their minds.

It is a relief to fathers and mothers on the other side. "Gee," said a man in uniform who called at the hostess house for his wife, "words can't express what this means to us. We can't get away to meet the boats, and what would become of our wives in all this whirl and confusion, without a traveling knowledge of English language or American geography in their heads, no one knows."

Sometimes the wife is detained several days till her soldier husband gets his release. Sometimes she has to wait till he comes for her from his home town. Often, she goes on alone to meet him, and often he has secured his release, is waiting for her, and they go on together.

But if her stay be long or short, she is welcomed in the house, comforted, cheered, and given a room and a bed, with a crib for the baby. The charges are small; 75 cents a night for the bed, and 25 cents for the crib, with a cafeteria making the cost of the meals optional. There are toys for the children; they play around in the big living room as happy and unconcerned as if in the doorward of their maternal ancestors.

The Y. W. C. A. has 3 Hostess Houses in New York City for the accommodation of these guests who are passing in and out. The Debarkation Hostess House at 41st and Lexington, receives the brides from abroad; the New York City Hostess House, at 30 East 52nd street, has for its guests the women who are passing through on their way across to make their homes with their husbands who are in foreign service; the girls who come to marry the man in uniform on this side; the wife or mother who comes to visit some loved one in camp, and those who are called to attend their sick in hospitals near or in the city. There is also a family house at 16 East 56th street, where men and their wives find a home.

All these travelers are making a journey under abnormal conditions. The strain tends to forgetfulness, fear and confusion, and the relief felt by those at home in knowing that the woman who had gone alone is being cared for just as a mother would care for a daughter is immeasureable.

Boys in khaki make the living rooms of all three houses their lounging place; entertainments are provided for them; they read, sing, play the piano, and are so glad to talk to a nice woman that the woman forgets her own fear and loneliness in listening to one whose adventures and perils have been greater.

They are homes; just homes. Naturally, there are different kinds of homes, but those where there is no consideration and loving kindness are counterfeit. The atmosphere in these Hostess Houses is the intangible something that makes up a real home. The brides sense it, the moment they enter the door, tired, bewildered and timid. The boys in uniform feel it when they are happy, or homesick, or depressed; the woman on her way across feels that she is saying her second goodbye to home when she leaves.

THE C. E. TOPIC

August 17.

Speech, Wise and Unwise.

Jas. 3:1-18.

We get our impressions from others in various ways, but their speech, after all, is the important thing by which they are judged. Peter knew his sins had found him out, when the damsel exclaimed, "Thy speech betrayeth thee." A fine appearance, neat, clean dress, an attractive behavior are not things to be ignored, but many a person has spoiled all the influence these might bring by unbecoming speech. The child should early be brought to realize how much depends upon the words he or she speaks. He or she should therefore be taught to speak truthfully, directly, and correctly. Parents betray their lives and characters in the speech of their children. They should, therefore, set a right example to them and be sure that they profit by that example.

We once saw a gathering of little children, who by their appearance came from good families, in a public play-ground. They came together to sing and all of them were familiar with the words and the music of several popular hymns. Later a boy about their age, whose appearance suggested that he came from the slum district not far away, joined them, and, in his childish way, tried to help in the singing. Not knowing the hymn he sang oaths of the vilest kind. It was not mockery. The child only thought it was doing what the rest were doing. What a comment that was upon his parents and the things he must have heard at home!

Of all forms of unwise speech, unnecessary speech is the most to be condemned. Those who can only talk and do nothing are a nuisance everywhere. Frequently they are more than a nuisance, they are a positive menace. Profanity is the most disgusting of unnecessary speech. It is ungentlemanly and unlady-like (more women than some of us suspect are given to swearing). It is an offense to the decent people who hear it and it defies God. "I will not hold him guiltless that taketh My name in vain", and "Swear not at all" are not idle Scriptures. To ignore them or defy them brings the wrath of divine condemnation upon the swearer's head.

Boasting is a sin against which we are frequently warned. The boaster defies God. He makes claims he has no right to make. He sets himself up as something when he should be lowly and humble. Boasting is lying. It leads to trouble and ends in misery. The Christian never boasts. What there is good in him he lets others see and tell about. What he has accomplished is not in his own strength, but by the power of God working through him.

Unclean speech is a type of repulsiveness that betrays the moral leper. Only an unclean mind can give birth to smut and filth. No lady or gentleman will be guilty of it at a banquet. A speaker once rose and proceeded to say: "Since there are no ladies here I can tell you something a little off color." General Grant, who was present, interrupted the speaker with, "But there are gentlemen here." Needless to say, the dirty story was not told.

Some people only seem to speak when they can say something unkind, something cutting or sarcastic. They are always verbally running amuck, and, like the fanatic East Indian, they cut wherever their weapon finds a mark. Such persons need a thorough conversion. In the words of Scripture, they should season their conversation with "a little salt", That is, they should purify it so that it would be sound and safe. Paul's chapter on love (I Cor. 13) should be followed

and then there would be less unkind speaking in the world.

We must avoid the hasty word. A word once spoken cannot be recalled and when thoughtlessly, unkindly or meanly uttered is sure to keep on going on a mission of bitterness and injury. There are numberless persons who are the victims of hasty words and whose lives are needlessly embittered. There are no regrets that help so little to right wrongs once done as regrets for hasty words.

Of course, there is no reason for the untruthful word. To utter it is to disobey God and it serves nothing but an evil purpose. Any one who tries to justify a lie tries to justify a wrong. Truth has but one standard and there can be no exception to it.

The wise word is the exact word. It is speaking the whole truth and nothing but the truth. Exaggerations do not make a truth stronger, but they do lower the confidence of the hearer in the speaker. The man or woman whose statements must be "taken with a grain of salt" is mentally put down as a liar. Discretion is another matter that must rule our speech. It is folly to say the wrong and unnecessary thing, or to speak at the wrong time. The careful person not only does the least wrong to others, but he saves himself a great amount of unnecessary trouble.

Reverence in speech becomes every one, especially the Christians. Holy things, things that are dear and that concern honor, are not subjects for the wag to banter about. The reverent person, even in his speech, renders unto God the things that are God's.

THE S. S. LESSON

August 10.

Winning Others to Christ.

Acts 16:9-15; Jas. 5, 19, 20.

Golden Text: Ye shall be My witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. Acts 1:8.

Paul was a surrendered man. When he said, "Lord what wilt Thou have me to do?" on that memorable day on the way to Damascus, he settled, once for all, what his life was to be. It was to be one in absolute obedience to the commands of his Lord, no matter where those commands directed him to go. Jesus came to earth to save sinners and when one becomes a follower of Jesus he must share that task with his Lord to the limit of his ability. Since it was the chosen mission of the greatest and best of beings, our Lord Jesus Christ, to save souls, no one can ever choose a better or nobler calling. Indeed, we can hardly say that the Christian chooses a career of soul-saving. It is thrust upon him as a duty from which under no circumstances can he excuse himself.

When Paul learned and heeded the call from Macedonia, the fate of us all hung in the balance of his obedience. Suppose the call had come from the East instead of the West, what then? China and India might be Christian and have a Christian faith and civilization to offer heathen barbarians in Europe and America. The call for the gospel from Macedonia was our call.

Note that it was a call for help. This help was a great deal more than feeding hungry mouths and clothing naked bodies. Such things come with Christianity, but the first and important consideration is to feed hungry souls with the Bread of Life. Charity that does not supply spiritual needs with physical needs misses its purpose and accomplishes little or no lasting good.

The call of Paul is called a vision. A vision is much more than a dream. It may be an ideal, an intuition, or plain sense of duty. In this case a dream seems to have been the instrument by which the vision was revealed. But he did not mistake it for a mere dream. God had a duty for him to perform and here was the duty clearly seen set before him. All of us may dream dreams and see visions. But we prove our sincerity and honesty of our professions by undertaking to make our visions come true. The people of God are never without vision. The call for help that comes from the millions of ignorant or distressed ones is our vision. Will we proceed to answer the call without delay?

There is a world of meaning in the statement, "Straightway we sought to go forth." A Bible study with the word "straightway" for a subject would be an excellent exercise for any Christian. To be a "straightway worker" for Christ means to be one who will not allow anything to stand in the way of doing immediately and effectively the task set before him. We do not know how Paul was provided for his journey, but we do know that he immediately found a way for getting across into Europe. A great many people are waiting for the Lord to provide when they should be up and at it with the provisions God has already placed in their hands. No doubt Paul had to work his way on his journey at his trade, but that was why Providence had led him to master the tent-makers' trade.

You can tell the kind of a Christian you have on hand by the way he spends his Sabbath day in a strange city. Many regular church-goers at home are abominable slackers when away from home. This has something to do with the fruitlessness of their lives. Paul sought out a place of worship, and, it appears, he had no difficulty in finding one, though it was a make-shift one by the river's side. Let those who need costly temples of art in which to worship look about and see if plainer and simpler places cannot supply spiritual needs just as well. It will surprise them to discover that Christianity can be practiced in simple surroundings.

As he had no difficulty in finding a place of worship, so he had also no difficulty in finding a soul ready to receive the truth. Great opportunities are close at hand if we only trouble ourselves to look for them, especially opportunities to bring the knowledge of salvation through Jesus to some hungry souls. It is interesting to note that the first convert in Europe was a woman. Women have always been foremost when it came to being in God's service.

Lydia no sooner found Jesus than she brought her whole household to Him. She began right. She began with those nearest and dearest to her.

The passage from James shows how that the greatest good one may do a fellow man is to "convert" him "from the error of his way". This great good is a thing in which every Christian may have a part.

PROGRAM

Of the 46th Annual Sunday School Convention of the Eastern District Conference.

Morning Session—9:30 A. M.

Song Service
Devotional services, led by Harvey G. Allebach, Quakertown, Pa.
Address of Welcome, Mr. Jos. Myers, West Swamp, Pa.
Business Session.
Special Music, Choir of West Swamp church.
Bible Study: "The Book for Our Work", Dr. James McConaughy, Editor American Sunday School Union, Phila., Pa.
Singing.
Topic—"An Analysis of Our Front Line Standards", Mr. J. Walter Landis, Quakertown, Pa.
Offering and Announcements.

Intermission

Afternoon Session—1:45 P. M.

Departmental conferences, in charge of Vice Pres., Mr. Irvin Weiss, Philadelphia, Pa.
Conference Topic: "Presentation of the Lesson."
*Primary Department.
*Intermediate Department.
*Adult Department.
Song service.
Business.
Quiet Hour, led by Rev. D. J. Brandt, Bally, Pa.
Special Music, Souderton, Pa.
Topic: "Definite Work for Missions"
(A) "Mission Chest", Mr. S. T. Moyer, Lansdale, Pa.
(B) "Teaching Missions", Mr. J. A. Steward, Roaring Springs, Pa.
*Leaders to be announced at convention.
Special Music, First Phila. church.
Bible Study: "The Heart of Our Sunday School Message", Dr. James McConaughy.
Singing.
Topic: "How Shall We Bring About a Greater Familiarity with the Word of God", Rev. Reed F. Landis, Souderton, Pa.
Open Discussion.
Offering.

Intermission.

Evening Session—7:30 P. M.

Song Service.
Special Music, Schwenksville church.
Address—"Making America Christian", Dr. James McConaughy.
Special Music, Choir of West Swamp church.
Report of Resolution Committee.
Closing Service, Mr. Aaron M. Myers, West Swamp church.
Music, led by Mr. U. S. Stauffer, Quakertown, Pa.

MARRIAGE

Landis-Zeigler.— On July 9, 1919, in Zion Mennonite church, Souderton, Pa., with a large attendance of members and friends, Rev. Reed Fretz Landis, pastor of the church, and Miss Anna Matilda Zeigler. Rev. A. M. Fretz performed the ceremony. The bride is the daughter of the first one Rev. Fretz had baptized and received into the church soon after its organization in 1893.

DEATHS

Moser.— Berne, Ind., July 18, 1919, Millard Moser, aged 14 yr., 5 mo. and 15 days, from backset of influenza. He is survived by his parents, a brother and a sister. The funeral services on July 20 were impressive. He being a member of the Intermediate C. E. society, the members of said society sang two appropriate songs. Rev. P. R. Schroeder conducted the services and spoke words of consolation from the passages II Peter 1:10, 11.

CONTRIBUTIONS

For Chicago Workers' Home.

Salem congregation, Dalton, O., $75.09, Salem S. S. Children's Day offering, Dalton, O., by J. H. Tschantz, $21.00, Mr. and Mrs. J. H. Tschantz, Dalton, O., $40.00, Rev. A. W. Sommer, Dalton, O., $24.96, John Badertscher, Dalton, O., $5.00.

For General Expenses.

Ella Welty, Berne Ind., $10.00, Mrs. Simon Sprunger, Berne, Ind., $5.00, Dr. S. K. Mosiman, Bluffton, O., $1.00, Rev. J. F. Balzer, Chicago, Ill., $1.00.

Gratefully acknowledged,
Catherine Niswander.
1479 W. 72nd. Pl., Chicago, Ill.

NEWS OF THE WEEK

NEW RACE RIOTS IN WASHINGTON

Washington, D. C., July 22. — Despite all precautions taken by civil and military authorities, rioting between whites and negroes broke out again tonight in Washington.

I. W. Halspener, home defense league member, was killed at 9:30 o'clock. He was shot through the heart during a clash between whites and negroes at Ninth and M streets, in the heart of the negro district.

Soon after the killing of the home guard, another defense guard was killed. He was on duty in the same district and was killed by a negro in a speeding automobile. Crowds of whites immediately gathered in the vicinity and several shots were reported to have been exchanged with blacks.

A white man, who gave the name of E. Belmont, furnished the third casualty, when he was taken to Emergency hospital with a bullet wound through the abdomen.

Shortly after 10:30 o'clock three riot calls were sent in simultaneously from a district in the negro section of the northwest, covering an area of about three squares. A cordon of cavalry, marines and infantry were thrown about one block in which considerable firing had been going on.

DIRIGIBLE EXPLODES OVER CHICAGO LOOP

Chicago, July 21. — Ten persons were killed and 25 injured when a large dirigible balloon on its test flight caught fire and fell 500 feet, crashing through the glass roof of the Illinois Trust and Savings bank, Jackson boulevard and Lasalle street, at five o'clock this afternoon. Most of the dead were employes of the bank, trapped and burned to death in a fire caused by the explosion of the balloon's gasoline tanks as they hit the floor of the bank rotunda, where more than 200 bookkeepers and clerks, nearly all girls, were working.

The balloon, owned by the Goodyear Tire and Rubber company, of Akron, Ohio, had been flying above the city for several hours when the accident occurred.

When approximately 500 feet above the bank a spurt of flame was seen to shoot from the gas bag near the center of the air-craft. The crowds gathered on the streets to watch the flight saw the machine buckle and quiver as it started on its fatal plunge.

Four of its occupants jumped and two landed safely in the streets as the balloon, a ball of flame, struck the roof of the bank with a crash audible throughout the downtown district.

There was nothing to warn the hundreds of employes of the institution of the coming tragedy. A shadow passed over the marble rotunda where 150 were busy, and a crash followed.

The bank closing hour for patrons had passed but the clerks were still at work in various departments.

It seemed, according to the survivors, that the entire bank was on fire. Breaking through the iron supports holding the glass overhead the fusilade of the balloon with two heavy rotary engines and several gasoline tanks smashed to the floor.

Instantly the tanks exploded, scattering a wave of flaming gasoline over the workers for a radius of fifty feet. A panic ensued. There were only two exits through which they could leave the wire cage which surrounded the rotunda.

Men and girls with clothing flaming fought their way through the exits. Girls on the second floor ran screaming to the windows and several jumped to the street.

In an instant the marble rotunda was cleared except for the dead whose bodies were buried under the mass of debris and the dying, who crawled away from the scorching fire, their clothes burning off.

The cause of the fire which brought the flaming gas bag down is not definitely known. None of the crew could ascribe a definite reason.

Two theories were offered, however. One was that a spark from the rotary motors set the gas afire. The other was that the balloon was overcharged and the sun's rays caused it to expand and burst, the fire following the contact of gas with sparks in the motors.

It was intended to charge the bag with a pure mixture of hydrogen gas which is not inflammable. It was conjectured, however, that a quantity of oxygen became mixed in the charging process, rendering a high explosive combination.

FORWARD MOVEMENT OF THE REFOMRED CHURCH

The Reformed church in the United States is rapidly shaping up its organization for the great Forward Movement recently undertaken by its General Synod. Headquarters have been opened in the Reformed church building, Philadelphia, Pa. Here are the offices of Dr. Joseph H. Apple, executive secretary, Dr. Edward S. Bromer, secretary of the Department of Spiritual Resources, Dr. William E. Lampe, secretary of the Department of Stewardship, and Dr. Geo. L. Omwake, secretary of the Department of Education and Publicity.

Through these departments of service a nation-wide campaign will be conducted with a view to unifying and strengthening the work of the denomination. It is planned that the movement shall get under way in the early fall when in connection with meetings of synods and classes and in special conferences throughout the church the forces will set at work which in the end will enlist every member in active service. At the end of the campaign an intensive financial drive reaching into every congregation will be conducted. The amount to be raised will be determined by surveys of the church's material resources and needs. These surveys are now under way and will be completed by January 1, 1920.

The Forward Movement is under the direction of a commission of twenty-five members appointed by the General Synod. Among the representatives on this commission are the Rev. Josias Friedli, Sheboygan, Wis.; the Rev. Ernest N. Evans, Kansas City, Mo., the Rev. W. H. Knieriim, and the Rev. H. W. Vitz, Indianapolis, Ind., and Philip Koering, Milwaukee, Wis. The regional secretary for the western region is the Rev. L. D. Benner, of Sheboygan, Wis.

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AUSTRIANS ARE GIVEN THEIR PEACE TERMS

Paris, July 20. — The full peace conditions of the allied and associated powers are now in the hands of the Austrians. The first section of the terms were presented to the Austrian delegates at St. Germain on June 2; the final sections were delivered to them at the same place today without ceremony, by M. Dutasta, secretary general of the peace conference.

The terms comprise the whole treaty which Austria is asked to sign including the reparation, financial, military and certain other minor clauses which were not ready for presentation when the official ceremony took place.

In an accompanying memorandum the Austrians are granted fifteen days in which to make their final observations, although they have already submitted a number of notes to the terms previously submitted to them.

In addition to the published summary of the terms of June 2, the new clauses provide for reparation arrangements very similar to those in the treaty with Germany, including the establishment of an Austrian subsection of the reparations commission, the payment of a reasonable sum in cash, the issuing of bonds and the delivery of live stock and certain historical and art documents.

The financial terms provide that the Austrian pre-war debt shall be apportioned among the various former parts of Austria and that the Austrian coinage and war bonds circulating in the separated territory shall be taken up by the new governments and redeemed as they see fit.

Under the military terms the Austrian army is henceforth reduced to thirty thousand men on a purely voluntary basis.

Paragraph five, relating to the military, says that the Austrian army shall not exceed thirty thousand men including officers and depot troops. Within three months the Austrian military forces shall be reduced to this number, universal military training abolished and voluntary enlistment substituted, as part of the plan "to render possible the initiation of a general limitation of armaments of all nations."

The army shall be used exclusively for the maintenance of internal order and control of frontiers. All officers must be regulars, those of the present army to be retained being under obligation to serve until forty years old; those newly appointed agreeing to at least twenty consecutive years of active service. Non-commissioned officers and privates must enlist for not less than twelve consecutive years, including at least six years with the colors.

Within three months the armament of the Austrian army must be reduced according to detailed schedules.

Austria recognizes the right of the allies to ton for ton replacement of all ships lost or damaged in the war, cedes all merchant ships and fishing boats belonging to nationals of the former empire, agreeing to deliver them within two months to the reparations commission. With a view to making good the losses in river tonnage she agrees to deliver up twenty per cent. of her river fleet.

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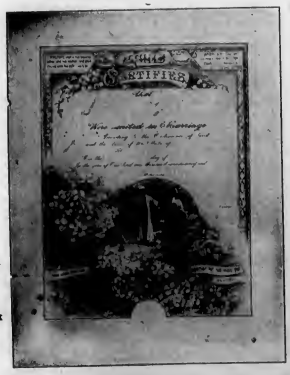

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In addition to the 365 daily prayers for the year there is one for the extra day, February 29th, and special prayers for Mother's Day, Thanksgiving Day, Easter, etc.

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VOL. XXXIV. BERNE, INDIANA, JULY 31, 1919. NO. 30.

IN MENNONITE CIRCLES

"The Middle District Conference will have its next meeting in the Grace Mennonite church, Pandora, Ohio, August 30, 31, and Sept. 1st. The All-Mennonite Conference will meet in Bluffton, Ohio, Sept. 2, and 3. Since Bluffton and Pandora are neighboring towns, it will be convenient for visitors to either of these meetings to attend both."

"The Grace Mennonite church, Pandora, Ohio, has recently purchased a 'Dodge' touring car for their minister's use. They also maintain a parsonage for their minister to live in. Other Mennonite congregations who believe that their minister ought to be so situated and equipped that he can do the most efficient work, might profit by their example."

The following report concerning the "Old Colony" Mennonites in Canada, which has gone the rounds of the press, refers to the most conservative branch of Mennonite settlers in the Dominion. For years the school question has been one of gravest concern with them and it appears they are now prepared to end the matter by pulling up stakes and packing off to South America:

"It is reported here that members of the Old Colony Mennonite church wish to sell their extensive land holdings north of Saskatoon between Osler and Hague to the Dominion government at a price of $35 an acre. Offers of as high as $55 an acre from private parties have been refused.

"The Old Colony Mennonites have representatives in the Argentine making inspections with a view to the whole community, numbering nearly 2,000 persons, migrating there owing to dissatisfaction at the provincial department of education, which has announced its intention of building public schools in the Mennonite settlement and enforcing the attendance of the Mennonite children, who at present are receiving an education in German not at all up to the standard of the public school work."

HELP! FAMINE IN INDIA

To our dear congregations:—

Through our missionaries Bro. Penner and Steiner, of Janjgir, C. P. India, Christ appeals to us to minister to the starving in India, in the district where they are active.

Janjgir C. P. India.
April 30, 1919.

Rev. P. H. Richert, Goessel, Kansas, U. S. A.

Dear Bro.,:

Undoubtedly you are aware that large sections of India have been pronounced by the Indian Government as "Famine Area" for some months already. Other areas less extensive are termed "Scarcity Area." The third class is designated "Prosperous." This famine is caused by the shortage of rain a year ago. This together with high prices cause great distress. Our field is also affected and suffering is great in certain sections, daily some are calling for help. Some believe famine will be greater next year than this.

If the Emergency Relief Commission accepts our appeal, we would suggest that our call for help be strongly emphasized by our press and widely circulated.

Yours sincerely,
E. B. Steiner, Secretary.

Champa, C. P. India,

Rev. P. H. Richert, Sec'y. G. M. M. Board, Goessel, Kansas.

Dear Brother:—

The Deputy commissioner of Bilaspur district has pronounced a portion of our Mission field as a "scarcity area.." We would therefore respectively, but most urgently appeal to the Emergency Relief commission of our General conference for funds to relieve the suffering and distress.

Yours fraternally,
P. A. Penner, Superintendent.
E. B. Steiner, Secretary.

If we hear Christ's appeal please respond at once. Matt. 25;40: Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

Please send your contributions to Rev. P. P. Hilty, Donnellson, Iowa.

J. Lichti, Secretary.
Deer Creek, Okla.
July 27, 1919.

Michael Nandy

A native worker of Korba lately afflicted with leprosy. Michael has been supported by the C. E. society of the First Church, Philadelphia, Pa.

PROPOSAL OF THE EXEMPTION COMMITTEE

To the Honorable .....
Representative of the .....
Washington, D. C.
Dear Sir:

We, the undersigned legal voters of your constituency, believing that compulsory universal military training is one of the first steps leading to militarism, the very thing that got the whole world into trouble recently, and further believing that a militaristic program is unwise politically, wasteful economically, and wrong morally, respectfully ask you to oppose the passage of any bill in congress that aims at the introduction of compulsory military training in the United States of America.

The above or another form of petition can be used to petition congressmen against any military bill aiming at compulsory military training. The petition should be made out in triplicate form and sent to each of the two senators from the respective state and to the congressman from the respective congressional district. Anyone with a typewriter may prepare this form, or the chairman of the Exemption Committee, Rev. J. W. Kliewer, Newton, Kan., will furnish printed forms on request.

THE FIRST MISSION AUTO HAS ARRIVED IN CHINA

The first new Ford auto in our China Mission field—and for that matter the first auto in any of the missions in the inland, certainly is proof that our church has a much broader view of missions than it had formerly, and that it means to employ the best means for a speedy evangelization of our share of the heathen world. It is also proof of the fact that our dear home friends believe it not so strange for missionaries to ride in autos, when they have done so for many years; that speaks well for a better understanding of the missionary, who, after all, is like one of the rest of human society and not a peculiarly different person from the rest of us. Therefore we thank you all who have contributed so kindly to the mission autos and made them possible for us, and after having used the first Ford car to drive over about 370 miles of city and country road, we can say from the bottom of our hearts that we very much appreciate your liberalness in procuring the first auto for our use here in the inland of China.

What a joy it was when a few weeks before Easter of this year a $900.00 draft arrived, and you can imagine that one could hardly wait until we could go to buy the machine in a port city. But immediately after Easter we went to Peking where we arrived in time to get one of the new Ford cars which had lately arrived for the China-American Co. And though we feel that we had to pay a very high price for the Ford,

we are at least convinced anew that the foreign businessman "is not here for his health", as a banker once fittingly expressed to a missionary who felt that the exchange was rather slim for the gold draft which he had presented to the banker. Together with all the necessary appliances—but without a selfstarter—and 50 gallons of gasoline, a supply of oils, etc., we paid $1397.20 U. S. gold, but the machine without the appliances and oils cost $1097.00. Now I may have sprung this upon you too suddenly—and it was hard for us to digest—but now at least know what a Ford car costs here; however, one must make due allowance for the high freight rates and custom's duty, and risk, and one can breathe again. Gasoline costs close to $1.00 a gallon. Possibly we will be able to get many supplies for the autos from the States by freight and so reduce running expenses in the future. It is probably some comfort to know that we can use a Ford car to run over a distance of 2500 to 3,000 miles for the amount of money we expended on a team of mules in the year 1918—I mean feed and driver wages. This I deduce from the experience in driving over 300 miles with the Ford up to this time.

Since the middle of May we have the auto here at the station. But we had the worst roads over which to take the machine from the railroad to Kaichow—some 70 miles—for it was a few days after a very heavy rain, and just when the roads had been thoroughly smashed up by Chinese carts, and then dried to a rocky consistency. So Mr. Kaufman and I had a good chance to test the new car, and it did very well. We got home to Kaichow without accident, only the tires were badly worn from the deep ruts in the roads; we took two half days for the trip.

Two questions regarding the use of autos here in China are being asked by our friends at home: Has China good roads for auto driving? Don't the Chinese country folks become afraid? The first question can be answered by saying that approximately eight months of the year we have average good roads, where there is no sand; and from Kaichow to Tshangyuan Hsien—one of the three cities in our field about 45 miles to the southwest of Kaichow—we have a road that compares favorably with a good road at home. Since the direct road to our nearest railroad station—Taokow, Honan—has a bad sand stretch we take an indirect road, which is seven miles longer, and make better time, also save on gasoline; the former is about 34 miles, and the latter 41 miles long. Now we go down and back in a day, whereas formerly with our mule team we had to take two days for both ways. To Tungming Hsien we also know of a sand free road, and some evangelistic work would have called me there this week if the weather in this season of the year were not so uncertain and the supply of gasoline so low, not mentioning the plentiful work right here. Had I been to Tungming Hsien I could have told you of crossing the Yellow River with the Ford on those Chinese boats.

As to people and animals being afraid we can say that it was not so bad at all, but rather the country folk would hurry to the road to see the new wagon, and everybody had a question ready to ask us. They would say: And you don't hitch any animals to this wagon? How does the wagon go? Can you turn with this gas wagon? And how far can you go in an hour, or in a day? Then some would also remark that the whole machine must be of iron, etc., etc. Of course we answered all their queries, and they would offer us tea to drink and were friendly, also were ready to do anything for us in our preparations for the further journey. Certainly the boys of the villages had to run and see whether they could not keep up with the wonderful thing, while the older people laughed and said that such was an impossibility. The people clear the road very well, and in good time, too, but the driyers with their carts just turn out a little and dare the new thing as it comes on. Strange to say that their animals do not shy so very badly, and it may not take any longer than in the homeland to get them accustomed to the automobile. When I got the Sisters Habegger and Lehman from Taokow last week, as they returned from the Language school in Peking, all of us had to laugh at the various sights we saw when the unexpected thing approached and the people came running to the road in crowds, cultivating instruments in hand and leaving their animals alone. Amusing it was to watch the sleepy driver on the road, when suddenly hearing the auto horn, pack out of his cart to lead animals out of the road.

The ladies say that they enjoyed their first inland auto trip immensely, and I felt that way too. So you see that after having tested auto riding here thus far we can say that we are very glad for the Ford in China.

The above, I feel, is of general interest, especially because we are for the first time trying an auto in the mission field. Its largest use relates itself to the great work of evangelization of our field; and we believe the Ford should be a real missionary. How much time can one save in going out to do work of every kind—evangelizing, visiting church members, investigating the work in country districts, communication with fellow missionaries of our own and neighbor missions. Our prayer is that the auto may indeed be a vital factor in the hastening of God's kingdom in our field, and to this end we need your continued prayers and support.

Again, all of us thank you most heartily for the first mission auto in our China field.

With best wishes from all of us, your co-worker,

P. J. Boehr.

GETTING MISSIONARY CHILDREN READY FOR SCHOOL

Annandale, Darjeeling, India, May 29, 1919.

Dear Friends:

Many of you know that I am in Darjeeling, a hill station, with our two children. We mothers not only need to take our children out of the terrific heat of the plains, but need to send them to school as well. We usually come to Darjeeling because this is the only hill station (excepting Simla) in India which can be reached by train. All the others have train service only part of the way up the hill, when one has to gather one's luggage together, put it on the backs of coolies, then get into a chair, called a dandy and be carried up the hill by four or six coolies.

Darjeeling is unique in that it has train service all the way. The D. H. R., which stands for the Darjeeling Himalayan railway, is one of the finest pieces of railway engineering in the world. From the foot of the hill it is only a narrow guage track and the engines and cars are so small that the children call them the toy trains. There are many places on the trip where one has to make a zigzag course up the hill and there are at least two places where we loop the loop in corkscrew fashion.

I came up here with the children April 5th. I was tired out almost to the breaking point and needed the change. There is a certain amount of book work and letter writing that one can do better in the hills than on the plains. It is one part of mission work. All of us are thriving up here. Vegetables grown on these hills taste so good. We all have furious appetites. There is no lying awake at nights because of the heat. We are wearing heavy winter coats. We have three small rooms and do exceedingly light house keeping because living in the hills is very expensive.

I shall have to spend part of the time in getting Theodore's kit ready for school, as we have to leave him in boarding after I go down home. This kit is to consist of a roll of bedding, half a dozen sheets and pillow cases, a full compliment of woolen clothes, an umbrella, trunk, rain coat, rubbers, half dozen towels, bathtowels, napkins, hats, shoes, stockings, etc.

Folks in America undoubtedly do not appreciate the privilege of the American schools where they can send their children without much trouble or expense. Still we are very glad we can send our children to school here in India. Many a missionary's child has been educated out here as far as college, gone home for a college course, and returned to the land of his birth to take up the work his parents did before him.

School year is from March 1st to December 1st.

I wish you could see the Himalayan everlasting snows. Oh, they are beautiful, so stately and grand!

The people up here look very different from what they do at Korba. The way these people pray is entirely different, too. They have a prayer-wheel. It is like a little drum on a wooden stick and they twirl it around and twirl it and say: "Om, Mani Padmi Om" over and over again. This means: "Hail to him of the Lotus and the Jewel." Another way they have of praying is to fasten a strip of cloth or paper to a long pole and let it fly in the breeze. Every time it moves they say it wafts a prayer to their god. The people are very strong and sturdy and carry great loads on their backs up those hills. They talk all sorts of languages, Nepali, Tibetan, Bengali and Hindi. There are Chinese here as this is not far from China. These Chinese do not wash clothes, but are good shoemakers. I have never seen such dirty people as these hill people. Still they are healthy and their children are very dear. Wouldn't you like to come and teach them about Jesus?

I shall stay up here until September. We rent these rooms for the season, so can stay as long as we like.

We are expecting Mr. Suckau next month. Will you please

pray for us that God may keep us well, and that we may be used of Him in bringing many souls to Christ?

Yours in Him,

Mrs. C. H. Suckau.

CORRESPONDENCE

West Swamp, Pa., July 22, 1919. Dear readers of the Mennonite, "greetings." I shall endeavor to write a few items of news. On April 12th the C. W. W. C. class held its fourth anniversary when Revs. Bachman and Snyder gave addresses.

On May 10th our Y. P. C. A. was gratified to hear from their orphan they are supporting in India, a boy 11 years old, whose name is Indra and is attending school at Mauhadei. On June 3 was laid to rest one of our members, Mrs. Agnes Roth Weil, age 33 years, 5 months and 26 days. She followed her husband only by three and one-half months, who died of influenza, leaving a son 3 years of age.

On June 8 memorial services were held in honor of the dead buried in our cemeteries, on which occasion Rev. C. W. Green of the M. E. church of Quakertown preached a very appropriate sermon from the text: II Kings 2:12-14.

The cemetery committee has almost finished the grading of the new cemetery which makes a great improvement.

On Monday eve, June 9th, the Y. P. A. held its semi-annual business meeting and elected the following officers: President, Austin Keiser; vice president, Henry R. Bauman; recording secretary, Mary Rosenberger; corresponding secretary, Annie Weiss; treasurer, Mabel Merkel; librarian, Annie Weiss; pianist, Annie Weiss; assistant pianist, Laura Weiss; ushers, Grace Neidig, Mary Rosenberger, Florence Roth, Mabel Merkel. The executive board of the program committees decided to try out holding our meetings every Sunday evening, instead of every two weeks as heretofore, for the next six months.

On July 6 our S. S. observed Children's day with a very good program and a fairly good audience, considering the unfavorable weather. And on July 26 we expect to hold our annual picnic and are anxiously looking forward to the coming S. S. convention to be held at our place on August 2, expecting a good convention.

A. E. Bleam, Cor.

Woodlake, Calif. — Yesterday was one of those Sundays which will long be in the happy memory of our little Mennonite village. About half a dozen automobiles, loaded with Reedley folks, paid us a visit. Nearly all of them arrived in the early morning for Sunday school. Rev. J. Kliewer and W. P. Neufeld led the forenoon services. We were seriously reminded of what it means to be led by the Holy Spirit.

During the noon-hour we all had our dinner together under a large oak in the shade. At 3 o'clock the Bible Study circle gathered under that same oak to study the 14th chapter of Revelation, Rev. H. A. Bachmann being the leader. Many interesting points were brought out during the open discussions, which made the afternoon comparatively short.

In the evening we had song service, Junior and Senior Endeavor, as usual. Some of the Reedley people remained with us until after the evening session. We thank you all, beloved, and invite you to come again, and bring others with you.

J. J. Engbrecht.

July 14, 1919.

THE HARDENING OF PHARAOH'S HEART

Aben Johnson, Goltry, Okla.

Let us first ask this question, "Who hardened Pharaoh's heart? This question can be answered definitely with Bible passages. In Ex. 4:21 God, speaking of Pharaoh, says, "But I will harden his heart that he will not let my people go. Also God says, (Ex. 7:3) "I will harden Pharaoh's heart in order to multiply my signs and wonders." Again in V. 13 of the same chapter, "And He, (God) hardened Pharaoh's heart, that he would not let them go as he had said to Moses." These passages are sufficient to give us the clear understanding that God actually did harden Pharaoh's heart.

But we ask, is God so cruel, as to harden a person's heart, causing him to sin, or even leading him into death? Certainly not—God's Word teaches us that He wants all men to be saved. Why then, we ask, did He harden Pharaoh's heart? This question, too, we can explain from clear Scripture passages. We find no passage where the thought is expressed that Pharaoh is lost or robbed of eternal life, although some indications might lead us to believe that. But if he is lost, he would have been lost anyway, because it is also stated repeatedly that he also hardened his own heart. There is no need whatever for anyone to seek to avoid the full and plain sense of this most solemn statement. If man resists the light of divine testimony he is shut up to blindness and hardness of heart. God finally must leave him to himself, and then Satan can come in and may carry him headlong to perdition. This was the case with Pharaoh. There was abundant light for Pharaoh to show him the extravagant folly of his cause in seeking to detain those whom God had commanded him to let go. The real disposition of his heart was to act against God, and therefore God left him to himself, and made him a monument for display of his glory through all the earth. This is so clearly stated that there is no difficulty in it, to any save those whose desire is to argue against God and to ruin there own immortal souls. Those that want the truth shall have it; to those that do not want God shall send a lie, as given in IIThess. 2:11: "Because they received not the love of truth, that they might be saved, God shall send them strong delusions, that they should believe a lie." This is readily seen in Pharaoh. The heart, which is in a condition to reply against God will certainly not be convinced by man. The people at that time had fallen so deep that they followed their own ways regardless of God's will. Israel, a chosen people, too, had fallen so far that they did not seek salvation in God. In the call of Moses, God does not say, they cried to Me, but says: "I heard the cry by reason of their taskmasters, etc. If God was so forgotten by Israel, His chosen people, how much more by Pharaoh and his people, who were burdening Israel so hard as to ruin their lives. And when Moses asked Pharaoh to let the people go, the antagonistic answer was. "Who is the Lord, that I should obey His voice and let the people go?" This helps to show that he was one who rejected God, and God let him go, henceforth used him as a monument for display of His glory "throughout all the earth."

God would not have hardened the heart of a righteous man in this way, and further, let us clearly understand that God did not harden his heart to send him into eternal torment. After knowing that God did not harden Pharaoh's heart in order to take eternal life from him, what then was God's purpose in hardening Pharaoh's heart? As we do not try to answer in our own wisdom, we will again explain this from Scripture. God hardened Pharaoh's heart in order that His holy name may be declared throughout the world, Ex. 9:16. In the same verse it says, "He raised Pharaoh for the very deed to declare His own name." God says in Ex. 7:3, "I have hardened Pharaoh's heart in order to multiply My signs and wonders." God wanted Egypt to know that He was Jehovah. In Ex. 7:5, He says, "This have I done that Egypt may know that I am the Lord. It was a great purpose of love for which God did this. Did the Egyptians know God? If they did not, they at least had all kinds of chances now to know Him, because God severed between Egypt and Israel. When the plagues were severe in Egypt, the land of Goshen in which Israel lived, was free from the plagues. With such opportunities to learn of God, some Egyptians did learn to know Him. Ex. 9:20, "He that feared God among the servants of Pharaoh, made his servants and his cattle flee into the house." If some of the people believed in God, it was certainly worth while for God to harden the heart of Pharaoh. For one soul is worth more than all the world. We are also led to ask, Did Pharaoh himself learn to know and confess God? The answer is an affirmative one. Pharaoh already confessed God at the second plague, he asked Moses and Aaron to entreat the Lord for him so that the frogs might cease. Ex. 8:8.

Likewise did Pharaoh confess God in some plagues after this, not only did Pharaoh confess God, but he even confessed his sin. Ex. 9:27, "I have sinned, the Lord God is righteous, and my people are wicked, Go and entreat for me again." In connection with one of the plagues he says: "I have sinned against God, and also against thee", meaning Moses. "Go and entreat for me yet but this once." He even goes as far as to ask to be blessed. Ex. 12.

Now the grand fatherly purpose of God in hardening Pharaoh's heart is plainly understood. Pharaoh did not only permit Israel to leave, but he forced them to go. He realized that there was none like God. And were the Egyptians the only ones that had learned to know God? The answer is no. It would probably be yes, if God had not hardened Pharaoh's heart. But now they all learned that God was omnipotent. The Israelites felt the hand of God. All nations of that time heard about it, and even now have read about it. Through God's hardening of Pharaoh's heart, God had not hardened Pharaoh's

(Continued on page 4.)

THE MENNONITE

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Rev. S. M. Grubb - - - - Editor
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EDITORIAL

A private letter from a brother minister calls attention to the fact that some congregations provide parsonages for their ministers, and some even provide their pastors with automobiles in order to increase their efficiency as pastors and promote rapid and easy means of traveling. We agree that a congregation could not do better than make investments of this kind. A parsonage is a paying and productive investment. It relieves the minister of worry about his rent and saves the congregation an equivalent of the rent in the money it has to raise to support its ministers. There are many consecrated young men to whom the work of the ministry would be attractive were it not for the fact that the work offers so little financial assurance that would enable them to devote their whole time and best efforts to it. It is neither fair to the man or an honor to God that so many churches should require their minister to have the mental equipment of a high salaried man and then give him less support than the unskilled laborer can command for his work. We understand that a minister should not place worldly considerations first and that he should be ready to sacrifice without complaint, most of them do that, but, forcing him to live as most of his parishioners would not and could not live, has no warrant in Scripture and does not tend to bring out the best that is in him. Let every church be broad enough and liberal enough to say, we will be sure that our minister has a decent and comfortable place inwhich to live and soon we will find, not only a saving of a financial burden to both pastor and people, but a church with a wider vision and a greater readiness to respond to other demands upon its liberality.

The auto is a necessity, not a luxury. The pastor's auto not only takes him over his field but relieves him of the concern and work involved in caring for a horse. Most of the families of the average country church look upon the car as an absolute necessity. Does the minister who must move about more than anyone of them not require one also?

THE HARDENING OF PHARAOH'S HEART

(Continued from page 3)

heart His supreme power would not have been shown so clearly, but now He manifested Himself as the true God and only God. This shows us the significance of the hardening of Pharaoh's heart. This would have been a grand act even if it would have cost one man's soul for through this God saved many. How much greater is it, since it is, as has been proved, that it did not interfere with the welfare of Pharaoh's soul, unless it is that he also was saved through this very deed, because we know, in the beginning Pharaoh did not confess God and after seeing His wonders he did. So we will say that God hardened Pharaoh's heart in order to save many without hurting any and glorifying His name besides, it shows the wonderful wisdom of our great God.

GOOD MORNING!

Good morning, Brother Sunshine;
Good morning, Sister Song.
I beg your humble pardon
If you've waited very long.
I thought I heard you rapping;
To shut you out were sin;
My heart is standing open;
Won't you
walk
right
in?

Good morning, Brother Gladness;
Good morning, Sister Smile.
They told me you were coming,
So I waited on a while.
I'm lonesome here without you;
A weary while it's been.
My heart is standing open;
Won't you
walk
right
in?

Good morning, Brother Kindness;
Good morning, Sister Cheer.
I heard you were out calling,
So I waited for you here.
Some way I kept forgetting
I have to toil and spin
When you are my companions;
Won't you
walk
right
in?

—J. W. Foley, in New York Sun.

REPORT OF THE SESSION OF THE FOREIGN MISSION BOARD

Held on June 23, 24 and 25 in the Home of Its President, J. W. Kliewer, Bethel College, Newton, Kansas.

All the members of the board were present: J. W. Kliewer, G. Harder, S M. Musselman, H. D. Penner, M. M. Horsch, P. H. Richert and the Ass't. Treasurer J. G. Regier.

With the singing of the stanza,

In all we think and do and say,
We ask Thee, Lord, to show the way,

and a brief prayer by each one present the session was opened.

As usual the various reports were read and after due deliberation acted upon by necessary resolutions.

The treasurer's report was read by his assistant, Bro. Regier, and we take from it the following resume:

In the beginning of the past year, April 1, 1918, there were in the treasury $17,624.95. From April 1, 1918, to April 1, 1919, received as follows:

General gifts	$51,057.36
Special gifts	13,100.29
For lepers	400.57
For mission autos	3,094.14
Endowment fund	14,000.00
Total	$81,798.66
Together with balance of last year	99,414.61
Total expenditures during past year	90,446.32
April 1, 1919, in treasury	$ 8,960.29

This report is certainly encouraging and gives cause for much gratitude. As the needs increase, the support increases. May we thus continue in the work of the Lord!

Since April 1, we may add, that very heavy expenses have occurred besides the quarterly salaries paid in the beginning of July, so that there is now a debt of about $6,000.00.

1. Resolved, to accept the treasurer's report as read.

Oklahoma.

After the reading of the reports from Hammon, Clinton, Cantonment, Fonda and Canton the following resolutions were passed:

2. All budgets were allowed, for
   Hammon, $130.00 besides the $200.00 for auto.
   Clinton, $400.00.
   Cantonment, $200.00 besides $200.00 for auto, and $300.00 for barn.
   Fonda, $200.00 besides $200.00 for auto and the cost of deepening the well if necessary.
   Canton, $240.00 besides horse feed.

3. The board approves of Bro. H. J. Kliewer's plan to have also Sunday afternoon meetings for the Indians and recommends them also for the future.

4. If a missionary expects the regular children's money for adopted children, the board should be consulted before the adoption takes place.

5. Half of Missionary Funk's traveling expenses to California were allowed.

Montana.

6. The board is glad to hear of the awakening among the Indians in Montana, even though they have caused much commotion which still continues, but which also have brought victories. We commend this field for special intercession in this critical conflict between light and darkness.

7. The board approves of the plan of the brethren Petter and Habegger to procure good pictures for instruction and entertainment of the Indians, and wish them the Lord's blessing in carrying out this plan.

8. Resolved, to ask Bro. P. A. Kliewer's to postpone their vacation a year, that Habegger's may study language with Bro. Linscheid another year and the latter may have more time to decide about his permanent return to the field after his extended furlough.

9. The following budgets for Montana were allowed:
   For Lame Deer, $150.00 besides $200.00 for auto.
   For Busby and Rosebud, $200.00 besides $200.00 for auto.
   For Birney and Ashland, $406.00 besides $200.00 for auto.

10. Resolved, to allow the following deficits for Birney and Ashland in the last year's account:

Budget	$193.94
J. S. Timber's board	144.00
Auto expenses	282.50

Arizona.

11. The orphanage at Oraibi is to be moved to Tuba, where also a chapel is to be built. Bro. Frey is to present first an estimate of the cost of both, so that the executive committee may see whether the condition of the treasury will permit this expense.

12. The Hopi sister, Minnie Jenkins, is to get $10.00 a month for half time service as mission helper.

13. Otto Lomavitu's salary is to be raised to $450.00 a year.

14. Bro. and Sister Karl Friesen are requested to go to Oraibi in the beginning of August.

15. The following budgets were allowed:

Moen Copi, $200.00 besides $200.00 for auto expenses.
Oraibi, a bell, the removal of the grave yard and $36.00 for other purposes.
Hotevilla, $200.00 for auto.

India.

16. The report of the 19th Workers' conference in India was approved, including the following budgets:

Champa	$1,467.00
Janjgir	1,387.00
Mauhadei	1,334.00
Korba	1,240.00

17. The secretary was instructed to write to Dr. Jacob Thiessen, Rotterdam, Holland, to find out whether he would be willing to consider a call to India as medical missionary.

18. In reply to inquiries by the Sisters Foth and Jones the board releases them of all further obligations to the board and wishes them the Lord's blessing for other work in the Lord's vineyard to which they may be called.

19. Since the plans of our mission applicant, E. D. Schmidt, have been somewhat crossed, he is to be asked whether he still considers himself a candidate, and if so, we request him to send in the remaining papers and credentials. The board is willing to send him to China this fall if he is ready to go, perhaps together with the other new workers.

20. Dr. Irvin Kintzi, Upland, Calif., is requested to go to India for 5 years. The Ex. committee is to take up this question with him.

21. The papers and credentials of Bro. L. Horsch, Upland, Cal., were found satisfactory and he was accepted as mission candidate.

We have now on our waiting list the following candidates: S. T. Moyer, Landsdale, Pa.; Harvey S. Bauman, Bluffton, Ohio; Metta Habegger, Freeman, S. D.; I. K. Boehr, Henderson, Nebr.; Rosella Biedermann, Bluffton, Ohio; Lukas Horsch, Upland, Cal.; W. F. Unruh, Goessel, Kansas.

22. It was decided that one month after peace is signed a new attempt is to be made to get permits for Bro. and Sister P. W. Penner's to enter India, as also for the Sisters Elfriede Sprunger and Elisabeth Goertz.

23. The board will ask in the future for a transcript of every applicant for mission work.

China.

We were glad to have Missionary Brown with us during the discussion of his field in China. He is glad to return soon with four new co-workers, Goering's and Voth's, but would have liked to see four more ready to go, namely a couple as evangelistic workers, and a medical missionary and a nurse.

The next few years will require much building in China for the new workers that are going there now and have gone last year.

24. In the absence of a new budget for China the last year's budget is to be considered the basis for this year till the new estimate comes. Last year's budget was $1,930.00.

25. At Kai Chow some more land is to be bought, but not more than ten acres.

26. The board approves of the purpose to have a universal building plan for our missionaries' houses, which is to be the semi-bungalow style and will cost at the present prices about $5,000.00 each. We will soon need at least five such houses and special gifts for this purpose are welcome, especially if they are as large as the special gift for Kaufmann's house.

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27. To represent our Cheyenne mission at the next General conference, Bro. Petter is requested to attend the same. If he cannot get away, Bro. H. J. Kliewer is to be his substitute. If Bro. Suckau is back from India, he is to represent the India mission at the conference.

28. Resolved, to allow those missionaries who use an auto in America, $200.00 annually to buy a machine and repair it. The board pays for the gas as heretofore. The missionaries in India and China are allowed $300.00 for the same purpose.

This is a temporary arrangement and may be changed as needs and circumstances demand it.

29. Resolved, to publish in our papers quarterly a statement of the condition of our treasury, together with an estimate of expected expenses to be met.

30. The board is willing to pay our quota of running expenses of the conference of the Foreign Mission Boards of America, namely one-third of 1 per cent. of our income.

31. All expected absences of mission workers from the field are to be reported to the respective superintendents and to the board, together with the reasons for the same.

32. Resolved, that the executive committee, together with Bro. Penner, work out a plan for engaging an executive secretary of the board. After this plan has been adopted by the board, it is to be presented to the General conference for action.

33. Since the convention of the sewing societies has begun to distribute their gifts, the board does not at present appoint one of its members as gift-distributor.

The distributing committee consists of the following members:
Mrs. F. J. Isaac, San Gabriel, Cal., R. R. No. 1, Box 374A.
Mrs. S. S. Haury, Claremont, Cal.
Mrs. J. G. Regier, Newton, Kansas.

Bro. and Sister P. W. Penner's, 227 So. Ave. 20, Los Angeles, Cal., have charge of the sending of goods to both India and China.

34. Bro. Musselman is again appointed to visit our colleges: Bethel, Bluffton and Freeman in the interest of missions, particularly of prospective mission candidates.

35. The missionaries in India and China are requested to make the statistical reports asked for by the Inter-church World Movement as completely as possible.

36. This report is to be published in our church papers and extra copies to be printed for distribution, especially in Canada. (1,000 copies in German and 500 in English.)

37. Resolved, to thank Bro. and Sister J. W. Kliewer for the free use of their house for this session.

38. We also thank all kind mission friends for their continued and increasing support of our missions.

39. To the Lord of missions be all praise and glory for the success and progress in the work. The fact that none of our mission workers were a victim of the different epidemics during the last year is cause for special gratitude. Thousands have fallen right and left. We also praise the Lord for the peace that has come to the world to a sufficient degree to give hopes for more open doors to India, whither we wish to rush laborers now as fast as possible.

40. The president of our board, Bro. Kliewer, is expected to visit India and China on an inspection trip this coming fall. May we all remember him and the whole cause in our prayers.

In conclusion we wish to call the attention of all our mission supporters that the total budget for the ensuing year is about the same as that of last year, namely $75,000.00. May no one be scared, but rather rejoice at the growing work. When Bro. Wiens reports of 108 baptisms in one day at Sukri, his out-station, we may easily forget the little sacrifice we have made in this cause. A success like this, as well as the increased efforts of all other denominations at this critical time are certainly an impetus for us all to greater things in missions than we have ever done before.

Our sister conference, the Old Mennonites, have last year expended about $200,000.00 for missions and about $600,000.00 for all benevolent causes together.

Should we not have a complete statistical report of all gifts during the war for relief, etc.?

Let us with these increased gifts also increase our intercession. Thanksgiving, thankoffering and intercession, may they all increase for the salvation of the world!

With this feeling the session closed, Bro. Harder leading in prayer.

J. W. KLIEWER, Pres.
P. H. RICHERT, Sec.

Statistical Notes.

We have now:
5 mission fields.
17 main stations.
15 out-stations.
15 day schools with 800 pupils.
20 Sunday schools with over 1,000 members.
54 missionaries.
94 native helpers.
20,000 patients annually being treated.
7 mission candidates.
938 baptized native Christians.
217 of them were baptized last year.
250 lepers are in the asylum, about 200 have been baptized.
250 helpers and pupils are being supported by special gifts.
$138,000.00 is the value of our mission property.
500 acres are owned on the different mission fields.
320 acres are donated for a permanent endowment fund.

STATIONS	Missionaries	Sisters	Native Helpers	Members	Val. of Property
OKLAHOMA:					
Hammon	2		1	26	$ 4,500.00
Cantonment	2	1	1	49	4,000.00
Canton	2		1	60	4,500.00
Fonda	2			14	5,000.00
Clinton	2		2	26	4,000.00
Oklahoma Totals	10	1	5	175	$ 22,000.00
MONTANA:					
Lame Deer	2			71	$ 6,000.00
Birney-Ashland	2		1	26	6,000.00
Busby-Rosebud	4		2	60	4,000.00
Montana Totals	8		3	157	$ 16,000.00
ARIZONA:					
Moen Copi	2	1	1	9	$ 8,000.00
Oraibi	2	2	1	22	6,000.00
Pakavi-Hoteville	2				2,500.00
Arizona Totals	6	3	2	31	16,500.00
Totals in United States	24	4	10	363	$ 54,500.00
INDIA:					
Champa and Lepers	2		18	254	$ 38,000.00
Janjgir and Girls' Orph.	2	1	18	46	10,000.00
Mauhadei and Boys' Orph.	2		19	183	12,000.00
Korba	2		18	38	9,000.00
Totals for India	8	1	73	521	$ 69,000.00
CHINA:					
K'ai Chow, Tung Ming Hsien, Chan Yuan Hsien	6	4	?	89	$ 15,000.00
GRAND TOTALS	38	9	83	973	$ 138,500.00

In the above figures the following workers are not included: 4 appointed to India, 4 appointed to China, 3 home on indefinite furlough from India.

THE C. E. TOPIC

August 17.

How Do Men Sell Their Heritage?

Gen. 25: 27-34.

The best heritage we have in our time and in our circumstances is a knowledge of God. Next to it is godly parents and a good name. A healthy body, a clean life and pure mind come with the blessing of good parents. A free conscience comes to those who try to live up to this heritage and, added to it, we are in a country with high ideals, and ours is a church that has had a noble part in the building up of the kingdom of God. We have other and valuable things as our natural heritage, but if we value these already mentioned the rest will also be appreciated.

People may be great for their civilization, their culture and their wealth and, in their possession of these things, they may be a blessing to their age and posterity, but true and lasting greatness for any nation depends upon its right relation to God. If they use their temporal advantages to the detriment of God's kingdom, they are sure to fall and their ruins are but so many monuments to their own stupidity. The same holds true with the individual. The man or woman who does not hold to faith as the pearl of greatest price, no matter what other advantages may be enjoyed, holds only to useless chaff. In our age we are situated as to have the advantages of all that the holy men and women of God have secured for us in times past. The one who is so busy acquiring money, or following a career or chasing after pleasure that no provision is made for the things of God sells a birthright and sells it foolishly.

Most of us have God-fearing mothers. We are more fortunate than millions of others. The life with God they led was not for themselves alone, but for their children and those whom they might influence by lives and examples. Their noble sacrifice and their wise instructions were designed to make the world better and happier. To exchange for their instruction and example something that brings pain, misery and uselessness is like the traveler on the desert throwing away his food and water. Destruction in some form is certain to follow.

With godly parents come a good name to children. Bear in mind that no distinction can be honorably born in just the same way as an honorable name. Live true to it and temptations to wrong doing will lose their power. Place it above honor, wealth or other distinctions and the moral and spiritual pitfalls in the way will not be nearly so dangerous. The world's redemption will come largely through the sons and daughters that God destined to grow up in an atmosphere of righteousness found only in Christian homes.

A clean body, free from the taints of the iniquities that parents pass on to the generations of children following them, is a thing not to be ignored or despised. The broken body, often festering with the rottenness of parents long since dead, is one of the most horrible monuments filthy living men and women leave in the world after them. To have inherited a clean body gives the possessor of it the privilege of passing that blessing on through the children who are to follow. Any act of impurity, in which passion or appetite is involved, taints the innocent with the same poison that the guilty must bear.

A safe insurance against an impure body is a pure mind. The mind is the crowning creature blessing we possess. It has great possibilities for good or bad. It becomes what we choose to make it. Any man or woman is a fool to devote to evil that which may be applied to the best and noblest uses.

Again, we must bear in mind that we are citizens of no mean country. Our forefathers builded this nation upon the Word of God and were inspired by a large vision of the rights of humanity. No matter how much bad and selfish men try to pervert national ideals we cannot forget that those who gave them to us to uphold and protect were inspired by the highest and noblest motives and an appreciation of their sacrifices demands that we continue to uphold their ideals.

Our church is dear to us. It should be jealously guarded and cared for as a great and valuable heritage. The Mennonite church represents items of truth that receive emphasis that no other body of Christians gives them. It anticipated many things centuries before the world recognized or appreciated them and it is proud of the long list of those who gave their lives and their all for it. We dare not ignore it if there remains a spark of honor in us. We must give them to the world and back them up with consistent effort and life. The liberal attitude of some, that one church is as good as another, is beyond the point. A church stands for certain distinctive ideals in faith and those who accept membership in it must be the champions who assert and defend their ideals.

THE S. S. LESSON

August 17.

Christian Missions.

Acts 1:8; 14: 8-20.

Golden Text:— Go ye into all the world, and preach the gospel to the whole creation. Mark 16:15.

The gospel was designed for "whosoever". All men and those to whom it was revealed and upon whom the Spirit's witness came could do nothing less than devote their lives to spreading it in a way that would make it possible for the largest number to receive it. The first verse of the lesson begins with a promise that power is to be given to these first witnesses. It was to be a power that stopped at nothing and undertook to do what men would deem impossible. (I) The gospel itself is a power. It is the power of God unto salvation. (II) It was commissioned to be preached through the mightiest demonstration, namely, the outpouring of the Spirit. (III) It aims at the greatest of all powers, the power of sin, to overthrow it. (IV) It has the power, by God's grace, to change the life of the vilest sinner into that of a saint. (V) Its power is a subtle, silent one, yet mighty. "Not by might, nor by power, but by My Spirit, saith

the Lord. (VI) This power was to be tried out (1) at home, Jerusalem, then, (2) in the community, Judea, next (3) on the neighbors, Samaria, and finally (4) unto the uttermost part of the earth. Here we find a splendid program for Christian work. True Christian energy begins at home, spreads to the community and neighbors and continue until it reaches abroad as far as it can be carried. Note that there was no warrant to stop at home, or with the neighbors, but it was to continue until every corner of the earth is reached. We have not reached that goal yet and therefore we have stopped somewhere in our Christian efforts which the command of God does not allow.

Christianity is like a tree. It must grow. When it ceases to grow it has commenced to die. The ages in which Christianity was the most prosperous have always been missionary ages. Foreign missions will not command a real interest so long as home missions are neglected. Once in the legislature of a New England state, a measure came up for the chartering of a missionary society. One of the members objected on the ground that there was not enough religion at home to go round and there was no sense in making provision for sending the little there was of it, out of the country. To this objection another member replied: "The more religion we send out the more will we have at home."

The example of missionary activity in the early church presented for our special study includes the incidents that took place during the stay of those missionary princes, Paul and Barnabas, in the inland Syrian city of Lystra. Paul had been preaching. Among his hearers was one who was deeply impressed. Discouraged preachers should always find comfort in the assurance that the Word of the Lord will not return unto Him void. Preaching (I) Is commanded. (II) It upholds Jesus Christ the Savior of men. (III) It brings the special message, needy ones crave. (IV) It is bound to bring results. The cripple was in great need of divine help and was on the way to receive it because (1) he placed himself in the way of God's message; (2) he gave attention to it; (3) he had faith and (4) he proclaimed that faith. Note that God is just as much the healer of crippled bodies as He is of crippled souls. Both need His help in order to recover. The miracle in this case brought attention to the apostles. The miracle of grace whereby sinners are converted is also sure to be observed.

The heathen who saw the miracle attributed it to some power of their own gods. Barnabas was called Jupiter because of his prepossessing appearance. Paul, Mercury, because he was the chief spokesman of the two and Mercury was supposed to be the spokesman of the gods. We do not know what the language was that the inhabitants of Lystra spoke but when the missionaries saw the drift of things they risked all their popularity in order that God alone might be honored. How many are there, even in our day, who let God go in order that they may enjoy the popularity their fellowmen may bring them? The apostles used the opportunity to tell the mistaken inhabitants of Lystra what God was, what He did for men, and what He expected them to do for Him.

Jews who hindered and opposed the gospel were not slow in taking advantage of the situation in order to hurt Paul and Barnabas. We must always expect the apostles of Satan to be active in their opposition and to hurt, not only the cause, but those who preach it as well. The trial was a severe one that nearly cost the lives of the apostles,but our Lord is worthy of any sacrifice we may make for Him.

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NEWS OF THE WEEK

CHICAGO RIOTS RENEWED AGAIN

Chicago, July 29. — Five white men were shot in a riot at Thirty-fifth and State streets shortly before 10 o'clock last night. Over 500 shots were fired by whites and blacks. The five wounded were taken to the Bridewell hospital. Three of them gave the names of Tony Hoffman, 1616 West Division street; Emil Nelson, Milwaukee and Ashland avenues, and Casper Dorsey.

The police of the city and the 4,600 troops armed and waiting stood at attention last evening, the beginning of the third night of the race rioting, but they looked on the situation with hopeful eyes.

The lust for murder had surged into the loop during the day; two negroes had been killed; many had been beaten and otherwise injured; the official total of dead stood at 26, 13 whites and 13 blacks; the injured at from 250 to 300. But the day had been more or less calm.

At 5:30 o'clock First Deputy Alcock, stationed at Stanton avenue, in the heart of the trouble district, had expressed the view that the worst of the rioting had passed. Nevertheless, he said, the police were in better position to suppress disorder, and he did not believe it would be necessary to call out the troops.

Before 9 o'clock, however, a white man was shot through the lung at Thirtieth street and Wentworth avenue, and the optimistic opinions of the police and the military began to waver.

The man was one of a crowd of whites who stood on that corner, itching to get into the "black belt". Twenty policement held them back. Suddenly the men began to drift north. One of them threw a brick into a negro's house. Shots were fired.

Negroes in the south side created little trouble compared to that of the night before; until shortly after 8 o'clock a riot broke out at Sixty-second and Loomis streets, which caused the Englewood station to send out every man it had.

Mostly they stoned passing automobiles carrying whites. Several groups of negroes in the uniforms of soldiers, several wearing medals, toured the streets shooting sporadically. It was reported that a policeman had been killed at Thirty-fifth and State streets; that a truck load of girls had been fired on; that four women and twenty men had barricaded themselves in a South State street building and fired on all white passersby, until arrested.

NORTHWEST FOREST FIRES BECOME MORE ALARMING

Spokane, Wash., July 26.—With new fires springing up in western Montana and northern Idaho and the supply of labor rapidly being drained, the forest fire situation has reached a stage where it excites alarm on the part of the federal forest service officials, according to statements Saturday night.

Three new fires were reported in the Lolo national forest, three in the Missoula forest, and twelve in the Clearwater forest. Others that have been burning for weeks also continue to threaten. It was expected that the Rattlesnake fire, that has burned more than 5,000 acres, would be entrenched before tomorrow.

Aid of soldiers has been asked by the Montana state council of defense.

The joining of the Cold creek fire with that coming down Long Gulch creek in the Lolo forest caused a fire which spread in three directions at a dangerous pace, though it was temporarily checked when it reached the old Black Tail burn.

The Hughes creek fire in the Bitter Root forest jumped the control lines several times. The Running creek fire has cleared the Ramon mountains and jumped into Montana and is burning over a large area.

$6,000,000,000 TAXES MUST BE RAISED ANNUALLY

Berlin, July 23. — Germany's financial program, calling for the raising of 25,000,000,000 marks (about $6,000,000,000) annually, agreed upon by Mathias Erzberger, minister of finance, and a group of experts, was published today by the North German Gazette. The conference was held to be in complete agreement on the financial reforms.

Eight billion marks will be obtained by war taxes, according to the Gazette's summary of the proposed plan. The remaining 17,000,000,000 must be raised from new sources. The first of these will be a heavy increase in the tax on business turnovers. The second new source of income is called "the imperial sacrifice to needs." The third new set of taxes will be on the necessaries of life.

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In addition to the 365 daily prayers for the year there is one for the extra day, February 29th, and special prayers for Mother's Day, Thanksgiving Day, Easter, etc.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, AUGUST 7, 1919. No. 31.

IN MENNONITE CIRCLES

The three papers by Albert Schmidt, Cordell, Okla., Helen Schmidt, Gotebo, Okla., Aben Johnson Goltry, Okla., in the last three issues of this paper, were published by request of the many scholars and many attendants at the closing exercises of the Oklahoma Bible Academy, Meno, Okla.

The proposed program of the Middle District conference, to be held at Pandora, Ohio, August 29 to September 1, contains the following interesting subjects:

1. Christian education as a means of deepening the spiritual life.
2. How can we supply the urgent need for ministers in our churches?
3. The church and the work of reconstruction.
4. How to help the young people of our church to find themselves and their life's work.
5. Would it be advisable for the Middle District conference to supply a field secretary?
6. Post-war conditions and how to meet them.
7. Rev. J. A. Huffman of the Mennonite seminary will give a series of four Bible lectures.

An acknowledgment of the Altoona mission appearing in No. 26 of The Mennonite should read: "Bruderthal church, Hillsboro, Kansas, $149.20."

NOTES AND COMMENTS

The Inter-Church World movement is a plan for cooperation between the Evangelical churches in the United States and Canada. On December 17, 1918, one hundred and twenty-five national church leaders from home and foreign mission boards of North America, met in New York City. A day of conference and prayer—on the duty of closer cooperation between churches — brought a unanimous approval of the movement. Several national meetings with larger attendance have been held since. Today more than fifty boards and interdenominational agencies have given their endorsement and are cooperating in the movement.

One of the first functions of the Inter-Church World movement is a home and foreign survey of the fields. The home division is divided into city and rural branches. The rural branch will have as its units, the states and the counties. A state council composed of 16 men and women, has been selected for Indiana.

A state supervisor has been appointed. Under the direction of this office, each county will be organized with a council and a supervisor with four or more workers who will make a personal canvass of every church in the country. A questionnaire, prepared by the best leaders in rural church work, will be filled out and a county map made showing the geographical position of each church, also economic, social and educational centers.

The central and impelling motive of the whole proposal is that we shall so join our forces as to put enthusiasm, intelligence and devotion behind the world task.

Eureka! Here is a concern circularizing the clergy of our land with an offer to supply them with ready-made sermons and lectures at the lowest sort of prices, or to prepare special ones to order at fifteen dollars each, to "become your exclusive property," and guaranteed "just as good as any that we print" — which is some guarantee .. .. .. and are calculated to "draw the crowds", "increase your membership", and command a larger salary". We mention some of the titles: "God's Masterpiece–Man", "The Church of Tomorrow", "Humanity's Headlight", "The Man of Galilee", "America, the Queen of the Nations".

Not even a patent medicine has more enthusiastic commendations. "Send me every lecture that you publish," orders one enthusiast. "I preached a series of six sermons from 'The Man of Galilee'," boasts another, who certainly made his investment go a long way. "You are just the people I need—thanks for the fine sermons," writes a third. "I want another complete set of your lectures for my son, who is in the ministry," declares another; one hopes that father and son's unanimity of thought is not dispensed upon the same victims. While "You will be interested to know that the oration which you sent my son took first prize," is certainly the last word in testimonials.

Seriously, can it be possible that among any class of Christian ministers, of any name whatever, enough trade can be built up for such commodities as these to pay for printing and mailing the circulars? What must be the ethical condition of any man who buys such writings, be they what they may, and palm them off as his own? What can be his conception of the teaching office of the ministry or the purpose of preaching? What, as well, of the example of any Christian minister in a matter of common honesty?

We cannot and do not believe that enough suckers bit at this bait to justify the price of the postage.—The Living Church.

A novel appeal is being made to the churches at the present time in favor of supporting moving picture concerns. The claim is made that the moving picture business helped to make drunkenness unpopular and that moving pictures flourish most in time of prohibition. There is no doubt that people have more money to spend where the saloon curse is removed but that is no conclusive reason that "movies" are the best place in which to spend this money. It has not been so long since people advocated strong drink because it was thought to be good for the health. Loud claims do not establish the virtue or usefulness of any enterprise.—Gospel Herald.

Praying to the point will always bring results. In 1853 there was a prolonged drought in the Oberlin district, and there were no indications of rain. Finney saw the need, and prayed accordingly. "We do not presume, O Lord, to dictate to Thee what is best for us; yet Thou dost invite us to come to Thee as children to a father, and tell all our wants. We want rain. Our pastures are dry. The earth is gaping open for rain. The cattle are wandering about and lowing in search of water. Even the little squirrels in the woods are suffering from thirst. Unless Thou givest us rain, our cattle must die and our harvest will come to nought. O Lord, send us rain, and send it now! Although to us there is no sign of it, it is an easy thing for Thee to do. Send it now, for Christ's sake. Amen." Soon after praying, Finney began to preach, and in about fifteen minutes the congregation began to hear the patter of rain upon the roof. In a few minutes the rattle and roar increased, and the preacher stopped and said, "I think we had better thank God for the rain," and soon the whole company were uniting in a song of praise.—Selected.

One night, just before the late Captain Bickel was retiring to rest, he met at the deck house door a ruffian who had been wonderfully converted on one of these voyages. Although a rough, untutored man, he had gone at once to others telling the story of his conversion and of Christ as he had received him.

Mr. Bickel was very tired, but he had a little talk with the man. He asked him if he would take a Bible to a certain man on the morrow. He shook his head, "No, no, captain; he does not need that." "But why not?" "It won't do him any good." "But why?" "Because it is too soon. That is your Bible, and, thank God! it is now mine; but it is not his Bible." "What do you mean by that?" "Why, simply that he has another Bible; you are his Bible; he is watching you. As you fail, Christ fails. As you live, so Christ is revealed to him."

Writing of this incident, Captain Bickel said: "Friends, I did not sleep that night. I knew it in a way, of course, but to say, 'As you live, so Christ lives in that man's soul, in that house, in that village, in four hundred villages.' God help me! I had been called

a thief, liar, foreign spy, traitor, devil in public and private, and had not flinched; but to face this! As you live, Christ lives in a hundred thousand hearts. As you fail to live Christ, Christ is crucified again. What wonder that the message of the converted ruffian sank deep into my heart! What wonder that I slept not!"—Men and Missions.

PRAYER AND PRAISE FOR MISSIONS

"Praise the Lord .. .. .. for His wonderful works to the children of men!" The readers of The Mennonite will surely praise the Lord with us for His works among our Indians here with which He encourages His witnesses for Him among these people. Seven girls from our S. S. classes recently listened to His divine call to them that they give Him their hearts. It was a day of rejoicing for us and His little flock here at this place when last Pentecost-day we were given the privilege to receive six of them through baptism into His church. Our chapel filled up on that day with more people than we could comfortably seat. And I believe our hearts all beat high when, after the girls were baptized and welcomed into the church by all Christians, they sang with cheerful hearts:

"Show me the way, my Shepherd,
Show me the way to go;
Lead me from out the shadows
Into the sunlight's glow;
Out of the fear and doubting,
Into the peace and rest;
Show me the way to perfect faith,
Then shall my soul be blest."

With us, the teachers and matron of these girls had been looking forward to this event with glad anticipation and had voluntarily aided in the course of instruction by teaching them in with their regular class-work the Scripture-passages which we had requested that the girls might learn. And for the day had provided new and very appropriate garments for them to wear, thus impressing upon their hearts the importance of the event.

But in order that these and the others who from among these people have at some time in their life yielded to the gracious invitation of their Savior, may not only give transient heed to that divine call of Christ, "Follow me," but that they may follow Him also through the trials and temptations of the narrow way, until they reach the home prepared for them, may we ask you to follow up your praise with consistent, incessant intercession for them. For they are exposed to the temptations, trials, seductions and ridicule of Satan and those that are his own among their own people with whom they must make their home, to a far greater measure than we are, though they are probably more limited in their understanding of that spiritual help available for every child of God, than those of us who have grown up in the church of Christ. Thinking of this very circumstance we are prone to fear and fret for them. But we can only commit them into the care and keeping of Him who is able to keep them against that great day when He shall appear. Of that which hinders the work of the Lord among the Cheyenne Indians we and others of the mission workers among them have written frequently. We probably can only say the opposition of the enemy is growing. This is but the fulfilment of divine prophecy for these latter times. If for the immediate future the outlook for the prosperity of the work of the mission may often be gloomy the further prospect is all the more glorious. May we therefore entreat you to faithfully uphold the work of the Lord by much earnest prayer and supplication that the Word of the Lord may run accomplishing that for which He has sent it, and that we be found faithful as witnesses for Him until we shall see Him face to face.

Your fellow-witnesses for Christ in the world,

A. and C. Claassen.

A MENNONITE MINISTER VISITS THE METHODIST CENTENARY CELEBRATION AND REPORTS HIS IMPRESSIONS

About one hundred years ago men first got the thought of commercial expositions as a means of boosting trade. County, state, international and world's fairs are the result and men are putting goods and inventions on show before the people so that they might become interested in them, purchase them and use them. The scheme at first was ridiculed and thought impracticable, but the idea proved a success commercially.

When a venture was suggested on a parallel basis to show the wares of the church many were again skeptical. The most serious questions were, how can a church make an exposition of its spiritual wares? What kind of a world's fair can Christianity produce?

The Methodist Centenary Celebration in Columbus, Ohio, June 20 to July 13, 1919, is an answer to these questions.

The occasion for this celebration was the one hundred years of missionary activity which the church had just completed.

At first the officials thought an appropriate celebration of the 100 years of missionary work would be sufficient; but as they began to plan for this, the idea struck them, why not utilize the celebration to build a greater and stronger church. As a result the Centenary Celebration was planned on a four-fold plan. The idea that the newspapers brought to us, that money was the only end sought, was far too small. The Centenary was to encourage and increase intercession, stewardship, life enlistment, and missionary advance.

The exposition as such was housed in the Ohio state fair grounds and buildings. The larger countries, such as China, India and Africa were exhibited in separate buildings and here two ideas were always to be noticed. The advancement made by Christian missions, schools and hospitals was shown, but always in connection the greater needs for more religious work was shown. Every race or nation ranging from the frigid to the torrid zone was represented where the Methodist missionary had blazed the gospel trail. Not only foreign lands and many isles of the sea, but the home missionary regions were also shown. Exhibits of work done in the Southern mountains and in the Northwest were very instructive. Educational exhibits showed the advancement that was made. Every branch of church work was treated, such as extension work, in rural communities and in urban settlements. Sunday school work was shown from the small beginning in a little one-room building to the finest architectural plans for most efficient religious instruction.

Thousands of pieces of literature were distributed free to carry further the needs and problems of the various fields, such as temperance, Mormonism, the tobacco evil and the drug danger.

Every morning at 10:00 o'clock the program of the day commenced. In all the buildings would be life demonstrations by natives, assisted by mission-workers showing some of the most pitiful scenes that are constantly occurring in mission lands. The missionary appeal coming through this avenue could not be forgotten. Lectures would also be given showing the conflict of the various heathen "isms" and Christianity. The power of the Christian religion was shown by the many-sided application it makes to life; by supplying better crops, better living conditions, by offering medical help and education, as well as bringing soul salvation.

In addition to these exhibits, many other meetings were held at various places. For instance, an address on "Stewardship", a pageant, "Children's Crusade", a "Pastors' Conference", and a demonstration of a "Korean Wedding, and Medical Scene" with a "concert" might be going on at the same time. An evangelistic service was conducted every evening by Bob Jones; the pageant "The Wayfarer" was also rendered every evening.

A visitor could not help but feel the power of such a celebration to spread the knowledge and influence of Jesus Christ, and be inspired to go home and work more loyally for His cause.

There is, however, another significant feature that stands out prominently for the advancement of Christianity. The Methodist church is divided into sixteen branches, some of which are quite small, but the two strongest branches representing the Methodist Episcopal church and the Methodist Episcopal Church South united to celebrate this Centenary. It was inspiring to see and hear men who had been working in a separated church since 1844, once again cooperating in the one cause.

The Centenary is closed, but the influence is going on. As a result of this celebration the church pledged $140,000,000 for foreign and home mission work, The church enlisted thousands of intercessors and stewards. The church is recruiting 75,000 life enlistments to carry on its extension work at home and abroad. The influence of the Centenary is noticed in many other ways, important among which are these, that the eyes of the world are turned toward the church of God, and that other denominations were inspired to undertake more for the extension of the kingdom and the spreading of the "good news".

A. J. Neuenschwander.
Trenton, Ohio.

HUNGRY CHILDREN IN AMERICA

From three to six millions of American children are not getting enough to eat. These are the children whom parents and teachers often speak of as "delicate" or "ailing" or "lazy" or just "plain ornery"; but Miss Lyd-

ia Roberts, the dietitian, who has just written for the Children's Bureau of the U. S. Department of Labor a pamphlet, "What is Malnutrition?" says they are hungry, or, in technical phrase, "malnourished". Some of these children literally do not get enough to eat; more, perhaps, do not get enough of the right sort of food; some are unable, as a result of physical defect, properly to assimilate what they eat.

According to Dr. Josephine Baker, more than one-fifth of the school children of New York City are undernourished. The percentage for the entire United States is even higher. Dr. Thomas Wood places it at from 15 to 25 per cent. Since this takes no count of the malnourished children under school age, in the "neglected period" between the ages of two and seven, when malnutrition usually has its beginning, from three to six million hungry American children is probably a conservative estimate.

Many of these children are going hungry, says Miss Roberts, because their parents can not afford to buy a sufficient amount of suitable, nourishing food. Thousands of American families are today living on an income which does not permit of an adequate diet. But poverty is not the sole cause of malnutrition. Many mothers do not know how to spend their money to get the best return in food value, or how to plan healthful, nourishing meals for their families. Many others have not sufficient control over their children to induce them to eat the right things to take the sleep and rest necessary to development. They take pride, Miss Roberts points out, in having a "delicate" child. They do not realize that the undernourished boy or girl is peculiarly susceptible to disease, that "the listless, inactive, malnourished child, who is constantly tired, who leans against the school house while his comrades play, is father to the man who is handicapped because of low vitality and a poorly developed body — is the inefficient adult, the rejected army recruit."

One of the most effective ways of seeing that the starving children of America are fed, the pamphlet points out, is the malnutrition clinic or the malnutrition class, where children are gathered together for instruction in diet and health rules. Mothers are urged to come to the class and the homes of the children are visited to engage the cooperation of the parents. Boston, Chicago, and New York are among the cities that have such classes. They report great improvement in the children attending them. The school lunch is another important factor in reducing malnutrition.

Medical supervision for all children until they are through the growing period Miss Roberts regards as the fundamental requirement in bringing America's millions of malnourished children up to normal health and strength. Such supervision should mean the prompt recognition of undernourishment, the correction of defects that may contribute to it, and the instruction of the child and his elders in healthful living.

TEN CITIES TO HAVE INDUSTRIAL CENTERS

Y. W. C. A. to Open Model Clubs for Women Workers.

Women's Industrial Service Centers are now being established by the Young Women's Christian association in ten of the larger cities of the United States in order to demonstrate the best way of meeting the needs of the woman who earns her own living, particularly when her work takes her into a strange city.

Such centers have been started in Richmond, Va., and in New Orleans. Others will be opened soon in Cincinnati, Minneapolis and Kansas City, according to Miss Gertrude Murrell, who leaves New York shortly to establish work in the last two cities. The five other cities which are to have these "industrial demonstration centers" are yet to be determined upon.

The plan, according to Miss Murrell, is to secure a building in the heart of the industrial district of the city where a club, on the order of the Industrial War Service Centers, started by the Y. W. C. A. in factories during wartime, will be opened.

The house is to be in a section where the girl is and be where she needs it. There will be no set program of work. If the girls who go to the club want educational classes, such work will be started on their request. If they do not, they can use the center just for recreation and for good times. If a cafeteria is needed, one will be started. The center is to provide whatever the girls themselves in each community want.

The center, while promoted and supervised through the national industrial committee, will be under the direction of a local committee which will be made up of women living in the community and of industrial workers for whom the work is started and will be managed on broad, democratic principles.

There will be no religious restrictions or qualifications nor will membership in the Y. W. C. A. be compulsory. Club members may join the association if they desire, but the club is open to all women industrial workers. The girls will assess dues when small clubs are formed among the large memberhip for the purpose of studying definite subjects or pursuing specified kinds of recreation such as swimming, hiking, basketball or other gymnastic classes

The work will be directed by women who have had experience in the war service clubs at the big munition factories during the past year and the aim is to found the work so thoroughly that cities, realizing the necessity for social centers of this sort, will continue the work after the demonstration year when it is financed by the National Y. W. C. A. as part of its reconstruction program.

MUSIC IN THE CHURCHES

If the spirit of democracy is to prevail in our churches we must find a way to make the people sing. The surest way is to give them a fair chance. Common praise unites us in the best our religion has to give. We seek a common level and it is a high one. Differences fade away. Music is a universal language, whereas theological discussion is a question of dialects. We can imagine the calling in an earlier day of an informal church council to consider measures for a larger unity. There would be Newman, who turned Catholic, and Frederick Faber, who followed him. Luther, who turned Protestant; Toplady, the Calvinist, and Wesley, the Arminian, would also come. Next would come Watts, the independent, and Sarah Adams, the Unitarian. Here would be the makings of a fine time should they speak in theological dialects. But let them turn to the common tongue of praise and the meeting turns into a service of worship in which the common faith, the common hope and the common love of all find their expression. The only rivalry there would be among them would be that of a common desire to choose each one the other's song as the favorite of them all. Newman's 'Lead Kindly Light,' Faber's 'There's a Wideness in God's Mercy,' Luther's 'A Mighty Fortress Is Our God,' Toplady's 'Rock of Ages,' Wesley's 'O for a Thousand Tongues to Sing,' Watts' 'God Is the Refuge of His Saints,' Sarah Adams' 'Nearer My God to Thee' would all be lustily sung to the honor and praise of God.

"It is strange how our manners change and improve toward people when once they have become disembodied. Sarah Adams would be looked at askance should she seek to participate in the counsels of the brethren today, but now we make her our spokesman for some of our deepest convictions. The Anglican may not admit the non-conformist to his chancel, yet when his highly apostolic choir sings 'Jesus, Lover of My Soul' he admits his ideas. But that was precisely what he excluded Him for when he lived among us. Billy Sunday, minus coat and vest and such other garments as the law allows, perspiringly assures his hearers that Unitarians go to hell and then the congregation, deeply satisfied with this sublime and comforting assurance, invokes the spirit of Julia Ward Howe to lead them in their hymn of praise because her Unitarian eyes had somwhere seen 'the glory of the coming of the Lord.' Much of our disunity is simply our bad manners or else we be hypocrites. Perhaps, after all, we need to seek another medium of expression for our deliberations when we gather around the peace table of the warring denominations.

"We are wont to picture heaven as a place of serenity and peace. If it be such, some mighty transformation must take place within men. But is it not significant that, from all we can learn about it in the Scripture, every precaution is taken to assure the keeping of the peace? Is not each one presented with a harp and told to sing? They never cease. It is an expedient born of necessity. If the saints should stop singing for a moment someone would start an argument and the last hope of the soul for peace would vanish. The themes of their heavenly songs are such as can be fittingly celebrated in song, the glory of the Lamb, the beauty of holiness, the praise of a mighty God of infinite love. The things that do not lend themselves to lyric treatment, such as the number of gallons of water in which we are baptized, the laying on of hands, and the authority of the bishop are not celebrated. May not the things that lend themselves to lyric praise be the only things that really count? And may not church music suggest a way to the gate of the garden of brotherly love?"—Chas. N. Arbucle in "The Religious Digest."

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EDITORIAL

No doubt, in the homes of many of our readers, there are young people who are preparing to go away to school this fall. We are in an age that demands men and women prepared to take up their life's calling with the best possible mental equipment that can be secured. As it is the duty of every one to put into life the best that he or she has to give, it is important that they put themselves in a position of being able to give all they can possibly secure. The theory that education makes one able to command a better salary and opens fields for the larger appreciation of the better things of life and the best associations is materialistic to a degree that makes one feel that education may have a selfish base. The serious, God-fearing youth will take another view of education. He will see in it a larger opportunity for doing good. We hold that when it is possible to enlarge our field for doing good by education and one does not make use of such possibilities, a crime has been committed against God and man.

We would like to impress our young readers with the idea that they should embrace every opportunity that presents itself for securing as much education as possible in order that the world will be better for their efforts, but we also want to remind them that much depends upon the men and institutions to whom they go for their equipment. As Christians they should go to Christian schools. It is safer for them there because they are not exposed to so much irreligion that marks certain institutions and teachers. Then, in such schools a wider field opens to them because they receive Christian instructions from Christian teachers that prepares them to solve the problems that a Christian will have to meet out in the world. Many a good man or woman has been lost to the cause of Christ because at the formative period of their lives they did not get the inspirations that come with association with leaders in the Christian work, or the equipment that Christian instruction might have given them, or the vision that is bred in an atmosphere of consecrated service. The schools that are not interested in the advance of their pupils in the godly life are interested in their material advance. They are only then taught to live by their wits and God pity the nation whose youths have offered to them all that world knows about getting along and succeeding by sheer wit.

We have Mennonite schools whose special duty it is to provide for the educational needs of Mennonite young people. These schools are to give instruction designed to be the most appropriate for our own sons and daughters in a way that no other institution can give it. They have cost us thousands of dollars and no end of sacrifice and effort and represent the endeavors of many unselfish lives. In them the conditions in our homes and the needs of our churches are best understood and there only can an education be supplied that suits to these conditions. We cannot understand how, in the light of these things, any Mennonite young man or woman, true to himself or herself, could even entertain the thought of patronizing an institution beyond the control of or out of sympathy with our church. If we have the equipment which represents our best talents and our best efforts, if we are prepared to supply our youths with exactly the kind of an education they need and if we are continuing to supply the money to keep these plants going, is there any sense or reason in ignoring them for other institutions less able to give us what we should have? It is our hope that this fall the halls of our institutions will be crowded with the earnest young people who must be depended upon to shape the policies of our church in years to come as well as insure its future existence.

Lord, come upon Thy people,
And give us eyes to see.
Oh, send us a revival!
Begin it Lord in me!
Send Holy Ghost conviction,
Upon us all today,
And let us all ask Jesus
To teach us how to pray.
—Selected.

OUR WOMAN'S WORK

PREPARATIONS FOR RELIEF WORK

To the Sisters of the Sewing Societies, greetings:

You very likely will have read at different times in the "Mennonite" of the dire need of our brethren in Russia and Siberia; also that the General conference wishes to relieve that need as far as possible, just as soon as the way is open to take up that work. I would now ask you all to take up the work and start to collect warm clothing, bedding, etc., as you have learned to do so efficiently during the different "relief drives", so as to have the things all ready for shipment as soon as the call comes. I am sure that every home has some clothing which, although worn, will still clothe and give warmth to the naked. If the clothing is worn, perhaps a smaller garment may be made out of a larger one, or if that is not possible, the good pieces may be put together for comfort tops. Underclothes, shoes and stockings are very acceptable, also, as shoes cost from 300 to 900 roubles, and even then they cannot be procured.

If anything is soiled, it must be washed or cleaned, and when the clothing is ready for shipment, hang them up on ropes in an empty room and fumigate them before packing; otherwise, if the boxes are not marked "fumigated", they may be broken open.

Whatever you do, **do not cut down on the work that you are doing for the different mission stations.** Meet in a certain home and take a number of machines there, have your clothing all cut and ready for work, and you will be surprised how much you can accomplish. But each society will have its own particular way of working. Thread, needles and soap are also very desirable. A heart full of love will prompt you to action, I am sure.

I would draw your attention to something else. Your committee has no money in the treasury to pay for stationery and postage, and of course will not use money given for missionary purposes. Mrs. R. A. Goerz presented us with the official stationery which we used in our annual messages to you, but which is now practically used up. All other stationery and all postage we personally paid for. We now wondered if each sister would be willing to give five cents for that purpose. That would be enough to defray the expenses for some time to come. This is only a suggestion; if it does not find favor, we will pay all the expenses as heretofore.

If any information about Russia is desired, I shall be willing upon request, to give the same so far as I am able.

"Let us not be weary in well doing, for in due season we shall reap if we faint not." Jesus says, "What ye have done to one of the least of these My brethren, ye have also done unto Me."

Your co-worker,
Mrs. S. S. Haury, Pres. of Executive Committee, Claremont, California.

HISTORY OF THE S. O. CIRCLE

On the 28th of April 1910, a meeting was called at the P. J. Schmidt home in Upland, California for the purpose of organizing a society for young women. A constitution, which had been previously arranged by a committee, was read and adopted by the signature of those present. Officers, president, vice-president, secretary and treasurer were nominated and elected. The time of regular meeting was decided upon, which was the first Thursday in every month.

Thus was formed a society, which has grown and developed into the present S. O. Circle, (Serving Others Circle) of the Upland Mennonite church, the original purpose of which was twofold. First, for social enjoyment and second for mission work, both of which are indeed necessary to the lives of young people.

The treasury of this society was begun with $15.65, collected at a social given on the 7th of the following July. Every person present was taxed for his height, 5 cents per ft. and 1 cent for each inch over the ft. At the following meeting in August, a small sum was donated by the boys who were members of the same church. The dues of the members were $1.20 per year until some time ago they raised to $2.00. Money was raised by cookie sales at Christmas time and also later by special Christmas dues, which were an additional $2.00.

The September following a committee was appointed to purchase material for dresses, which were to be sent to the Mennonite Mission in Los Angeles. Each member was required to make a garment, the society treasury furnishing the necessary funds. In this way the mission work was begun. The Los Angeles Mission has been the special re-

cipient of the gifts of the girls since 1910. At Christmas time special gifts were sent to the Los Angeles Mission children and workers. And since then special gifts are given to different friends in the mission fields in India and China, and needy people in the young people's own community. Recently the Sanitarium in Alta Loma was made the special object of the Circles' efforts, when a musicale program was given by the Pomona College Men's Glee club under the auspices of the S. O. Circle and the society received $74.40 net for their efforts in securing and boosting the affair. This money will go to help furnish the Nurses Home at the Sanitarium which is very necessary to the institution as the nurses must have some place which is "home" to them and also away from their place of work. A pleasant homelike atmosphere must surround them to help them do justice to themselves and their calling.

Besides the officers, which constitute the executive committee, the society has now five committees to carry on the work of the Circle. The Benevolent committee, Sanitarium committee, Entertainment committee, Lookout committee, and Music committee.

The first three of these each have three members and the other two have but two. Each committee had its special duty which is implied by the title. On special occasions the Sanitarium committee is very busy preparing and planning surprises for the inmates of the Sanitarium. The Music committee furnishes music for Christmas, etc., at the above place and other occasions in the home church. The Entertainment committee plans social evenings and arranges who shall be the hostess at each meeting. Thus every committee is always busy and each member has something to do.

During the last few years a special Red Cross committee was named and the S. O. Circle helped that national organization in its war work, by folding bandages and making various dressings, etc.

At the present time there are 37 members in the society all of whom are active and good members. The two objects of the organization are being and have been carried out to the best of each member's ability and knowledge. As for the future, there are many fields which are in need of help and whenever the financial circumstances allow, new objects of benevolence will be taken up.

In closing, it should be said that the S. O. Circle owes a great deal to the organizer of its society and it is in gratitude and love that each member holds his memory.

Gertrude Eymann, Pres.

WORLD WIDE SUNDAY SCHOOL NEWS

Better Boys and Better Sunday-School Equipment in Argentina.

One church in Buenos Aires has spent $6,000 (Argentine currency) in setting up and equipping a playground for children in its neighborhood. This indicates a feature of work among children and young people that is standing out prominently in connection with a number of the Sunday-schools. The children of those countries are in very great need of a healthy and wisely directed play life. It would be hard to exaggerate the importance of these playgrounds for the health and morals of the coming generation in these countries. The Latins have never gone in very much for athletics and this new movement will do much to create in the young people healthy minds and clean hearts where the seed of the gospel will find good soil in which to grow up. This is the statement of Rev. George P. Howard, field secretary for South America of the World's Sunday-school association.

"I wish you could see," Howard writes, "some of the ragged urchins from the neighboring slums that have been converted into clean, little athletes, anxious to care for the body and 'keep it under,' cutting out the cigarettes, the late hours, etc. Then on Sunday you will see them in a Sunday-school class hearing for the first time that they have a soul to care for and that there are certain spiritual exercises very necessary to make the inward man strong and healthy. An interesting feature of this particular playground is the willingness with which many of the younger Christians are giving part of their time in the direction of groups of boys and girls. A new vision of Christianity as service has come to many of them. It fills me with particular satisfaction to see that an ever increasing number of our Sunday-schools are aiming to minister to the whole child and to do so not only on Sunday, but throughout the week."

Another trend in South American Sunday-school work is a movement in favor of the erection of suitable Sunday-school buildings. Formerly, as in so many instances in the United States, very little attention was given, in planning for a new church building, to the needs of the Sunday-school. Now, as methods improve, the importance of having the school adequately housed is being increasingly appreciated. In several instances Mr. Howard has been called into consultation by building committees who desired to provide suitably for a growing Sunday-school. Central church in Montevideo finds that in putting up its $60,000 church some years ago, it made such poor provision for its children and young people that the Sunday-school has completely outgrown its quarters making it necessary to avoid any special efforts for increasing the attendance. They are at present raising $10,000 for additional class rooms. A truly modern Sunday-school building will soon be erected in Rio de Janeiro.

THE S. S. LESSON

August 24.

Social Responsibility.

Luke 10:25-37.

Golden Text.—As we have opportunity, let us work that which is good toward all men. Gal. 6:10.

The lawyer in this lesson was an expounder of the law. In modern life we have nothing to correspond to him except it be the teacher of theology. As in Christ's time, so in ours, the lawyers of this type are not altogether in sympathy with Jesus. Instead of strengthening faith they frequently break down and destroy that of those who come under their influence. The question, "What shall I do to inherit eternal life?" is the most important one may ask and when the answer is sincerely desired the Spirit will lead the inquirer to salvation. The lawyer was not seeking eternal life, he was trying to trap Jesus. There is a vast difference between the sincere inquirer and the insincere one. The latter needs to be brought to his senses and the former needs all the sympathetic help that can be given to him.

The lawyer presumed that a man could get eternal life by doing something to deserve it. In this he was wrong. Doing means keeping every particle of the law, which no one can do, since all have sinned and come short of the glory of God.

Jesus answered the lawyer's question by referring him to the law of which he professed to be an instructor. It was not that he was ignorant of the law. He gave a fine summary of it, having in mind Deut. 6:5 and Lev. 19:18. Man's duty consists in supreme love to God and the love of one's neighbors as one's self. Love must express itself through the intellect, the emotions and the will as well as by every act one is capable of doing. The whole of man, heart, mind and soul must come into full action in expressing love.

Perfect obedience to the law would make salvation sure, but this is impossible, since no one can render perfect obedience. The law, like a schoolmaster, shows us how impossible it is to render perfect obedience. "This do," says Jesus, "and live," but the lawyer could not do it and neither can we. Our only hope of salvation is Christ. He, by perfect obedience and a perfect sacrifice, has done for us what we canno do for ourselves.

The lawyer well enough understood what Jesus meant and knew that he could not win salvation by works but he tried further quibbling by asking, "Who is my neighbor?" He thus showed his selfishness because the true man does not need to be shown that his fellow-man has claims upon him. The one who needs to have proved to him who his neighbor is, is himself a very poor kind of a neighbor. True love never is asking who need my help but continually is looking about for some one who may be helped. It is not enough to respond to those who seek us out to appeal for our help, we should be always hunting about for some one to help.

Jesus answered in a parable, a supposed case so real to life that every one could understand its application. In making the Jew and the Samaritan the chief characters Jesus brought together persons as widely apart as any the lawyer might know. The Jew hated the Samaritan above all men and the Samaritan was just as generous in his hatred of the Jew. Either one of them felt himself polluted when the shadow of the other fell on him.

The Jericho road led down. Jerusalem was the symbol of spiritual things and was associated with the spiritual history of Israel. Jericho was anciently the city upon which a curse was laid. The man going down and falling among thieves represented the one who "goes down". The thief-infested road represents the world full of unfluences which seek to destroy the soul. At all ages there are those, like the Jew, going down and away from spiritual things toward the accursed things of sin. Waylaying them are the influences that seek their destruction. The priest was the minister. It was expected that he would help the unfortunate man, The Levite was one whose business kept him in the temple. Yet, neither of them did a human being in a bad way a good turn. We blame them. The Samaritan was a man of the world, an

enemy but he was a true neighbor. (1) He saw. (2) He had compassion. (3) He helped and (4) he provided for the unfortunate man's future.

It was a bitter pill for the lawyer, but he had to confess that the Samaritan was the true neighbor: there was no way of escaping it. "Go thou and do likewise" applies to all who, like the Lawyer are not doing their part for their unfortunate neighbors.

THE C. E. Topic.

August 24.

The Folly of Pride.

Prov. 16:1-19.

The Bible frequently reminds us of the folly and sin of pride. It was because of pride that Satan fell. Man fell because Satan appealed to his pride. Some of the best and some of the worst characters in the Bible had to suffer for their pride. Moses in an hour of forgetfulness and pride sinned and had to be punished. David in the height of his prosperity numbered the people and great punishment was the result. Solomon let his pride wean him away from God and break down the affection of his subjects. Uzziah gave way to pride, usurped the plea of a priest and a leper's life was the price of his pride. Peter boasted—and fell. Nebuchadnezzar haughtily raised his soul in pride and fell meanly. Belshazzar wickedly made a display of his pride and perished miserably.

The opposite of pride, humility, is time and again, emphasized as a proper bearing for the child of God. Moses was greatest when he was humble. John the Baptist, the greatest of the prophets, had humility as his chief characteristic. The greatest of beings, God's Son, not only commanded humility, but set an example of it in his whole life. The kingdom of God provides a place for the child of God who is humble, it shuts out the proud one. Those whom God has used to the upbuilding of His kingdom and the help of fellow men have in every age been persons of greatest humility. Make, if you will, a list of great preachers, great missionaries, great authors, great reformers, or great benefactors and you will include men and women of commendable humility. On the other hand, make a list of those who have done the world the greatest mental, moral and spiritual harm, and you will have an array of names that stand for the haughtiest arrogance and the most contemptible selfishness.

Pride is wicked because it is essentially selfish. The proud person thinks of his own frail body, and concerns himself most about securing for it unfair and unwarranted advantages. The money proud of all ages have been so because they made money their god, when it belonged to them, and strained their efforts to get all of it for themselves by foul means and fair. The pride of birth is always a curse when unworthy ones would claim the exclusive benefit of what their ancestors were or had done. In the eyes of God it is not what one's fathers were but what we are. The so-called nobility of all nations has been the greatest curse and the cause of shameless oppression. Neither is there much to glory in one's attainments. Every one, if that one be honest, no matter what that one has attained, must say with St. Paul: "By the grace of God I am what I am."

Take self-love, add to it everything mean, base, selfish that has been done to serve the ends of self-love and you have a picture of pride as it is. It is the sin of the unregenerated person and the root of so many lesser sins that we could not begin to name them all. Spiritual pride, the pride that leads men or classes of men to think that they are a superior class in the eyes of God with superior claims and privileges is damnable. Jesus noted it in the scribes and Pharisees and severely denounced them for it. There are spiritually proud scribes and Pharisees in our own day. Any who feel that they do not need redemption through the blood of Christ or who are satisfied to wrap the cloaks of their self-righteousness and do nothing are in that class.

All pride is foolish. It forgets that nothing is to be done that is worth while except it is by the power of God. It would ignore the fact that all flesh is vain and that worldly advantage means nothing in the eyes of God. It would get satisfaction in being better than others when "all have sinned and come short of the glory of God." It would take God from His throne and place self there.

The cure for pride is a realization of God's goodness and the nothingness of self with a surrender to His will and a devotion to His service. With the Christ-life as a model, and the Christ-word as a law, and the Christ-promises as an eternal hope, and God's Word as a continual source of comfort and direction, pride will have no power over a life.

MOTTOES FOR PREACHERS

"Every meeting is a fishpond."

"To expect nothing is to grieve the Spirit."

"Prayer meetings are a breakwater against spiritual decline."

"It is not revival weather when united prayer is lacking."

"Poor ventilation will counteract both prayer and faith!"

"Don't go too much into detail in using an illustration."

"A new hymn is as likely to become a blessing as an old one."

"Preachers who love not, win not."

"Don't forget that your chief work is to reach the heart."

"It takes no more time to ask a man about his soul than to ask about his health, but it does require more tact and godly wisdom."

DEATHS

Eymann. — Reedley, Calif., July 11, Frances J. Eymann infant daughter of Jacob and Leonora Eymann, aged 10 months, 20 days.

Funeral service at First Mennonite church on the 14th.

Bro. Neufeld spoke in German and Bro. Krehbiel in English, words of comfort and hope.

Steiner.—Berne, Ind., July 28, 1919, Elizabeth Steiner, nee Liechty, aged 88 yrs., 7 mo. and 12 days, from apoplexy. She was born in Canton Bern, Switzerland. On Easter Sunday, 1848, she was baptized, and was a faithful and devoted member of the Mennonite church. On March 10, 1852, she was united in matrimony with Jacob Steiner, which union was blessed with ten children. Two of them, and also her husband, on Dec. 16, 1914, preceded her in death. The deceased is survived by a brother, aged nearly 95 years, 8 children, 23 grandchildren and 15 great-grandchildren. Her days of suffering testified that it was well with her soul, resigned to the Lord's will and ready to go to her heavenly home. At the funeral services on July 31 Rev. S. F. Sprunger based his remarks on: "and died", Gen. 5, and Rev. P. R. Schroeder chose as text: I Peter 5, 10.

CONTRIBUTIONS

LIST OF CONTRIBUTIONS RECEIVED FOR THE WORKERS' HOME, ALTOONA MISSION, ALTOONA, PA., BY A. A. SNYDER

During June, 1919:

J. S. Dester, for congregation, Deer Creek, Okla., $63.37; friend, Henderson, Nebr., $2; C. Voth, Inman, Kan., $5; Isaac Lehman, Berne, Ind., $5; G. Baumgartner, Berne, Ind., $1; friend, Berne, Ind., $1; friend, Berne, Ind., 50c; H. A. Penner, Omaha, Neb., $13; Peter Zuercher, Swiss church, Whitewater, Kan., $68.16; Edna B. Frederic, Co-workers S. S. class, West Swamp, Pa., $15; Mrs. D. C. Magus, Altoona, Pa., $1; Miss Agnes Richert, Gotebo, Okla., $5; Irvin E. Schmidt, Gotebo, Okla., $5; O. E. Schmidt, Gotebo, Okla., $10; W. H. Schmidt, Gotebo, Okla., $10; Rosa M. Schmidt, Gotebo, Okla., $5; Helena Schmidt, Gotebo, Okla., $10; Mrs. J.H. Schmidt, Gotebo, Okla., $75.; Mrs. C. C. Voth, Gotebo, Okla., $1.50; E. D. Voth, Gotebo, Okla., $1.50; Sarah Voth, Gotebo, Okla., $1.50; David Funk, Gotebo, Okla., $10; Rev. P. R. Voth, Gotebo, Okla., $10; Paul D. Voth, Gotebo, Okla., $3; Menno D. Voth, Gotebo, Okla., $3; Miss Edna Kliewer, Gotebo, Okla., $1; Waldo Kliewer, Gotebo, Okla., $2; Mr. J. F. Kliewer, Gotebo, Okla., $6; Mrs. J. F. Kliewer, Gotebo, Okla., $6; C. P. Richert, Gotebo, Okla., $5; Mrs. C. P. Richert, Gotebo, Okla., $5; Miss Emma Richert, Gotebo, Okla., $6; Henry Richert, Gotebo, Okla., $1; Abram Richert, Gotebo, Okla., 50c; Walter Richert, Gotebo, Okla., 35c; Bertha Kliewer, Gotebo, Okla., $2; E. B. Kliewer, Gotebo, Okla., $2; Mr. J. G. Kliewer, Gotebo, Okla., $6; Mr. H. J. Ratzlaff, Cordell, Okla., war saving stamps, $15; John S. Ediger, Korn, Okla., war savings stamps, $50; A. T. Jansen, Korn, Okla., war saving stamps, $70.00; Mrs. Lizzie Krause, Korn, Okla., war saving stamps, $5; P. H. Baergen, Korn, Okla., war saving stamps, $80; P. J. Kliewer, Korn, Okla., war saving stamps, $30; Christian Endeavor, Bergthal church, Korn, Okla., $9.50; J. W. Schmidt for Sichar church, Cordell, Okla., $18.49; D. A. Jansen, Bethesda church, Henderson, Nebr., $294.80; Mrs. S. D. Yoder, Roaring Spring, Pa., $6; Careful Gleaners class, $46.80; Mrs. Mangus, Altoona, $1; friend, 50c; Miss Anna Dirks, Pasadena, Okla., $1.50; Helena Jansen, Pasadena, Okla., $1.50; H. M. Ratzlaff, Korn, Okla., liberty bond, $50; P. R. Ratzlaff, Korn, Okla., $10; H. H. Ratzlaff, Korn, Okla., $25; Mrs. L. Krause, Korn, Okla., $1; J. P. Reimer, Medford, Okla., $56.46; J. H. Ediger, Bergthal congregation, Korn, Okla., $22.63; Miss Entz, Cado, Okla., $3; Miss Anna Muller, Meno, Okla., $7; Mrs. Adam Muller, Meno, Okla., $1.50; Mrs. Adam Becker, Meno, Okla., $7; Mrs. Jacob Snyder, Roaring Spring, Pa., $6; H. K. Aukerman, Phila., Pa., $2; A. H. Warkentin, Goessel, Kan., $2; Daniel Snyder and wife, Roaring Spring, Pa., $12. Total, $501.28 and liberty bond.

FOR MENNONITE SANITARIUM
Alta Loma, California.

April: Mrs. Peter Schmidt, Upland, 12th and 19th, green peas and lettuce. Sewing society, Schrag, Wash., by Mrs. D. B. Hess, quilt. From Mr. Chris. Senner by Rev. D. B. Hess, for booklet, $7.47, Monroe ch. Wash. From Mr. Peter Dirks, by Rev. D. B. Hess, for booklet, $5.00. From Paso Robles ch. by J. J. Dueck to D. B. Hess, $8.69 for basement work. From Colfax ch. by P. R. Aeschliman, $20.00 for basement work. **May:** Records, Rev. D. B. Hess. From Hillsboro, Kans., Sunday-school by Henry Pauls, to D. B. Hess for booklet $25.00. From Mr. Schmutz, Alta Loma grapefruit and oranges. From Sewing society, Schrag, Wash., by Mrs. D. B. Hess, quilt. Records. From friend, balance on phonograph. From Alfred Wiebe, Upland, pigeons. From Mrs. Lizzie Weber, Cucamonga, grapefruit. From friend, canned fruit and preserves. From friend, Highland Park, $5.00 From Mennonite Women's societies, electric washer and mangle. **June:** Mrs. Weber, Cucamonga, grapefruit. Mr. Schmutz, Alta Loma, grapefruit. Miss Lillian Wright, Los Angeles, subscription to "King's Business".

Trusting that the spirit of giving may show itself more and more among us.

Sincerely yours,
Mrs. Margaret Wymann.

NEWS OF THE WEEK

FOOD SALE TO BEGIN AUG. 18.

Washington, August 2.—Sale of all surplus war department food direct to the public through the parcels post will begin Monday, August 18, the war department announced. The necessary forms and blanks for use by the 58,000 postmasters now are being provided by the war department.

The announcement said sales would be made in case or carton lots only, and that purchasers would have to add the cost of delivery by parcels post from the storage points where the food now is held. Millions of pounds of meat, beans, pumpkins, squash and other commodities will be offered.

Prices for the food were quoted as follows:

Meats: Corned beef—No. 1 can, 30 cents; No. 2 can, 58 cents; six-pound can, $2. Roast beef—No. 1 can, 29 cents; one pound can, 41 cents; two-pound can, 66 cents; six-pound can, $2.20. Corn beef hash—One pound can, 23 cents; two-pound can, 40 cents. Bacon—In crates, 34 cents a pound; in twelve-pound tins, 26 cents a pound.

Vegetables: Baked beans, No. 1 can, 7 cents; No. 2 can, 13 cents; No. 3, 18 cents. Stringless beans, No. 2 can, 11 cents; No. 10 can, 48 cents. Corn, No. 2 can, 12 cents. Peas, No. 2 can, 11 cents. Tomatoes, No. 2 can, 11 cents; No. 2½ can, 13 cents; No. 3 can, 15 cents; No. 10 can, 45 cents. Pumpkin, No. 2 can, 6 cents; No. 3 can, 9 cents; No. 10 can, 24 cents. Squash, No. 2 can, 6 cents.

"All of the commodities," the statement continued, "were government inspected and prepared in accordance with army specifications."

RAILROAD TIE-UP IS PROBABLE

Chicago, Aug. 3. — A complete tie-up of the railroads of the country is very probably to be effected, in the opinion of M. L. Hawver, president of the Chicago district council of the Federated Railroad Shopmen's union, which called a strike of shop crafts Friday. He returned from Washington today and declared the strike is spreading rapidly and that the movement has overwhelmed the international officers of the various unions involved.

Advices today from Cleveland were that the executive board of the American Federation of Railway Workers, with a membership of 26,000, chiefly unskilled labor in Cleveland and the East had decided to strike tomorrow, according to Mr. Hawver.

The maintenance of waymen's union also is preparing to strike, it was said. With more than 250,000 shopmen on strike and the number increasing, both President Hawver and Secretary John D. Saunders declared railroad industry would be seriously crippled within a day or two. Already steel mills and other industries at Gary and other northern Indiana points and in Chicago have begun to feel the effects of the strike, according to union leaders, and when the strike is more complete, factories and mills virtually will be forced to close down for lack of ore, coal and other essentials.

"This movement is spreading like wild fire and we are not going to lay down until we get our demands," said President Hawver. "It has not received the indorsement of our grand lodge presidents although they are now getting ready for a strike August 24. But we are going ahead and are receiving many messages telling of more men out or to go out.

"The seriousness of the situation seems to be better understood in the East than out here.

VOLCANO IN JAVA BRINGS DEATH TO THOUSANDS

Singapore, June 21, via Tokio, July 2.—The awful scenes which prevailed when the volcano of Kahut, in Java, burst into eruption on May 20, destroyed twenty-six villages, and caused a loss of life estimated by some at 50,000, are vividly described by Miss E. W. Cranen, who has arrived here from Sourabaya.

A river of boiling mud and lava which overwhelmed the village of Blitar, where Miss Cranen was staying, she says, was ten miles wide and four feet deep.

After sounds like thunder and vivid flashes in the sky, and enormous boulders flung from the volcano came warning to Blitar that the river of lava and mud was approaching. Twenty-four of those at the hotel escaped in a motor car driven by the wife of the assistant resident commissioner.

A Sourabaya paper which places the total loss of life at 50,000 says fifteen Europeans perished and that after the volcano subsided the arms and legs of the victims were seen protruding through the mud all over Kediri district, in the vicinity of Kahut. Many thousands of persons are reported missing.

The Dutch governor of the devastated district reported that 5,100 persons were killed in the eruption of Kahut.

CARRANZA SAYS MEXICO IS OPEN TO THE WORLD

Mexico City, August 1.—Mexico will hold open the door to nationals of all countries who can show that they possess wholesome ideas of citizenship and will not prove a disturbing element in the nation, President Venustiano Carranza told the correspondent of the Associated Press today in an interview during which the chief executive commented at length on various phases of Mexico's problems.

The president's statement of the government's attitude toward immigration was in response to an inquiry concerning declaration in the press of Mexico City that large numbers of colonists were leaving their European or Asiatic homes because of disrupted conditions due to the world war.

President Carranza gave assurances that material aid is in contemplation by the face that the president recently appointed a commission to investigate all phases of the colonization problem.

Senor Carranza was asked whether the Mexican government had any policy concerning Latin America which might be construed as indicating that the solidary of such countries was more to be desired by Mexico than alliances with any foreign nation. He replied that to date the Mexican government was considering no such project of union and until such a proposition presents itself he refused to define a possible governmental policy.

Touching on the petroleum question President Carranza asserted that the initiative he presented to congress last November probably would be considered by that body soon. He was emphatic in the declaration that the public press of the United States is being grossly influenced by the petroleum interests who, he said, are distorting the fact. The president continued:

"Mexico is not opposed to the petroleum companies or to any other foreign investors. We merely require that if such companies are to operate in this republic they abide by our laws. What the new oil law will be I cannot say, for I have expressed my beliefs and ideas in my initiative of last November. The passing of a new oil law is now in the hands of congress."

In conclusion, President Carranza gave renewed assurances of his personal wishes and those of the government that cordial relations between Mexico and the United States be continued.

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Bluffton, Ohio. 35

Announcement for
Bethel College

The request for rooms for students' lodgings are coming in in greater number this year than usual. It is quite likely that the rooms available at present will not be quite sufficient. Will those who are contemplating ordering rooms therefore please do so soon. At present we can still provide for the necessary room. After school has begun this will not be so easily done.

The Fall Term opens September 11th.

J. W. KLIEWER

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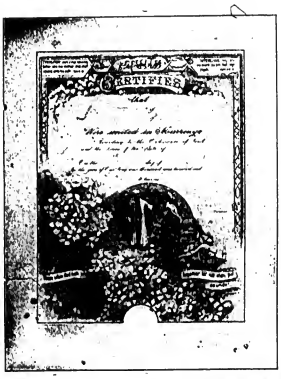

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In addition to the 365 daily prayers for the year there is one for the extra day, February 29th, and special prayers for Mother's Day, Thanksgiving Day, Easter, etc.

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VOL. XXXIV. BERNE, INDIANA, AUGUST 14, 1919. No. 32.

IN MENNONITE CIRCLES

ANNOUNCEMENT

Change of Address.

After Aug. 8 we will be at home at the Mission station at Birney, Montana, to substitute for Rev. P. A. Kliewer who is on a leave of absence for one year.

Please send all communications, and parcels for the Birney and Ashland station to our address. All mission boxes should be sent to Rosebud, Mont., from where they can be freighted to Ashland and Birney.

Bear in mind that Birney is about 75 miles from the several railroad stations and it is often impossible to get things hauled out in December because of the snow and cold, and great distance. Hence all boxes should be sent early, perferably in September while a notice should be sent to us so that we may know about their arrival and be able to make arrangements to have them hauled out promptly.

Alfred Habegger

HOW TO REACH PANDORA, OHIO.

The opening session of the Middle District Conference will be held August 30th. On the evening of the 29th a chorus under the direction of Prof. Eldon Geiger will sing Haydn's "Creation." All conference guests are invited to attend.

Pandora is on the Northern Ohio railroad, which makes good connections at Delphos for early morning trains from the west, on both Pennsylvania and Clover Leaf.

Bluffton and Columbus Grove are neighboring towns, and autos will meet all delegates at both places on Friday, 29th. Both towns have excellent service from Lima to the south and Toledo to the north, having both steam and electric roads.

It will be greatly appreciated if ministers will send estimates of the number of delegates and visitors who plan to come, either to Miss Melvina Amstutz, chairman Entertaining Committee, or the pastor, J. F. Moyer.

After August 16, the address of Rev. P. P. Hilty, secretary of the Emergency Relief Commission, will be Fortuna, Mo.

On August 26, the Apostolic Mennonite church of Trenton, O. will celebrate the centennial anniversary of the settlement of Mennonites in Butler county. Rev. W. H. Grubb, of Schwenksville, Pa., a former pastor of the church will attend.

Schwenksville and Bertolet's congregations will celebrate their annual Harvest Home service on August 17. The Schwenksville church also expects to organize a Catechetical class on that date.

Souderton, Pa., church organizes its annual Catechetical class Sunday afternoon, August 24.

The Landis family, prominent in Mennonite cirles in Eastern Pennsylvania will hold its eighth Annual Reunion in Perkasie Park, Perkasie, Pa. on August 23.

Rev. Jacob Snyder of Roaring Spring, Pa. has for several years past been serving the State of Pennsylvania in the very important position of referee of the Workman's Compensation Bureau. The following note from a local paper brings the information that although there has been a change of the administration Snyder stays on the job:

Jacob Snyder of Roaring Spring, referee in the sixth workmen's compensation bureau, with headquarters in Altoona, for over three years, was reappointed by approval of Governor W. C. Sproul, a letter of reappointment being received this morning from Acting Commissioner Clifford B. Connelley of Harrisburg.

Referee Snyder was the first referee in the Altoona bureau and was appointed by Governor Brumbaugh when the bureau was inaugurated in the state Jan. 1, 1916.

The district represented by Referee Snyder is the largest in the state and his work during the almost four years of the bureau has been frequently commended by those at Harrisburg.

The reappointment is effective as of July 21, according to the letter from the acting commissioner. The district remains the same, with the territory the same. The tenure of office length is not given.

Under the new law which makes the compensation bureau a separate state department, four new referees will be appointed in addition to the ten now holding office and it is believed that a part of the Altoona district will be merged with a new district to be created.

BOOKS WANTED

Dear Mission Friends:

Greetings. As the vacation season is rapidly drawing to a close, possibly some Sunday School librarians are now preparing for the busy winter months by revising their list of books, adding new ones and, discarding those that have apparently been read by everybody in the school.

May I put up a plea in behalf of the Los Angeles Mission, for books that you may no longer want, especially suitable for boys and girls. Of course we want religious story books, or biographies, travels, etc. The Mission workers find many children in the district who want something to read. An investigation of the nearest public library (which is patronized by our district people) showed few story books that will help the child's religion. On these shelves (as well as on the shelves of any public library) are found plenty of books to propagate Christian Science, Russelism, New Thought, and other undesirable teachings. Most general readers do not know the character of a book by its title or author, and thus many dangerous ideas are absorbed by the readers which it is often hard to eradicate. While these affect mostly the grown-up readers, the same falling-away from God and God's truth is found in the modern-story realm.

Therefore the workers concluded to secure for the Mission what books they could of a suitable character, and circulate them in the district. A reading room in the Mission House is also under consideration, and for this project a few suitable magazines would be required. We are trying to make "a little" go "a long way."

If anyone would like to donate either second hand or new books to this Mission for this purpose, or possibly a subscription to a magazine, I shall be very glad to correspond with them about the matter, and will gladly give any information that might be desired.

Your co-worker for the salvation of souls,

Anna G. Stauffer,

2125 Manitou Avenue,
Los Angeles, Cal.

REPORT OF SPECIAL CONFERENCE OF THE EASTERN DISTRICT

Relative to the carrying out of the provision of Resolution No. 9 of the last conference held in May, the Brotherhood of Mennonites held a meeting and passed the following resolution: "Resolved that it is the sense of this meeting that we request the officers of conference to call a special sesion of conference for the purpose of considering the advisability of increasing the amount to be raised in the drive and making definite appropriation to Bluffton college out of the fund."

Accordingly a special session of conference was arranged for which convened on August 2, 1919 in the West Swamp church. The congregations were all represented with the exception of Germantown. After opening devotional services the secretary read the call for the meeting. The matter of increasing the fund authorized by the conference with special reference to the needs of Bluffton college was discussed in a general way pro and con. The following resolution was then offered as a substitute for resolution 9 of May conference: Resolved that this conference urges and authorizes the raising of $60,000 in the next three years for Relief and Reconstruction work, mis-

sions and educational purposes. The appointment to be as follows; 60% for Relief and Reconstruction work, 20% for mission, and 20% for educational purposes. After some discussion the resolution was adopted by a small majority vote. The following resolution was also adopted:—Resolved that the proportion of money contributed in the $60,000 drive for missions, be paid by the conference treasurer only on orders of the Home Mission and Church Extension committee, that the money contributed for educational purposes, be paid on orders of the Educational committee.

Adjourned.

A. M. Fretz, Secretary.
Perkasie, Pa.

CORRESPONDENCE

First Mennonite Church, Upland, Cal.—The past weeks have been very blessed because of the rich fellowship. On Saturday, May 31, many of the delegates for the Pacific district conference began arriving by Sunday morning a representative congregation had gathered. Many came from Los Angeles, Pasadena, Escondido and Reedley Sunday morning. June 1st the opening day of the conference was given over to foreign mission work. Missionary P. W. Penner and Rev. P. R. Aeschleman conducted the service. In the afternoon Children's day was fittingly celebrated. Evenings Rev. E. J. Nenenschwander of Aberdeen, Idaho, spoke to the young people.

Monday morning the conference proper was opened by President M. M. Horsch. P. H. Richert delivered the conference address. The afternoon was given over to the discussion of the different themes presented. Evenings Rev. H. Voth, helper at the Los Angeles Mission spoke English. Rev. Toews of near Aberdeen, Idaho, spoke German.

Tuesday forenoon and afternoon were spent in discussing problems and themes pertaining to Sunday school and Christian Endeavor. In the evening the local Ladies' aid rendered an appropriate program at which a bountiful missionary collection was taken.

Wednesday morning services were opened with an address by Missionary Funk of Oklahoma. The balance of the time was consumed by business routine. Rev. E. J. Nenenschwander was elected president, Rev. F. F. Janzen secretary, and Jac. Krehbiel of Lind, Washington, treasurer. Dr. S. S. Haury conducted the Bible Study period which was most instructive and full of blessing. The afternoon was given over to recreation and trips to the Sanatorium, thus giving all a chance to get an idea of the work in our tubercular institution. In the evening conference closed with a young people's and praise service, conducted by Rev. E. J. Nenenschwander and Mr. Ewart of the Los Angeles Bible Institute. In looking back over these days of fellowship we can but do nothing but give Him the praise and glory for the blessings bestowed. About the 20th of June our pastor went to Newton, Kansas to attend the foreign mission board meeting. During his absence Rev. J. B. Baer of Santa Monica conducted the services.

The State Christian Endeavor convention convened at Long Beach June 28 to July 2 to which a number of young people went, and received rich blessings.

Yesterday, Sunday June 27, Rev. Horsch conducted the service at the Sanatorium. Missionary G. A. Linscheid and Rev. Eubanks of Upland conducted the two previous services. The patients are very glad for these services. A Sunday school class is about to be organized by Rev. D. B. Hess. There are now 8 patients under the care of the institution. The committee in charge wishes to impress the readers with the great good that is being accomplished and that gifts are needed to carry on the work.

Correspondent.

Halstead, Kansas— Dear readers of the Mennonite; Harvest season is past, the scarcity of help, excess of rain and tangled wheat made it an exceedingly difficult one. The bumper wheat crop of which the newspapers boasted, yes evenwent so far as to give the exact numbers of bushels which would be harvested in Kansas did not materialize. This goes to prove that people forget that there is a higher hand ruling the universe. We are having a continued dry spell, a good rain would be more than welcome; corn and other crops are beginning to suffer. May we learn to say with the apostle Paul we have learned to be content in whatever state we are. The Lord knows what is best for us, may we ever trust Him, He will provide. On Pentecost Sunday Rev. J. F. Moyer favored us with an interesting and helpful Pentecost sermon. The latter part of May we had the privilege of hearing a sermon from Rev. Jacob Snyder of Pa. In June we had Prof. Hartzler of Bethel college in our midst. He based his remarks on Isaiah 9-10. He stated that men were killed, homes destroyed and country laid to waste during the terrible struggle of the past years; now that the struggle is over it behooves us to do reconstruction work and the work must be done better, we must build more substantial than in the past where the bricks are fallen we must build with stone, where the sycamores are cut down we will put cedars in their places. This applies not alone to material things but spiritual things as well. We must lay a good foundation and the corner stone of this foundation must be Jesus Christ. The first wall we build should be the heart or the wall of religion. Second the hand wall or the wall of service. Third, the educational or mental wall. We Mennonites have neglected our educational system. Our young people are seeking an education and they must have it. We lost a million members by neglecting our educational system, we must make up for the past and build better than ever before. Fourth, we must build the peace wall. We should strive to have peace with all men and all nations but above all we should strive to have the peace of God in our hearts, then only is it possible to have peace with all men. July 11 Rev. Amstutz went to Chicago to attend a meeting of the home mission board. During his absence Rev. H. D. Penner favored us with an interesting discourse on the talents. Bro. John Schroeder's time as deacon had expired and Bro. Rudoph Mueller was elected to serve the coming term. The Senior and Junior Mission societies held a joint picnic in the park July 17; the Juniors rendered a program. The remainder of the afternoon was spent in social intercourse. On August 5 the Senior Endeavor will have a social at the Penner home.

Katie B. Schmitt

REPORT OF FIELD SECRETARY OF THE SUNDAY SCHOOL CONVENTION OF THE EASTERN DISTRICT CONFERENCE

The Sunday school year began when the great world struggle was approaching its close. Those were days of deepest concern to all of us. Our schools necessarily were affected by the world situation. Added to the seriousness of the war situation; were the ravages of the "flu" a little later, resulting in the closing of schools for a time in some sections. Happily by November the war came to an end and there was an abatement in the seriousness of the "flu" situation, so that there soon came a return to more normal conditions.

We have now entered the reconstruction period and with a return to normal conditions, there is an opportunity for us not only to carry on our regular work efficiently, but also to do our part in ministering to a world in need of daily bread and the bread of life.

To return to the war period, two matters claimed our attention above others—to keep in close touch with the boys while they were away from home, and our undertaking to buy an army ambulance. Regarding the former, I can speak only of what was done by one school. I have no information from other schools. In the school of the First church, Philadelphia, in the early days of the war, care was taken that every one in the service from the school should receive letters from the home base regularly; consequently different ones were appointed each month to write to the ones whose names were assigned to them. Christmas parcels were sent to men in camps both years, and the second year, by the Wanamaker service, candy was ordered to be delivered to the men in the field. Later the men in the service were constituted a service class, and each week an exposition of the lesson was prepared by the superintendent of the school, who was chosen teacher of the class, and sent to the men. This feature was very much appreciated. During the past month, when the 28 men on the service roll of the congregation and school had returned, the church and school jointly gave a dinner at which the returned men, their wives or lady friends, and some of the parents were guests. At the close, a suitable token of appreciation and friendship was presented to each man on the service roll.

The armistice changed the situation in the movement to purchase an ambulance. Inquiries soon began to come in to the committee. In February, a meeting was held, and it was decided that the drive should be continued and the money raised to be spent for a purpose as near the original intention as possible, taking into consideration needs existing when the money shall be appropriated. The following schools have made contributions totaling $901.58:

Roaring Spring, Manns Choice, Napier, Smith's Corner, Altoona, $27.47; Allentown, $74.-55; First, Philadelphia, $247.67; Upper Milford, $80.00; Perkasie,

$28.00; Deep Run, $100.00; West Swamp, $58.00; Quakertown, $85.25; Souderton, $200.00. Reports from other schools are yet to be received.

The secretary would recommend that attention be given to business practice in carrying on the work of the school where this is more or less neglected. An annual report should make it very easy in every school to furnish the data for the convention. A careful record of attendance should be kept, of course. It may be noted that a new form of report is necessary to conform to our Front Line Standard. The Sunday school library is obsolete and does not need to appear in the report. A better classification of moneys reported can undoubtedly be made.

From figures in the report as well as from observations I conclude that efforts to increase membership and attendance would be useful in probably all the schools. A dropping off in Sunday school attendance seems to be one of the byproducts of war and consequently this need at the present time. In this connection be it said that small numbers in and of themselves need not lead to discouragement. Some of our schools are in a situation where their growth into large schools could not, with reason be expected. But let us make the

(Continued on page 4.)

THE IMMIGRATION OF MENNONITES INTO NORTH AMERICA

J. H. Langenwalter, D. D.

The following paper was written early in 1914 and was originally intended as the first chapter to an extensive study of the social and ethical problems of the Mennonites of North America. Unforeseen circumstances brought about changes which have left the writing of the more complete work an unfilled wish. However, this paper has been used by a number of students in Mennonite history and the suggestion has frequently been made that it be published for wider usefulness.

When the paper was written there was no thought of a world war such as we have witnessed since, at least not in the mind of the writer of the following. Some statements might be modified if the paper were to be written today but on the whole even so momentous an experience as the world war cannot crowd out historical facts nor change basic facts in the lives of men. Both have still to be reckoned with.

The reader is requested to remember that this paper was not written as a complete work.

The writer wishes to acknowledge the valuable assistence rendered him in his efforts to get material by Mr. J. F. Lehmann, who so kindly helped in finding much printed matter and the Reverends N. B. and S. M. Grubb, who likewise shared with the writer their considerable stores of valuable information on subjects pertaining to Mennonites. A number of others rendered valuable service through their patient and painstaking answering of many letters sent to them for information. To all of these the writer is very grateful.

The Significance of the Term "Mennonites" in This Thesis.

The name Mennonites was derived from Menno Simons, who was born in 1492 in the village of Witmarsum, in West Friesland. He was not the founder of the movement, for that existed before his time. He was born and reared a Roman Catholic and entered the priesthood at the age of 28 after having been thoroughly educated for this calling. He was a typical priest of his time and spent several years in a life of ease and self-gratification. For some time he did not read the Bible for fear of being led astray! He seems, however, to have been a man of considerable natural ability and it is not surprising, therefore, to find that he soon began to entertain thoughts which led to changes in his life. First of all there arose doubts in his mind whether after all the bread and wine which he used in connection with the mass were actually turned into the flesh and blood of Christ. The more he thought about the matter, the less the idea appealed to him. Getting hold of some of Luther's writings, he found that these substantiated his doubts on this and other points. This period of doubting seems to have caused him much trouble because he seems to have looked upon the doubts as temptations at first, but when he found that prayer and fasting did not remedy the difficulty he seems to have determined to investigate further. About this time the martyrdom of Sieke Freerks, a tailor in the neighboring village of Leeuwarden, because he had been baptized again, made Menno wonder just how much right the church had to place such fearful emphasis upon child-baptism. After a protracted study of the Bible to find grounds for the position of the church, he concluded that she had none. To make sure that his investigations had not been superficial, he consulted his superior about the matter and received the reply that there was no direct argument in the Bible for the attitude of the church in this matter. These experiences caused Menno to renounce the Roman Catholic church within a short time, not, however, without great struggles in which much of the old-time inclination to live for himself came to the fore again. He does not seem to have openly renounced his former allegiance until January 12, 1536. He was baptized by Obbe Philipps and thereby became a member of the movement to which he was soon to give a new name and for which he was to render efficient service. He had no idea of either of these possibilities at this time, however. His intention seems to have been to retire into private life and to study the Bible more thoroughly in order to get clear on a number of points which seem to have given trouble, and he hesitated considerably before he was willing to accept the responsibilities of a church in his newly found faith. After he had accepted he served very faithfully, so faithfully in fact, that the Roman Catholic church soon considered him one of the most dangerous of the heretics and set a price of 100 Gulden for his capture. He was often in great danger but escaped, although he led the life of a pilgrim much of the time in order to keep from falling into the hands of his enemies. He seems to have suffered because of poverty in the declining years, and he also suffered because of the fact that there were differences of opinion and difficulties which he was not able to overcome as fully as he had wished. Even during his time it was evident that people standing under the lordship of so many different rulers and surrounded by such differences in social and economic conditions, as were the people named after him, should expect to find it hard to agree perfectly in all things, even though they had the same confession of faith. The name Mennonites was applied to these people, not by themselves, or because Menno Simon was a highly honored man, by those who first used the name. It was a name applied by those who saw themselves foiled in their attempt to capture Menno and who felt chagrinned because a man who had been trained in their own ranks should become so prominent a leader among those whom they hated. Before the use of the name Mennonites, the members of the same movement were called Anabaptists, Baptists, Wiedertäufer, Doopsgesinnte etc, but, since the purpose of this thesis is to study the problems and conditions of the movement after the name Manisten, Mennisten, Mennonisten or Mennoniten (Mennonites) had been applied to the same, we shall refer to the movement as that of the Mennonites even when referring to times or conditions previous to the time of Menno. This is done to avoid confusion on the part of those not fully acquainted with the earlier history of the movement and because the earlier history of the movement is of interest to us only as kind of background to the conditions and problems which we wish to study.

A Brief Historical Survey of the Mennonites to 1683.

It is difficult to trace clearly the origin of the so-called Mennonites because of the conflicting statements among the writers on the subject. Many of the early references are made by enemies of the movement. These claim that the Mennonites sprang from the notorious Münzer movement or that they arose as the critics of a few errors which crept into the reformation led by Luther; that they had no pre-reformation history as they claimed and that in criticising others they got into difficulties themselves and were therefore split into so many factions. Their enemies were especially piqued by the emphasis which the Mennonites laid upon righteous living and charged them with believing themselves better than other people. This charge was frequently made the excuse for persecutions. The charge, that the Mennonites belonged to the movement of Thomas Münzer, which created so much disturbance in 1521-2, is not well founded. It grows out of the idea that the Mennonites considered themselves worthy critics of others. This was actually the attitude of Münzer and his colleagues, but not that of the Taufgesinnten or Mennonites as a movement. Both movements emphasized baptism on faith and rejected child-baptism. Münzer's movement, however, did not carry out these principles in practice. The difference between these movements becomes even more apparent when the attitude toward the government is taken into account. The Münzer movement took up arms and mingled in politics, both of which facts are not true of the Mennonites, as a movement. The leaders of the latter movement even went so far as to admonish Münzer not to allow himself to be goaded into the use of arms.

(To be continued)

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EDITORIAL

Readers of the Mennonite will be interested in noting the announcement of the Third All-Mennonite conference to be held in Bluffton, Ohio, Sept. 2 and 3. Never was there a time when Mennonites of all branches in America had to realize their common interests were more important than their differences. Mennonites of all branches had to bear the hardships incident to the war, together and were compelled to make a decided stand for principles which our church always insisted were Scriptural. With the end of the war we are met with another challenge that calls for united and consistent brotherly effort . In a half a dozen European countries the cry from our distressed and proverty stricken brethren is reaching out to us more fortunate Mennonites, to keep them from starvation and freezing. So much is needed that it would be criminal waste of means and effort if we should combine to divide our strength. Again, when the divisions took place which now mark our differences the Mennonite people had not caught the visions they are now endeavoring to realize. Foreign missions had not been undertaken. Education was hardly a consideration and publication ventures were only in their infancy or had yet to be undertaken. Today our missionary enthusiasm is somewhat beyond the average of most Protestant churches. We have fine educational institutions that need no apology and our church papers have an influence that is a factor in Mennonite affairs. Emphasis must be heard upon these things so that the whole church will realize the part it has to do in building up the kingdom of God.

The All - Mennonite conference does not aim at organic unity and does not assume to legislate or control the affairs of any conference or church. It proposes to lay emphasis upon the things we hold in common and give us all an opportunity of becoming better acquainted with one another. Mennonite principles have not changed even though we have behind us a record of many regretable differences in personality and thought that represent wounds that time may heal if we permit it to do so. We cannot afford, in the light of the fact that the larger denominations are making great efforts to occupy as much as possible of the American field for themselves and are looking upon children of Mennonite homes as their legitimate prey, to pull separately when the opportunity is so favorable for all of us pulling together.

REPORT OF SUNDAY SCHOOL CONVENTION

(Continued from page 3)

best effort to reach the goal we may reasonably expect to reach. It has been my hope that one of the services I might be able to render in my visits to the various schools, to speak words of encouragement especially to the workers in the smaller schools, in order that they might realize the very great value of their contribution to the work as a whole. In one of our schools, the Hereford at Bally, a young men's class has undertaken to run an automobile truck between the church and the neighboring town Barto, to convey members of the school to the church for the Sunday school session. In this way they hold a number of members for the school who would not otherwise attend. This is a fine bit of home missionary work, and is worthy of mention.

It would be difficult to make a comparison, did we desire to do so, in the liberality in giving among our schools. Some schools reported their contribution to the ambulance fund, while in other cases this will appear in the next year's report. Let, me, however, call attention to this one instance, where one school, Deep Run, out of a total of $275.77 raised, gave about 90 per cent. to outside purposes.

Exactly 50 per cent. of the schools reported contributions to missions. It seems to me there must have been a failure to report this item on the part of some schools. Of the eleven schools reporting, the contributions, per capita, on number enrolled, range as follows :—67c, 46c, 45c, 36c, 32c, 29c, 16c, 16c, 13c, 9c, 9c; an average of 29c for the schools contributing. The per capita on the enrollment for all the schools is 25 cents. What do you say to making the per capita for the coming year 50 cents? How shall we do it? At the last convention we set our faces toward the accomplishment of a definite object. There must be no backward step in our work. Let us again set a definite goal of attainment and let us do it this year for the cause of foreign missions. Besides the usual and regular mission collections and contributions, let us set for every teacher in every school the task or privilege, if you please, to contribute, for her class, 3 cents a month, per capita, teacher and pupils. I am hoping that after we have listened to the discussion of the "Mission Chest" topics, we shall be prepared to go ahead.

What is a teachers' meeting? A meeting of teachers undoubtedly, but for what purpose? What is the meaning implied in the question on our statistical report. Do you have regular teachers' meetings? Three schools, Allentown, West Swamp and Saucon report having these meetings, and, if I am not mistaken, the meeting is held to study the Sunday school lesson. This is a valuable adjunct for help and guidance in teaching. The institution is worthy of perpetuation and of trial where practicable.

The committee appointed to frame a memory course makes its report today. This was the unfinished link in our Front Line standard. If changes in our standards are desirable, they should be made today, and then we should strive to reach our goal. Surely, if the standards are right, we should have a number of front line schools at next convention. May we hope for an increased interest during the coming year in a number of goals set in the Front Line standard, among them, Teacher Training, Convention topical lessons, organized classes, memory work and workers' meetings, or the regular teachers' meetings.

I visited all schools in the eastern section of the conference. It did not seem opportune to visit the schools in the western section during the year, but Brother Snyder is arranging for a convention during the present month, and the field secretary for the coming year should accept the cordial invitation to attend and participate in this convention. I trust the convention today will frame and send a message to the brethren in the western section of the conference. Further, a complete report of this convention should be included in next year's report of the field secretary, to testify to the oneness of our efforts in the Master's vineyard. In my visits to the schools I have sought to make more real this tie that binds us all together. I trust God's blessing may rest upon the effort.

Seward M. Rosenberger,
Field Secretary.

POINTS FOR YOUNG PREACHERS

It is a lot easier to be popular than useful.

Unless you are superior to your predecessor you are his inferior.

Speak by parables. Christ did. So has every winning preacher since.

Just notice what a hard time a preacher has in hitting people he aims at!

If you are not called to be a pastor you are not called to the ministry at all.

The young man who neglects sermon-writing will run to seed before he is fifty.

Needless noise is a fault of three-fourths of those who speak in the average auditorium.

You will never lift your people if you stand on an intellectual plane lower than they occupy.

My son, preach extemportaneously if possible. But steer clear of extemporaneous sermons.

The type of spirituality in your church will be largely determined by the type of your preaching.

Unless you can get new members without stealing them from a neighbor's fold, do not get them.

No amount of time is thrown away that is spent in preparing to read the hymns and Scripture lesson.

When a preacher listens with real pleasure to praise of his predecessor he is an authority on sanctification.

Do not pray for the conversion of a hundred souls. Pray for one. That is the surest way to make it a hundred.

The young fellow who studies books in the morning and house numbers in the afternoon is on the right track.

You can count on the fingers of one hand the sermon-reading preachers who have enjoyed permanent popularity.

The preacher who goes around with a theological chip on his shoulder has had his day. And let all the people say, Amen!

If you put off your pulpit preparation until Friday or Saturday, do not tell anyone. Keep

secret the evidence of your egotism and folly.

Some ministers poke fun at those who use illustrations in their sermons. But I have noticed that this is usually done by some dry old stick who could not tell a story attractively to save his life.

Do not be everlastingly telling about what you saw "when I was in college." If you have a college education your people will readily discover it, and need not be continually reminded of the fact.

It is easier to acquire a good reputation than to lose a bad one.

The rolling stone gathers no moss, they say; but it picks up a lot of experience.

I know a preacher who is like a rooster, all the crowing.—Bishop Joseph F. Berry in The Christian Advocate.

Prayer goes forth, by virtue of divine authority, clad in her canopy of power, to soar on the wings of the wind to the uttermost parts of the earth, to do exploits, to overturn and to bring to pass, out of chaos to bring to order, to unite the broken ties, to lighten burdens, to defeat hell and conquer the world for the millennial reign of our Christ.—Herald of Light.

THE S. S. LESSON

Aug. 31.

Temperance.

Daniel. 1:8-20.

Golden Text.—Every man that striveth in the games exerciseth self-control in all things. I Cor. 9:25.

The story of Daniel in his relation to eating the king's meat and drinking the king's wine, is one of the most familiar of the Bible incidents used to teach temperance. Daniel was a captive Jewish lad in Babylon to whom the good fortune came to be selected to be trained for the king's service. In a time and country, when favorites were so generally played, it seemed that the most advantageous conduct consisted in winning the respect of those higher up. To the ordinary person this would consist in absolute submission to the wills of the masters. Daniel and his companions won the respect of their masters, but by seeming opposition to their demands. They show that character, when it stands out against the demands of custom and self-interest, is appreciated and gains confidence. The easiest road is the road that everyone takes. Had Daniel and his companions done as others, they would no doubt not had to encounter opposition or disfavor, but they would have remained obscure. It is the one who dares to stand alone against popular customs who, after all, gains for himself an influence that is worth all the dangers or hardships involved.

Under strange surroundings, over which they had no control, these Jewish youths remained true to their religion. "When you are in Babylon you must do as the Babylonians do", may have been a sufficient excuse for some to forget the training of their childhood, but not for Daniel and his friends. They knew that they were as much under the eye of Jehovah in Babylon as they might have been in Jerusalem, and they were not afraid to proclaim their allegiance to Him there. It is easy to be religious and walk straight when everybody around you is true and straight. But, when you are alone among the godless, the test of the worth of your profession must prove itself.

This little handful of boys, away from the help and inspirations that the piety of home surroundings might give them, were true to one another as well as to their God. Had there been a weakling among them, how different might have been the whole world's history since that time. The keeping of the honor of Jehovah, whom these lads trusted, was in their hands. It was a big responsibility for such a few to bear, but the comfort to us is that they were true.

The keynote of the lesson is purpose. God helps them who are willing to be helped and honestly show that they are willing. Daniel did his part and God attended to the part that Daniel could not do. A great many in sin, a great many who are the slaves of their habits, a great many who are in hard positions would be perfectly willing to have God come and rescue them, but make not the slightest move themselves. This is neither earnest nor honest and, because there is no sincerity back of them, they get nowhere. We pity the poor victims of strong drink, not only because they cannot break off from this curse, but because they do not betray the slightest desire to break off. God does for man what man cannot do for himself, but God never wastes a miracle. If we can do and won't do, the responsibility is up to us.

As the lesson is designed to be a temperance lesson, we must lay emphasis upon the curse of drink and the necessity of fighting it continually. We have a dry nation just now and in a few months we will have made it absolutely dry, so far as the law can make it, but laws against stealing never stopped stealing altogether. The thieves must all become honest before that time arrives. This does not argue that laws against stealing are useless and should be abolished. No one could live safely where property was not protected by law. Dry laws are going to help. Drinking will cease to be respectable and become unlawful. Some will be weaned from the habit, but true temperance will only come when men are sober in heart as well as in habits. A moral sober life, even, is not sufficient. The only guarantee against the sin of intemperance is a thorough conversion. Temperance is more than not using strong drink. It has also reference to eating, talking, thinking and doing.

THE C. E. TOPIC

Aug. 31.

The Christian Challenge to Life Service. Matt. 4:18-22.

(Missionary Vocational Meeting).

We sometimes think of the call that Jesus gave to His disciples to follow Him as something peculiar only to the disciples and the age in which they lived, but we must bear in mind that He says just as distinctively and definitely to the one to whom the gospel message comes. "Follow Me" as He did Peter, James, John and the rest. To know about Christ, to hear His gospel, to see Him, brings the challenge to follow Him. The reason for this is that (1) salvation alone comes through Him, (2) he demands that we become His followers, (3) the work of saving the world must be done by those who followed Him, (4) having heard His call and obeyed it we do our highest duty by him and by ourselves, (5) to hear His call and not to respond places the responsibility of our eternal loss and the eternal loss of others upon our own shoulders.

A sense of what Jesus is to us and to all mankind must, if we would do right, compel us, not only to take His name, but to take His work upon ourselves. If we think of our own advantages we will realize that it is the height of wisdom to identify ourselves with Him. If we bear in mind that all His life's service, sacrifice and suffering was for us a sense of gratitude will impel us earnestly and actively to become His faithful services. When we recall that unnumbered masses of humanity are going to destruction because they do not know Him a love of humanity should drive us into His service. When it occurs to us that the greatest joy in life and the greatest glory in eternity comes from winning souls, we should want to be soul-winners. When we want to select a career for ourselves we ought to choose following in the footsteps of the greatest and best of beings and this should make us soul-winners of the kind who never cease in their efforts or never despair of the greatness of the task. Every Christian when he professes Christ as his Lord and Master should hold himself ready to go wherever the Lord would have him go and to do whatever he would have him do. Paul, we remember, when he had Christ revealed to him, exclaimed: "Lord, what wilt Thou have me to do?" The reason there is a scarcity of teachers in the S. S., of ministers in the pulpits, of workers on the home field and missionaries in the foreign service is because so many Christians have not settled it difinitely with their Lord what is to be their most effective field of service. The missionaries of the early church were (1) soundly converted, (2) Spirit-filled, (3) willing to obey absolutely the will of God, (4) ready to break off all associations, sacrifice possessions, and risk life and (5) possessed a passion for souls. We cannot see that any single Christian has a valid excuse for avoiding these conditions or for thinking they apply to only a single period of the history of the church.

Christ commands us to go into all the world and preach the gospel to all creatures. It is not a request as a suggestion, but a command from our great Captain. As in the army, so in the army of Christ, the commands of the Captain are to be obeyed without question. The soldier who disobeys is not only a very poor soldier. He is a menace to the safety of his fellows and the honor of the cause.

The world is larger today. Opportunities are greater, means of communication and transportation are more possible than ever before and most of us have the advantages of qualifications and knowledge that those before us lacked. The world's needs are larger too. Everywhere they are crying for the light. Every continent is teeming with the millions who may be led into the light. There is suffering, affliction, ignorance and superstition that the gospel can cure. Whose fault is it but ours if these cures are not accomplished in our age by those who know the love of their Christ?

We have been making much of the heroic lately but it has been

a heroism that came into being as as an incident to the great wrongs of war. No character is more heroic than that of our Lord. It differed from other types of heroism in that it did not inflict agony in any one, but saved the victims of misery from their awful conditions. The call for men and women to become the noblest on earth and heaven is to a Christly heroism that wears itself out in saving others and brings a spirit of love with it everywhere. The great reason why we should love God is because he first loved us and the great reason why we should bring the message and ministry of love to others is because we have been so greatly benefited by God's love for us.

PROGRAM FOR THE TRIENNIAL ALL-MENNONITE CONFERENCE OF THE MENNONITES OF NORTH AMERICA,

To Be Held in Bluffton, Ohio, Sept. 2d and 3d, 1919.

Ps. 133:1. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Phil. 2:1, 2. "If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind."

Conference Officers:

President—Rev. A. B. Yoder, Elkhart.
Vice-Pres.—Rev. E. Troyer, Carlock, Ill.
Secretary—Elmer Rupp, Archbold, O.
Treasurer—L. F. Nafziger, Goshen, Indiana.

Tuesday Morning, 9:30.

Song and Praise Service.
President's Opening Address.
Topic—"What Are the Essential Fundamentals of the Christian Faith?"—Rev. Daniel Kauffman, Scottdale, Pa.
Round Table Conference on Topic —Led by Rev. J. H. King, Carlock, Ill.

Tuesday, 1:30 P. M.

Devotional Song Service.
Topic—"Basis for Mennonite Co-operation" — Rev. J. A. Huffman, Bluffton, Ohio.
Discussion to be opened by Dr. J. R. Thierstein, Bluffton, Ohio.
Topic—"The Special Mission of the Mennonite Church" — Rev. C. R. Egli, Flanagan, Ill.
Discussion to be opened by Rev. J. P. Bochr, Summerfield, Ill.

Tuesday, 7:30 P. M.

Topic—"Our Mennonite Sunday Schools."
Their Needs—Rev. A. H. Leaman, Chicago, Ill.
Their Opportunities—Prof. E. J. Hirschler, Bluffton, Ohio.
Open Discussion.

Wednesday, 9:00 A. M.

Devotional Song Service.
Topic—"Church Federation and Federation among Mennonites"—Rev. W. S. Gottshall, Bluffton, Ohio.
Discussion to be opened by Rev. Ben Esch, Bluffton, Ohio.
Topic—"Educational Obligations of the Mennonite church and How to Meet Them"—Prof. J. F. Balzer, Chicago, Ill.
Discussion.

Wednesday, 1:30 P. M.

Devotional Song Service.
Topic—"Dangers Threatening the Mennonite Church from Within and from Without"—Rev. S. M. Grubb, Philadelphia, Pa.
Topic—"The Blessed Hope"—Rev. C. Derstine, Eureka, Ill.
Topic—"The Present Outlook for the Future of the Mennonite Church" —Prof. Paul E. Whitmer, Bluffton, Ohio.
These three topics are to be open for general discussion.

Wednesday, 7:30 P. M.

Devotional Song Service.
Missionary Program arranged by Rev. S. M. Musselman, Wayland, Ia., member of General Conference Foreign Mission Board.
The singing throughout the conference will be in charge of Mr. C. A. Lehman, Chicago, Ill.
The managers of our publishing houses are requested to have exhibits at the conference.
The local congregation will provide entertainment for the conference visitors.

Rev. V. Strubhar, Chairman,
Rev. B. Rupp
Rev. L. J. Lehman
Rev. E. Troyer
Rev. A. S. Bechtel, Sec.
Program Committee.

MARRIAGE

MARRIED

Stevenback - Snyder:—At the residence of the groom, near Quakertown, Pa., on July 25, 1919, by Rev. A. M. Fretz, Hillary N. Stevenback and Amanda Y. Snyder.

DEATHS

Cunningham.—Samuel Cunningham, a veteran of the Civil war, one of Wadsworth's pioneers, died at his residence, after a lingering illness covering a period of four years.

He was born in Stark county, Ohio, Feb. 19, 1839. He was married to Mary Rebecca Frase, Feb. 18, 1868 and to this union were born five children all of whom survive. Nine grandchildren and one great-grandchild, together with two sisters, also survive.

He joined the Aeme Lutheran church and in late years together with his wife, transferred his membership to the Mennonite church at this place. He passed peacefully away on Friday evening, July 11, 1919, his death being the first one in the immediate family during a period of 51 years. He was aged 80 years, 4 months and 22 days.

The funeral services were held at the Mennonite church Sunday afternoon by Rev. Lehmann, assisted by Rev. Ross of the Methodist church. Burial in Woodlawn cemetery.

Fretz.—On July 28, 1919, at his residence near Blooming Glen, Pa., Quincy A. Fretz aged 72 years and 10 days. The deceased leaves a sorrowing widow to mourn her loss. Interment at Deep Run on August 1st. His pastor A. M. Fretz assisted by Frank Swartz and Joseph M. Gross of the old Brethren church officiated. Text. Ps. 31:15.

Metting.—Mrs. Mary Metting, one of Wadsworth township's pioneer women, died at the home of her daughter, Mrs. S. H. Hockensmith.

Mary Weaver, daughter of Isaac and Sarah Weaver, was born in Lancaster county, Pennsylvania, on April 9th, 1835. At an early age she united with the Mennonite church and remained a constant member until her death. On June 7th, 1853, Miss Weaver was married to Bernard Henry Metting and to this union four sons and three daughters were born. Besides the children there are thirteen grandchildren. The husband died about 21 years ago.

Mr. and Mrs. Metting came to Ohio 53 years ago and spent the greater part of their lives on their farm on the diagonal road. For some years Mrs. Metting has made her home with her children and at the time of her death was with her daughter, Mrs. Hockensmith. She was well prepared to meet her Lord, several years of failing health having served to bring her closer to Him. Her summons came on Saturday evening, June 28th, at the age of 84 years, 2 months and 19 days. Funeral services were conducted from the Mennonite church on Tuesday afternoon at 2 o'clock, conducted by Rev. Lehmann and Rev. Buchwalter. Burial in Woodlawn cemetery.

Yoder.—Miss Sadie Yoder, daughter of Christiana and David Yoder, died at the home of her sister, Mrs. A. S. Brubaker, at North Lima, Ohio, on Sunday morning, death being due to cancer. She is survived by her father, two brothers and one sister. Her age was 48 years and 9 days. She was born at Blake and her entire life was spent in this vicinity.

Funeral services were held at the Brubaker residence on Monday at one o'clock conducted by Rev. Detwiler and in Wadsworth at the Mennonite church Tuesday at 2 o'clock, conducted byRev. Lehmann. Burial in Wadsworth twp. cemetery.

CONTRIBUTIONS

RELIEF COMMISSION FOR JULY

For Reconstruction Work

Gerh. Nickel, Hillsboro, Kansas, $20.00; First Menn. Congr. , Monroe, Wash., Chr. Senner, $28.14; First Menn. Congr., Mt. Lake, Minn., A. A. Penner, $693.19; First Menn. Congr., Newton, Kansas., J. J. Epp, $352.71; Halstead Menn. Congr., Halstead, Kans., Simon P. Baumgartner, $342.00; per P. W. Penner, Los Angeles, Calif., as follows; C. S. Paulus, $5.00 ; Sister Herm. Janzen, $4.00; F. Bartlet, $1.00; Sister Hazel, $1.00; Anonymous, $3.86; Newhopedale Congr., Ringwood, Okla., J. H. Schmidt, 28.25; Bethel Congr., Mt. Lake, Minn., A. A. Penner, $30.00; Salem Congr., Butterfield, Minn., P. J. Friesen, $100.00; Menn. Congr., Pulaski, Ia., Mrs. M. A. Niswander, $225.00; Menn. Congr., Trenton, O., per A. J. Neuenschwander as follows; Adolf Augspurger, Sevenmile, O., $5.00; Katie Schertz, Overpeck,O., $1.00; Lewis Augspurger, Hamilton, O., $5.00; Jacob K. Augspurger, Middletown, O., $2.00; Lester E. Kennel. ditto $10.00; Fred Richter, Trenton, O., $4.00; Mrs. Bertha Richter, Trenton, O., $2.00; Mrs. Barbara Augspurger and daughter, Middletown, O., $3.00; Estella Mosiman, Middletown, O., $1.00; Chris. Augspurger, Middletown, O., $2.00; Fannie Nunemaker, Middletown, O., $1.00; Mr. and Mrs. C. Mosiman, Middletown, O., $5.00; Ida Mosiman, Middletown, O., $1.00; Mrs. Ebsa B. Pathman, ditto $2.00; Jac Young, Trenton, O., $1.00; Mr. and Mrs. Arthur Huffman, West Middletown, O.,$1.00; Theodore Augspurger, Trenton, O., $1.00; Albert S. Augspurger, West Middletown, O., $1.00; Robert Augspurger, West Middletown O., $.25; Augspurger sisters, Trenton, O., $5.00; A member of the Trenton Congr. $10.00; Otto I. Augspurger, Middletown, O., $10.00; Elsie Holly, Trenton, O., $1.00; Mrs. Otelia Neubrander, Kyle, Ohio, $1.00; Jacob Imhoff, Kyle, Ohio, $.50; Leon Schrock, Kyle, Ohio, $2.00; George W. Bender, Kyle, Ohio, $10.00;; Otto I. Ehresman, Trenton, O., $5.00; Alma Kennel, Trenton, O., $7.80; John J. Kennel, Trenton, O., $25.00;A. T. Imhoff, Trenton, O., $1.00; Peter Imhoff, Trenton, O., $1.00; R. C. Imhoff, Trenton, O., $1.00; Albert Augspurger, Hamilton, O., $1.00; Otto Gingrich, Trenton, O., $5.00; A. E. Kennel, Trenton, O., $5.00; Olga Kennel, Trenton, O., $.50; Laura Kennel, Trenton, O., $.50; Clarence Ehresman, Trenton, O., $1.25; Wm. Imhoff, Trenton, Ohio, $.50; Martha Augspurger, Trenton, O., $1.00; Edward Unziker, Collinsville, O., $1.00; Lisetta Kinsinger, Collinsville, O., $25.00; Fanny Kinsinger, Collinsville, O., $3.00; Sam Kinsinger, Collinsville, O., $5.00; A. J. Neuenschwander, Trenton, O., $6.50; A. K. Augspurger family, Trenton O., $5.00; D. D. Augspurger, Trenton, O., $1.00; Philip Schumacher, ditto, $5.00; Mrs. Lena Kennel, Trenton, O., $5.00; J. M. Moon, Trenton, O., $5.00; Mrs. Bina Jotter, Trenton, O., $1.00; Ehresman Sisters, Trenton, O., $1.00; August Ehresman, Trenton, O., $1.00; Kate Holly, Trenton, O., $2.00; Bene Jutzi, Trenton, O., $2.00; Jos. F. Augspurger, Trenton, O., $1.00; Mrs. Anna M. Meyers, Trenton, O.,$1.00; Lena Schrock, Trenton, O., $.50; Joseph A. Schrock, Trenton, O., $5.00;

For Syria and Armenia

C. Auernheimer, Burrton, Kans., $25.00; West Zion S. S., Moundridge, Kans., $20.00; Miss Alida Moyer, Perkasie, Pa., $2.00.

For Menn. in S. Russia.

Per B. H. Friesen, Goessel, Kans, as follows: Ck., $540.13; L. bond, $50.-00; stamps, 25.00.

For the Hungry in India

Swiss Menn. Congr., Alsen, N. D., J. J. Graber, $51.34; A. Zurbuh, Bluffton, O., $10.00.

For the Menn. Mission of Holland.

C. v.d. Smissen, Berne, Ind., $10.00.

For Helena Neufeld of Siberia

Menn. congr., Tampa, Kans.,, A. A. Ewert, $42.70; Margaretha Bergtholt, Trenton, Ill., $5.00.

For Siberia

A. P. Neufeldt, Inman, Kans., $25.-00; H. U. Schmidt, Hillsboro, Kans., $5.00; A. C. Auernheimer, Burrton, Kans., $10.00.

Gratefully acknowledged,
P. P. Hilty, Treas., Donnellson, Ia.
Send all contributions to Fortuna, Mo. after Aug. 16, 1919.

NEWS OF THE WEEK

NATIONAL CONFERENCE TO DISCUSS PROBLEMS

Washington, Aug. 10. — A national conference to consider all plans submitted to congress for solution of the railroad problem will be held here October 6 under the auspices of the Plumb organization bureau.

In making public announcement tonight of the meeting, Chief Justice Walter Clark of the N. Carolina supreme sourt, and chairman of the Plumb plan preliminary conference said special committees would be appointed to analyze the different proposals.

"One of the committees," Judge Clark said in a statement, "will be composed of engineering and technical experts to report on the proposals as regards their meeting the test of economy and efficiency; another will be composed of legal authorities to report on the various legal and constitutional questions involved and a third will be composed of economic and financial experts who will test the soundness of the plan from a financial standpoint."

The American people were urged by Judge Clark to consider all the proposals "without prejudice and without passion and to examine those which have been outlined in the light of the principles which we have enunciated."

SURPLUS SUGAR SOLD FOR DOMESTIC NEEDS

Washington, D. C., Aug. 12. — Transfer of approximately 35,000,000 pounds of sugar to the Sugar Equalization board for domestic consumption has been announced by the War department. This amount represents the surplus army supply at this time and is in addition to 21,000,000 transferred to the board early in July. The War department will receive 8.79 cents per pound, the cost price of the sugar. The transfer was made with the stipulation that none of it should be sold for export.

All details of establishing a price and the allocation and distribution of the sugar will be handled by the Sugar Equalization board, a branch of the Food administration. To expedite distribution in those communities where a sugar shortage exists, the board has arranged to make this surplus available through three central communities. Needs of mid-western communities will be filled by the Food administration's Sugar Distribution committee, in Chicago. The Louisiana Sugar committee, with offices in New Orleans, will distribute through the South. The Eastern or New York committee is the American Refiners' committee, New York City.

FEDERAL RESERVE BANK SOUNDS TIMELY WARNING

Information for the protection of the holders of Victory Liberty Loan bonds was given out yesterday by the Federal Reserve Bank of Chicago. The Victory notes differed from the previous issues of the Liberty bonds by having an interest coupon attached. Because of the odd interest date and to avoid delay in the issuance of tached to the Victory notes for the interest from May 20 to December 15. the interest checks, a coupon was at- The interest for all succeeding periods are paid by check. In previous issues of the Liberty bonds all interest was paid by check. So the Federal Reserve bank has called attention to the fact of the odd interest period coupon, which may not be understood by the owners of Victory notes. It is possible for unscrupulous persons, it was pointed out, to cut off this coupon and the holder of the bond might not discover the loss of the first interest on his bond until he had received the checks for the other periods.

"We think this warning is due the public", said an official of the Federal Reserve bank. "The Treasury department found it necessary on account of the odd interest period of the Victory notes to attach a coupon covering the interest from May 20 to December 15. Another reason for this was to avoid delay in the issuance of checks for the interest periods. All but the first interest is paid by checks. But as no other issues of the Liberty bonds have had such a coupon attached, owners of Victory notes might overlook it and there is a chance of it being cut off by unscrupulous persons, thus depriving the rightful owner of the interest of the first period. This coupon, of course, is only attached to registered bonds. There is no way of preventing payment on these coupons, so for that reason the bank feels the public should be acquainted with the facts."

TOTAL BATTLE DEATHS PLACED AT 49,498

Washington, Aug. 12.—Final casualty reports from the central records office of the American expeditionary forces in France, made public by the War department today, gave the battle deaths as 49,498, total wounded, 205,690, and prisoners, 4,480. "Only slight revisions" will be made in this report, it was announced.

Recent corrections in the list of missing have reduced the number to only 127 names as compared with 264,000 for France and 121,000 for England. To July 1, the army had reported 149,433 cases of disabled soldiers to the war risk insurance bureau. It was estimated that the final total would be close to 200,000.

LABOR PARTY TO BE PLANNED AT CHICAGO

Plans for the formation of a national labor party are to be considered at a conference to be held in Chicago beginning Aug. 18. Frank J. Esper, secretary of the Labor party of Illinois, announced at the state organization's headquarters. Members of farmers' associations also are to be invited to the gathering, he said.

"We will have at least fourteen states represented by delegates from city and state Labor parties," Esper said. "We will discuss fully the feasibility of a national labor party. We do not want to start a mushroom organization, but a good, stable one, and if conditions continue as they are I believe a national labor party will go over 100 per cent.

"If it is decided to launch a national party it is quite possible that a big convention will be called for October."

The Nonpartisan League of North Dakota is to be strongly represented at the coming meeting, Mr. Esper said. The Kansas farmers also are to send delegates, he declares.

Besides delegates from Cook county and Illinois organizations, Mr. Esper says, Labor parties from communities in the following states already have signified their intention of sending delegates: Connecticut, New York, Minnesota, Kansas, California, Indiana, Pennsylvania, Michigan and Ohio.

LAST PLEAS WERE HEARD YESTERDAY AFTERNOON

Mt. Clemens, Mich., Aug. 12. — The last word was spoken in The Chicago Tribune - Henry Ford $1,000,000 libel suit this afternoon. Judge Tucker, at the close of arguments declared a "day off" for the jury tomorrow while he wrestled with the instructions to be given to the jury.

Judge Tucker will deliver the instructions Thursday morning at 8:30 o'clock. The jury will then retire to consider the verdict. The reading of the instructions probably will take an hour. Special verdict forms have been prepared by both sides, but the judge may not submit these to the jury.

Attorney Elliott G. Stevenson closed the case for the Tribune today and Attorney Alfred Lucking closed for Mr. Ford. These two veterans of the Michigan bar have been fighting each other for forty years. Their arguments were listened to by a large crowd that packed the courtroom. Even the window ledges were occupied.

Mr. Lucking asked for "proper and adequate damages in the verdict," but did not ask for $1,000,000. He said that not a scintilla of evidence had been given to show that Mr. Ford was "an anarchist" in 1916 or at any other time.

Mr. Stevenson wound up by telling the story of a man who had been a traitor to his country during the civil war, and how the stain of it passed to the third generation. Then he referred to Edsel Ford's conduct in the war and told of the services of the editors of The Tribune. He concluded:

"Gentlemen of the jury, do justice between these men. Say to these men who were slackers and who were disloyal and who were untrue to their country, to accept a verdict of the jury; that you were properly characterized as an anarchist, and say to these young men who went forth to defend their country, you did well to serve your country, you shall not be characterized as being libelers by us."

WILL RAISE PARCEL POST WEIGHT TEMPORARILY

Washington, August 7. — Authority to increase temporarily the parcel post weight limit to 125 pounds so that buyers of army food may take full advantage of opportunity to buy through postmasters and letter carriers was granted the postmaster general today by the interstate commerce commission. It also was announced that during the sale buyers might place several orders at the same time without paying the first postal charge of 5 cents a pound more than once.

The orders must be in writing and in duplicate and the cost plus postage will be collected with them. They will be filled in the order received.

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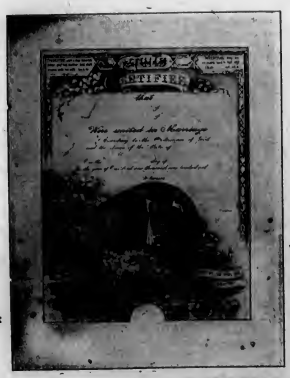

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In addition to the 365 daily prayers for the year there is one for the extra day, February 29th, and special prayers for Mother's Day, Thanksgiving Day, Easter, etc.

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The Mennonite.

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VOL. XXXIV. BERNE, INDIANA, AUGUST 21, 1919. No. 33.

NOTICE

Centenary Jubilee Invitation.

Divine Providence willing, the Mennonite church of Trenton, Ohio, expects to celebrate the one hundreth anniversary of the settling and establishing of worship in Butler county, by our Mennonite forefathers. An all-day program has been prepared for the occasion. The church hereby invites all, who are interested and in any way connected with the Butler county Mennonite church, to be present at this Centenary Jubilee, on Tuesday, August 26th.

A. J. Neuenschwander,
Pastor.

IN MENNONITE CIRCLES

Preparations are being completed for the meeing of the All-Mennonite conference to be held in Bluffton, Ohio, Sept. 2 and 3.

The pulpit of the First church, Philadelphia, was occupied by Rev. W. H. Grubb, during the absence of the pastor last Sunday.

The Philadelphia, Pa., Mennonites will conduct a service on Aug. 24, in the local Y. M. C. A., which is advertised as Mennonite day.

The Old Mennonite General conference will be held in Harrisonburg, Va., August 27. A tabernacle will be erected on the grounds of the Eastern Mennonite school, which will be used for the meetings.

The Middle District conference held this year at Pandora, Ohio, is to continue from Aug. 29 to Sept. 1. Because of the nearness of Pandora to Bluffton, visitors will have a splendid opportunity for attending both, the Conference and the All-Mennonite conference.

Family reunions, which a number of Eastern Pennsylvania families made an annual celebration, were, in many instances discontinued during the war. They are again being held in various places. These gatherings generally draw large crowds. The Landis, Moyer, Gottshall and other Mennonite families have held the record for great meetings.

Bro. J. J. Engbrecht, of Woodlake, Calif., sends the following interesting communication:

Among those that have greatly helped us to keep in touch with and alive in missionary lines, we are pleased to mention the dear sisters, Ratzlaff, Gerber and Benz, of China, and brother and Sister Linscheid, of Montana, who recently visited us and brought a great deal of information of vital importance to our congregation. We thank them and invite them back again. We were sorry that missionaries Brown and Goering could not stop here. Two auto-loads went to Reedley, however, to bid Brown's Godspeed from there. When may we expect the next missionary visitor?

ALTOONA ACTIVITIES

"In everything, give thanks for this is the will of God in Christ Jesus concerning you." I want to praise the Lord again for the blessings realized since my last report. These last few months have been rich with experiences.

When Nehemiah was rebuilding the walls of Jerusalem, his enemies said, "What do these feeble Jews?", but God was with them and the work was a success. So in our case, we are feeble and not able for the work, but He supplies the strength from day to day, "as thy days so shall thy strength be." He surely proves Himself sufficient if we but trust Him. God in His infinite mercy has blessed and is still blessing in ways that make one stand back in amazement at His leading; surely we can say, "'Tis so sweet to trust in Jesus, just to take Him at His word," and by trusting Him, He leads us into green pastures, refreshes our souls, and fills us so full that it leaves no other desire in the heart but to go and give it to others if we are willing to be used, God can use us every moment.

God has been blessing us at this place in spiritual and temporal ways, still we are in need of more funds for the much needed Workers' Home. I visited some of our churches in April, in the interest of the Altoona mission, and my heart was made to rejoice, and I feel very much encouraged for the way the dear friends of the Altoona Mission responded to this needy cause. We wish to thank the donors for their most liberal gifts, may the Giver of every good and perfect gift abundantly reward. But there is still an opportunity for others to have a share in this great work. I hope that every soul whom the Lord has blessed with temporal things, will ask themselves the questions, "Am I living an unselfish life? Am I doing my utmost to get the lost souls into the kingdom while it ing an unselfish life? Am I doleast the tenth part of our income to the Lord, which belongs to Him?" We often rob ourselves of the blessings God has in store for us. "Will a man rob God? But ye say, wherein have we robbed Thee? In tithes and offerings."

"Bring ye all the tithes into the storehouse and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10. May we assure ourselves that the talents and means God has given us, are not hidden in the earth, and that on the last day, we will not be found short of having done our duty toward God and our fellow-man, and may we all hear the voice, "Well done, thou good and faithful servant."

I also wish to thank all the dear friends in Kansas, Oklahoma, Henderson, Beatrice, Berne, and Bluffton, for the hospitality and kindness shown me in making my visit a pleasant one. The fellowship enjoyed during my short visit made impressions that will not soon be forgotten. I returned to my field of labor, June. I was anxious to get back and see all of my dear people, and I certainly received a hearty welcome. I was met at the station by an automobile, and as we were entering the yard of A. A. Snyder (who had charge of the work in my absence) I was met by sixty people of the mission, who had gathered at their place to welcome me home. After a hearty greeting, and a few moments of chattering, our chairs were placed in a circle on the nice green lawn, where refreshments were served. This certainly was a pleasant surprise to me, and seemed like coming home.

I am also glad for the privilege of giving my little life as a sacrifice in His service. We had the pleasure of having Rev. W. S. Shelly and family with us on Sunday, July 5th. Bro. Shelly gave us two soul-stirring messages, Sunday morning and evening. We are thankful for their visit, and wish them God's richest blessing in their new field of labor.

We had our Sunday school outing, July 12th. The children and parents all met at the mission, from there we all walked to a grove. We spread our tabling under a large tree on the green grass, and about eighty or ninety gathered around the table and enjoyed the dinner together.

We are very grateful to the ladies of the St. John's church of Bluffton for the delicious cookies which were enjoyed and devoured by these poor kiddies, some of them half starved. After dinner and games, the children gathered under a tree, where a short program was rendered. We had a beautiful day for the occasion, and it was a real success, all reported having spent a delightful day.

Miss Leatherman, of Quakertown, spent a few days with me, and enjoyed having her with us, and last week I had the privilege of having Mrs. Wm. Wiebe, and her two children from Beatrice, with me for a few hours. Although both visits were short, nevertheless they were very much appreciated. It is always an inspiration, and I hope others as they pass through Altoona, will stop and visit our mission.

I have been more than busy

ever since I returned from my trip. There are so many demands on my time, I scarcely know what to do first. I certainly rejoice that Miss Franz will be with us in the near future. It will be joy to plan and work together.

We are having much sickness in our midst. I have been busy, nursing, making calls, gathering children for Sunday school, comforting the sorrowing, distributing clothes, and giving aid and advice to the poor. Oh! the sin and sorrow in this world is undescribable. One learns to weep with those that weep. My heart often aches when I go into homes and see conditions, hear the most pitiful stories. It is not surprising to hear of so many committing suicide, a number have told me of late they were tired of life, and would make an end of it, and a number have been hurled into dark eternity. If they would only realize that their misery is not ended, only beginning. "It is appointed unto man once to die, but after death, the judgment." Civilization and education will not help the people, only the gospel of Jesus Christ will change conditions and lives of people. I thank God for His guidance in directing our steps into such places where we see souls can be won by persistent efforts. I have again and again experienced God's marvelous love for souls, and how the Holy Spirit directs us to the needy souls who are at the verge of despair, and how a kind word spoken at such time will give them new courage.

We may not always be able to say the last word which brings a soul to Christ, but may God help us to make use of our opportunities, that our link may not be missing. I am glad that the gospel is a power unto salvation to all that believe, I have heard them say, "It was a hell in our home last week, but a heaven now." Oh! what a change.

I am sure you have been praying for us because answers to prayers have been so apparent. It fills my heart with joy to see so many of the number who bowed at the altar attending our services, standing true. We do not expect all who kneel at the altar to stand true, for we remember that our Lord Jesus cleansed ten lepers but only one returned to give glory to God. I do not use this example to minimize our faith, but rather to increase it.

The work of the Lord is dearer to my heart than ever before, and my heart is full of joy, praise and thanksgiving to the Lord for His abundant blessings, and the way He has guided, guarded and protected me. My life has often been in danger, but I can say to the glory of His keeping power, that He, who is able to save is able to keep.

Please remember the young people here in earnest prayer. How much they need the strength we can help them to gain. It takes much patience and perseverance to sow the good seed but when one sees that it is bearing fruit, it gives reasons to rejoice and to press on with greater zeal and effort to continue to sow the good seed and trust God for the increase.

Will close with another word of thanks to all our friends.

Yours in His service,

Elizabeth Foth.

2200 11th Avenue, Altoona, Pa.

PEBBLES ON THE WAYSIDE

Different wonderful encouraging occurrences taken place on the various mission fields, have certainly aroused the mission interests with it the activities must needs grow. During the last 9 months, 8 new missionaries were privileged to sail for the foreign field, in one year 217 souls could be baptized of which 108 received this outward sign in 3 days, equipments bettered, supplies gathered, donations increased. His goodness should be a strong inducement to show much greater interest in saving souls from their sinful career. Goodness is the Father's first means to bring us to this understanding.

It surely gives us great pleasure jotting down the following lines. Early last spring, the announcement appeared in our church papers that in June, a shipment of supplies for China, and India would be made. Shortly after that, requests for detailed information poured in from all quarters at the Sewing society committee and the undersigned showing the remarkable interest taken. Not much later, packages, parcels, boxes by mail, express and freight kept us busy acknowledging, repacking, adjusting. It being such a delight to behold all these helpful articles, how much more so to those on the field, who feel the urgent need still more; we realize this from the remembrance, but yonder workers in midst of the great pressure. Waiting until the last opportune day all goods thus far received, were divided, labeled and packed for export in special cases provided for this purpose. The Sewing society committee and other willing friends lent their valuable assistance. Soon everything was completed. The shipment amounts to 11 cases, weighing 1740lbs. To our great satisfaction, the entire lot reached San Francisco in time for the steamer Santa Cruz, sailing July 23, due at Calcutta, India, Sept. 6. These boxes contain most precious articles for the poor and starving on yonder dire fields. No one is able to realize now, how many hearts touched, tears wiped through the efforts put forth. The shipment for China leaves on the S. S. China, with 6 workers on board. A box for China has not arrived thus far, will be sent at the earliest convenience.

Should the next direct steamer to Calcutta, India not be delayed or cancelled, which nowadays is nothing uncommon, the next shipment will leave San Francisco, Sept. 30. Such a direct steamer reaches India in about 6 weeks, whereas, if the boxes have to be reloaded in Hong Kong, it may take 6 months longer, especially now when the vessels are so scarce. Those who would be willing to have a share in this, which is much hoped for, should take not of the above date; the boxes ought to be here by Sept. 15th.

Remember all the different materials have gone up in price remarkably, so has also the freight across the ocean. We like to suggest here that all the boxes should be weighed at home carefully, the transportation charges prepaid to Los Angeles, Calif., then besides that remit 8 cents per pound for the transportation charges from Los Angeles, Calif., to India's destination, for China half the amount will suffice. If this will be done at the time of sending, it will save extra correspondence. To China, the steamers are not so scarce, consequently one has a greater variety to choose.

Since our missionaries in India have been so short in help, viz. missionaries, besides that much sickness encountered and the work piled up enormously, therefore they have persistently requested us to express their thanks publicly to the kind donors for the wonderful help rendered during the past year. It gives us indeed much pleasure to render assistance to our dear co-workers in that way. Bless the Lord, O my soul, for this great privilege. Therefore, in case you will not be cheered by a personal letter, or card from the field direct, let not your heart be troubled over it, in your behalf, fervent prayers from the missionaries and Christians approach the throne of grace. The Christians and orphans in very primitive utterances, praise God for the many fellow-Christians in the home land thinking of them, He shall bless and bountifully reward them for all. As a further satisfaction, let us tell you right here that we have full report of all gifts sent through us have reached the field safely, with the exception of the last 11 cases. Everything has been applied as directed by the friends. All kind donors, who probably have commenced to worry about their money or other articles, may come to rest and get ready for further activities. Of late it has been more impressive to us than ever before, that the more our sewing societies and private sisters have done, the richer those blessings from above have descended, cf. Mal. 3:10. Isn't it true His promises are really wonderful in their setting and much more so in the daily fulfilment. Those scores that have been gathered in lately, in India, certainly those are some of the fruits of the efforts put forth by your needle, gathering up the Sunday eggs, making a special thank-offering for the sons who have safely returned from the different camps, etc.

In the name of our co-workers, we would like to express our heartiest thanks for the practical things found in the different boxes. Also to those dear children who have prepared balls, scrap books, dolls, etc. Once upon a time in heaven, the dear Lord will show you how many have been called to the S. S., thereby falling in love with the Redeemer and were saved.

Some of the very small new sewing societies have not only sent one, but several cases inside a year. One surely felt like jumping to see the earnestness revealed. And now, beloved, let us in the future strive to do still more in the same lines and other. Lately several requests for native helper homes have come in, of which more is said in another report in some later number.

Of late, it has been our great pleasure to greet 10 missionaries in our Los Angeles chapel and hear from them words of great encouragement. Those returning from the field, telling about the interesting experiences, those going out letting us notice their zeal for the Master's great work among the non-Christian people.

Early in July, Bro. and Sister F. A Janzen came through from India, who had gone out under the Menn. Brethen board. They work near Hyderabad, India, some 500 miles south of our field. Very interestingly they related affairs out of their field and also informed us about that of our conference. They were detained here a week longer on account of their sick child. A little later

Bro. and Sister Noah L. Burkhalter passed through here and were our welcome guests for a few days. I had the privilege accompanying them to San Francisco, to see them off. One of the officials had informed them wrongly about the time of the passports, then a letter was lost and now to our great surprise, when reaching San Franscisco, on Monday morning, July 21, that the necessary papers had not arrived. Immediately a telegram left for Washington, D. C. Waiting for the reply until next morning, again we were disappointed in not receiving word. In these anxious hours we quickly decided to resort to another method of communicating with the respective person, viz., per phone. The line was cleared inside of ten minutes. The officer in Washington promised to immediately investigate and wired the same evening yet. A little lighter our hearts felt. The next morning, the day of sailing, we stepped into the passport agency room at 9 o'clock, but no answer had shown up. After ten minutes, the Western union boy appeared in the room with a package of telegrams. The first one, opened by the officer communicated the desired intimation authorizing him to issue the necessary passports. He made a quick job of it, our hearts almost went out of bounds. At 1 o'clock, the steamer was scheduled to sail, she does not wait for a missionary couple to get ready unless they would be king and queen, a lot of work had to be looked after. God certainly opened the way for us everywhere. In 2 hours and 35 minutes from the time he commenced to work with the papers, we had them visaed by the American officer, British embassador, purchased the S. S. tickets (these cannot be secured unless the passports are in the hands of the passenger),

(Continued on page 4)

THE IMMIGRATION OF MENNONITES INTO NORTH AMERICA

J. H. Langenwalter, D. D.

(Continued).

It was rather natural for superficial observers to reach wrong conclusions about the Mennonites because of the fact that there were other movements springing up at the same time, which had something in common with them but which did not belong to them, e. g. movement of the Zwickau Prophets at Münster, led by the Thomas Münzer referred to above. The fact that Münzer took such a prominent part in the Peasants' war made matters worse for those who seemed to belong to his movement. The fact also that there was an uprising against social and political conditions in Switzerland from whence so many of the Mennonites came, naturally made those, out of sympathy with this uprising, conclude that it was the Mennonites who were to blame, especially since these also objected to some of the same conditions, though on other grounds and in other ways. The conditions of the times were such that any one who objected to existing conditions was considered a heretic and treated as such. There was little inclination to draw fine distinctions between heretics and therefore we are not surprised to find that historians were wrong in many of their conclusions about the Mennonites, as well as in other matters. This was especially true of Catholic historians, but because of the fact that the Mennonites wanted to go further with the Reformation than Luther and Zwingli, these and their followers, also took an unfriendly attitude toward the Mennonites, and therefore it is quite easy to see why the Protestant historians likewise found no occasion to draw fine distinctions or even to make more than a superficial investigation before writing about people who differed from them. Thus we see why the Mennonites were persecuted by both the Catholic and the Protestant churches. Within later years, however, several eminent historians recognized this unfair treatment, have come to the defence of the Mennonites. Among these Dr. Max Goebel, a theologian and historian of the Reformed church in a work entitled 'Die Geschichte des christlichen Lebens, speaks in terms of highest commendation of the non-resistant Brethren, afterward called Mennonites. Dr. Keller, librarian of the Royal Library in Münster, also gives much evidence to prove that such writers as Tileman von Bracht and Dr. J. A. Stark were right in claiming that the Mennonites were the descendants of the Waldenses, Albigenses and others of similar faith.

There is some interesting evidence that the Mennonites originally came from the Waldenses. It has been shown by S. Blaupot Ten Cate, a Dutch historian, in his "Geschiedkundig Onderzoek naar den Waldenzischen Oorsprong van de Nederlansche Doopsgezinden," published in Amsterdam 1844 and by Gabrielem Prateolum Macossium in his "De vitis, sectis, et dogmatibus omnium Haereeticorum, etc.," published in Cologne in 1583, that there were Waldenses in Holland and other places where Mennonites were found later, and that these Waldenses disappeared in later times; that some of the Mennonite families can trace their histories back to the Waldenses; that similar habits and occupations characterize both movements; that they were early considered "brothers" of the Waldenses, even by Catholics, etc.

As already indicated the attitude of both the Catholic and the Protestant leaders was against the Mennonites. The persecutions which followed made the Mennonites scatter. The persecutions were probably most severe in Switzerland and caused the victims to flee into other lands. Some of them went to France, others into the southern states and provinces of Germany, still others pushed on into Holland, where they found protection under the reign of William of Orange. These persecutions had several effects. It made some of the people give up the faith, though there do not seem to have been many of these; they caused many peculiarities to become a part of the practices of the people, i. e., the secret use and spread of the Bible, the discarding of music in connection with public worship; they also caused the adherents of the faith to come into contact with many people who might never have heard about it, and this led to a rapid spread of the faith only to be followed by even worse and more relentless persecutions. Conditions finally became so bad that they were intolerable. The prisons in Switzerland was so over-filled and the treatment accorded the prisoners was so cruel and inhuman that a change was inevitable. Others began to intervene. At first this was done by the Mennonites of Holland who sent a protest and some money to Switzerland. The protest led to further abuses of the Mennonites and the money was used for other purposes than those for which it had been sent. The officers of the Swiss government were ready with accusations. They claimed that the Mennonites broke out of prison whenever possible, and that they were not even now willing to promise not to repeat the offence. It seems that a number of these officials would have been glad to have these persecuted people leave their fatherland, for they were becoming to be quite a great burden because of the large numbers in which they were arrested and incarcerated. It is strange that these Swiss officials did not realize the power of the noted "Schweizer Heimweh," but they evidently did not, or they used this pressure as a last resort to make the "heretics" return into the folds of the church. When the Mennonites of Holland saw that their first attempt had failed, they appealed to their own government to intervene for the persecuted Mennonites of Switzerland. Their plea was not in vain. The government of the Netherlands soon remonstrated with the government of Switzerland requesting that the Mennonites be allowed to take their property with them when they were driven from the country. The Knighthood of Alsace seconded this protest very heartily. In addition business and professional men took up the question and brought pressure to bear, bearing testimony to the fact that the Mennonites had proven themselves to be desirable citizens in other countries. After these protests began to appear from without it did not take long before they arose also within the Swiss borders. People were beginning to look with disfavor upon the maltreatment accorded their neighbors and friends in every-day life, especially since so many of the officials and even of the clergy, who were responsible for the persecutions, led lives not in keeping with Christian principles. It seems, however, that all protests simply fired the Swiss officials on to greater cruelties and oppressions of one kind or another until the end of the 17th century. These persecutions naturally caused people to flee from Switzerland to neighboring countries during this entire period. Some of these returned if opportunity offered. When they did so they came back with some new ideas gained as to liberty of thought and expressions of the same in other countries. It was an unconscious preparation for emigration. This was not to follow, however, until others had led the way. The disinclination of the Swiss to leave the little home in the Alps; their remoteness from that part of Europe which naturally became acquainted with long ocean voyages and the poverty which had been terribly augmented by the long and bitter persecutions, naturally made it improbable for such people as the Swiss Mennonites to make the start in so momentous an undertaking as the emigration to America.

(To be continued)

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EDITORIAL

Everyone is greatly concerned with the high cost of living. Throughout the whole world the necessities of life have risen to a point hitherto unknown and, while the government is just not concerning itself about this abnormal condition, the prospects of reasonable prices are not very bright. It naturally follows that, after four years of the most destructive war on record, the world will have to pay the price of the riot of waste to which it has given itself. Things that were wantonly destroyed cannot be replaced in a year, or even in a lifetime. Such a condition strikes the wage earner hardest. His wages may increase, but not with sufficient speed to catch up with the prices of the things he must absolutely have. He suffers because he has nothing but earning capacity between himself and want. Property holders and persons with means, while compelled to go along under greater expense, are not in the bad way the man who must work for a living finds himself because property follows the rise in necessities of life and wealth increases in proportion to the needs of the consumer. Unless some improvement speedily developes the coming winter will be one of great suffering and possibly great disorders. Strikes are already entirely too numerous for comfort.

With such a condition on the one hand we find the contradictory situation of extravagance on the other hand. While the great majority of people are on the edge of want the number of those who have benefitted by profiteering (and they include those who were profiteers in labor as well as in production) do not have the forethought or the decency to abstain from making a display of their more fortunate circumstances. Hence, we see a mad chase after luxuries in amusements, dress and living. Nothing is more maddening to the submerged masses than the shameless display and waste of those whom good fortune has placed in possession of the things they need or would like to have. With a population divided between a godless class that engages itself in a spree of materialistic indulgences and a class of struggling wage-earners, who do not take God into consideration, we are rapidly rushing on to a clash the thought of the consequences of which makes one shudder.

Perhaps in no other homes is the pinch of the high cost of living so keenly felt as in the parsonage. In very few instances have there been increases of salaries. Churches have been responding nobly to the demands of their educational and benevolent interests and their ministers generally have set the people the splendid example of responding liberally to the calls. But this has placed an abnormal burden upon the minister and his family. In normal times the minister must meet financial demands that his people do not have to face and the struggle is hard enough. Just now the strain is reaching the breaking point. Ministers are expected to give their best in the service, but it is unreasonable for anyone, church or individual, to expect the best that is in the ministry to come out when the atmosphere of the average parsonage takes the color of the "poor-house blues." A minister's family must be supported and educated and, with no prospect of paying, he cannot honestly go into any kind of debt. That some ministers' families manage to keep their heads out of water only goes to show that the age of miracles is not altogether past.

Our churches frequently urge young men to go into the ministry but they often meet with unsatisfactory responses. It is not because we lack consecrated youths so much as it is because young men feel that opportunities for doing good should not always be under the strain of unnecessary financial hardships. At one time ministers' sons naturally followed the calling of their fathers and, because of the surroundings in which they grew up, they made efficient ministers. Today the ministry appeals least of all to the minister's son. Why? It certainly is not because they are irreligious or inefficient. Ministers' sons as a class are everywhere noted for their activity and success in the larger things of life. It may be that they have had enough of the poverty and lack of appreciation and the frequent impositions with which the minister's family has to do.

The church is exactly what its ministers make it. No church can afford to handicap its minister, compelling him to struggle with unnecessary and unwarranted hardships. If such a church expects to reap the benefit of its opportunities it will be sadly mistaken. We would urge that congregations remember that the H. C. of L. hits the parsonage a little harder than it does the homes of most of their members and that, if they have the efficient preaching of the gospel at heart, see to it that the preacher can at least live under conditions that tend to efficiency. There is something radically wrong with the church that thinks the minister can make a half of an income go as far as a whole one.

PEBBLES ON THE WAYSIDE

(Continued from page 3)

the money matters settled, the baggage weighed, labeled, and put into the ship. Everywhere, in spite of the pressing business of the officers in charge, we seemingly received almost first attention. The Lord certainly helped most remarkably in covering the long distances between the different offices without delay. After a short, quiet time in prayer, we bid good-bye to each other. At 1 o'clock the anchor was lifted and only 5 minutes thereafter the steamer commenced to leave the pier with our valuable asset to the mission in India, on board. They left July 23 and will D. V. arrive in Calcutta, India, Sept. 6.

Just last week we were again much pleased to have the three couples leaving for China in our midst. On Thursday night, Aug. 1, Bro. Goering spoke to the prayer meeting, encouraging words. Again on Sunday, a special all-day service was planned. In the forenoon, Bro. W. C. Voth spoke about the challenge coming to us from various sources. In the afternoon, Mrs. Voth made practical remarks and requests, the rest of the afternoon and evening was given to Bro. and Sister H. J. Brown, intimating many striking incidents out of the great work carried on in China. The Lord certainly blessed us all very richly in these meetings. Much renewed interest has been established to help saving the millions in those countries across the waters, who are still living in utter darkness. What a difference to be in utter darkness or to be saved to the uttermost. On Sunday night, the last ones of them left us again. May God be with them on their journey, and voyage and help that soon more may follow, for such an important cause to the foreign field. Aug. 6th at 1 P. M., these dearly beloved 6 workers leave the American shores with our prayers following them. May those nets that are thrown out be these, and many others catch many and get them ready for His coming, which may take place in the near future. What a glorious meeting will that be!

In His glad services for the Master's wonderful cause,

Your co-workers,

P. W. and Mathilde Penner
154 So. Ave. 20,
Los Angeles, Calif.

WORLD NEEDS GREAT RELIGIOUS PREACHERS

By William T. Ellis.

At a dinner table in Constantinople recently, the talk inevitably swung around to Russia. There were ten of us, all in uniform save the padre, and ranging in rank from a general, a colonel and various majors down to two war correspondents. Fighting, and not theorizing, was the trade of seven of the ten. After thrashing out all the old straw concerning Russia, the talk took a turn. The futility of armed force as a remedy against Bolshevism had been admitted by the soldiers.

Then one spoke up: "Really, there are only two ways of this Russian mess. One is for the nation to be left alone to exhaust itself in internal strife and suffering; letting the disease run its course. The other is for a great prophet to arise to call that essentially religious nation back to God. A fresh voice declaring, 'Thus saith the Lord,' sounding in modern tones of a true man who loves the Russian people, will be listened to by even the maddened mob. They will accept the justice and the brotherhood of the kingdom of God, instead of this horrible substitute of Bolshevism when once it comes to them clearly in the name of the Father above. Russia's need of needs is a prophet of God."

That is not the need of Russia alone. War is over, but it has bequeathed acute problems, which seem almost more perplexing than war itself. Especially from our cities there rises a cry and a challenge to which heaven itself cannot be indifferent. Nineveh's voice was heard of God; what of the voice of New York and Chicago and Montreal and New Orleans and San Francisco?

We have had the divine judgments before our eyes. The great nations that defied the laws of God and man; all are prostrate and powerless today. They have been visited by the justice of the Almighty; while the little peoples they once oppressed are free. We do not have to read back as far as Nineveh to learn that the cry of iniquity and oppression ascends to the throne of the Judge of all the earth.

Where are the prophets whom this time so bitterly needs? Germany's prophets proved mere politicians; Russia's and Austria's only ecclesiastics; Turkey had none at all. What about our prophets in the English-speaking world? Who are wearing the mantle of Jonah today?

It is notorious that during the last five years of spiritual agony throughout the whole earth, there has been no one clear, strong, arresting voice heard in the Christian pulpits of the world. We have had to look to the laity for our prophetic messages. One reason why society is in a state approaching chaos is the collapse of great spiritual leadership. The men whom we thought might sound the world note have become mere administrators and ecclesiastical functionaries.

Ministers who exalt their functions as prophets are the hope of the State. Their office is above that of law-making and politics and commercial pursuits. For they are the interpreters of that divine will which is the one hope of humanity. To be a voice of God, and a minister of the mysteries, is the highest office open to mortal.

Whenever, from unworthy motives, a man of God emulates Jonah and seeks to flee from the the burden of a clear message, he enters upon sure unhappiness and complete failure God's Word will be borne, but woe unto him who refuses to be its bearer! This is an hour for all who have heard the Voice to search their spirits as to whether they are ready to declare, at whatever cost, the message which alone can save our imperilled cities and civilization.

City ministers especially face the danger of becoming Jonahs. The modern city seems to swamp the preacher. He loses his prophetic office. An occasional sensationalist, with his eye on newspaper headlines, gets the public attention; but seldom is it in order to cry the people back to God. There is a strange unrelatedness between the average pulpit utterance and the life of the community. Nobody feels this more deeply than the conscientious minister.

The thing that ailed Nineveh the Great, to which Jonah was sent as a prophet of repentance, was the very same thing that ails Paris and all the ends of the earth that have been carrying their problems thither—simply a disregard of God and his righteousness. From London to Constantinople I have been studying the plight of capitals and countries; and there is nothing wrong with any of them that would not be quickly cured by a sincere turning to God. Sin and selfishness, pride, cruelty and corruption, have begotten unhappiness and weakness. Prophets of the living God can do more for them than even the World Peace conference.

Nineveh is today a ruin. This city of pride, which once ruled the world, is gone, and the vaunting self-praise of its mercy outlives Nineveh's might. Truth stands though cities I have within recent days seen the ruins of Troy and of Corinth; and the sight makes a man wonder. Of this we are sure; the great words uttered therein, the noble lives lived, the sublime deeds done, will abide forever, even as Jonah's message of kings, which remains on the monuments, seems ironical now, fall.—Friend of Russia.

THE C. E. TOPIC

Sept. 7.

Our Relation to Others. III. Toward Neighbors and Friends.

Phil. 2:1-11.

In the sense of the Good Samaritan a neighbor is any fellow-being who is in need and whom we can help. Our Master sufficiently emphasized the fact that it is our duty to do good to all men and the claim of the neighbor, who lives close to us, to our service and consideration, while not to be ignored, is not to stand in the way of our doing our full part by those who are not so closely associated with us. One of the meanest excuses for not responding to the needs of persons who are not in our immediate neighborhood frequently finds expression in the thread-worn saying, "Charity begins at home.'

Without ignoring the calls for neighborly consideration from those who are not intimately acquainted or associated with us there are nevertheless certain duties to our immediate neighbors that need emphasis. They say this is a free country and every one may do as they like, but this must be accepted with certain well defined modifications. No one has the right, under the law, to do as he pleases if, in so doing, he injures or annoys his neighbors. The principle that we must not do unto others that which we would not have others do unto us applies especially in our relation to neighbors.

We owe to our neighbors the duty of kindness. Wherever it is within our ability to make the world brighter or better for them our special opportunity lies. We should treat them with courtesy. They should know by our actions and words that we are gentlemen and ladies as well as Christians. When they are in distress we should help them. When sorrows afflict them we should comfort them. In a neighborhood all the people are thrown together in a way that they cannot avoid one another. Some communities are delightful places in which to live because the people put themselves out to be delightful. One mischief-maker can throw the whole community into disorder and so it frequently happens that one or a few evil-disposed persons make a community a hell. It is for the individual to so order his life and acts that they will contribute to the good and happiness of all.

If I am a Christian, and a true neighbor as well, I will be sure to realize that Providence has placed me where I am so that I may do my full duty in bringing those with whom I come in contact to a knowledge of the Lord. It is an irony on the whole system of Christianity to note that there are some who are enthusiastic in their mission interest and who strain efforts in order to convert heathen five or ten thousand miles away who, nevertheless, do nothing for the Christless with whom they brush elbows every day.

If I live in a Christian community it is no more than right that I respect the faith of my neighbors as much as I expect them to respect mine. The sad spectacle of Godless rivalry among Christians is a scandal. Proselyting only amounts to the weakening of one organization that another may be made stronger. The senseless waste of men and means that appears whenever churches build under one another's eaves sends or hinders rather than helps the course of the gospel.

Christian neighbors should be the first to band themselves together to provide for the poor and unfortunate of the community. Whenever a charity is launched that does not have its inspiration and support from the Christians we are sure to hear that here is a work being done that the churches failed to do. It is no more than our Christian duty to be first and always on the job doing a neighbor's part.

When we speak of friends we take it for granted that they are our friends because their relation to us is right. This may be true when it involves a friendship of Christians based upon the friendship of Him who is "a friend that sticketh closer than a brother." But the term friend nowadays is a very much over-worked word. The tramp who wishes to panhandle you, the agent who wants to sell you something you neither want nor need and the stranger who wants to inquire the way is apt to address you as friend. Sure, you should be the friend of everyone, but in a more important sense than this. Your friendship should lead you to concern yourself about the salvation of others, it should lead you to be the minister of Christ to all who need that ministry.

THE S. S. LESSON

Sept. 7.

The Kingdom of God.

Matt. 13:31-33; 44-50.

Golden Text.—Seek ye first His kingdom and His righteousness. Matt. 6:33.

This lesson is a selection from a series of parables spoken by Jesus on the shores of the Sea of Galilee. By teaching in parables Jesus (1) gained attention, (2) pictured truth, (3) deepened impression, (4) made the material reach the spiritual, (5) reached the understanding of the simplest, (6) showed that the commonest things of life have a part in God's plans.

The parable of the mustard seed taught the lesson of small beginnings. Christianity was destined to be a world-wide faith. At that time it was represented by Jesus and a small handful of followers whom he was instructing. Truth is often a small thing that only needs a start to be mighty. The Word of God may be but the weak effort of a humble child of God but it is eternal and when sown in the soil of the right kind of a heart is sure to develop into a great power. Faith often begins small but faith, like the acorn, is a thing that contains within itself the elements of a larger life and power. The preaching of the gospel may be to a few or even to a single individual, but it is the revelation of God's goodness and through it the kingdom of God is to be established upon earth. As with good, so with evil—a little flame kindles a mighty flame. A little sin entering one's life is the seed of bigger ones and,

if not checked immediately, is bound to have an influence for evil which at first was not suspected. In regarding the possibility of big things in little ones we must not ignore the fact that a helpless little child is destined, not only to grow into mature manhood or womanhood, but presents possibilities in its life that may change the whole course of the world for better or for worse.

The parable of the leaven is designed to show how the kingdom is to develop. In the dough there must be placed something from the outside that is to affect the whole lump in the way the housewife designs. The world does not possess in itself anything that may work for good or righteousness. All the attempts to better the race without taking God into consideration must of necessity fail. God sends His Spirit, His gospel, His Son, His disciples into the world to be the leaven that is to regenerate it. The process by which the leaven works is to be noted. It is silent and hardly to be seen but its effect changes the chemical nature of the lump upon which it works. The leaven acts by acting upon its neighbor. Particle after particle comes under its influence until its purpose is accomplished. So the kingdom of God must grow, life must act upon life, heart upon heart, man upon man, and so on. This is in accord with the instruction Jesus gave His disciples concerning the establishment of the church. They were to begin where they were and work outward, first in Jerusalem, then in Judea, then in Samaria and then to the uttermost parts of the earth.

The parable of the hidden treasure suggests the worth of seeking. Men should seek for better things than gold and silver. They should seek eternal life, righteousness, the peace of God, the opportunities for doing good and for spreading abroad the good news of eternal life. The individual who seeks Christ and finds Him has his greatest reward. When we see the riches and goodness of Christ we should enthusiastically embrace them.

The parable of the pearl of greatest price also shows how the seeker is rewarded and how that there is one prize worth all of our efforts to attain it. It is to be noted that the search is to continue until the greatest is to be found. When it is identified no sacrifice is to be omitted to secure it. It is worth letting all go that it may be obtained. Having secured it, one has more than the value of all the rest combined. Need we be reminded that our search in life should be for goodly things, that it is not to be ended until the best of all is found and obtained and that this best pearl is Christ? Having Him we have a possession that includes all other goodly things.

The parable of the net and the fishes was perhaps the one that made the greatest impression upon his audience of fishermen who were destined to become fishers of men. In their efforts all kinds would be won. Some would be unsuited to Christ's needs and so there had to be a sorting out. This brings up the old doctrine of separation. Not all who are included in the church will be acceptable. The time of sifting is certain to come. As with the tares and the wheat, so with the good and bad fishes, the useless and unworthy are to be rejected.

PROGRAM

of the Sunday School and Christian Endeavor Societies for the Conference

to be held at Pandora, Ohio Aug. 30-Sept. 1.

Afternoon Session.

1. Opening Exercise.—Chairman.
2. "The Value of Intermediate and Junior Endeavor Work to the Church."—Rebah Purdy.
3. Discussion of Endeavor Work Topic.
4. Music.—Ebenezer Sunday School.
5. "The Graded Lessons in Sunday School."—Rev. J. P. Boehr.
6. Discussion of Graded Lessons Topic.
7. Music.—Berne Intermediate Society.
8. "Teachers' Training."—Menno Burkhalter.
9. Discussion of Teachers Training Topic.
10. Appointment of Committees.—Chairman.

Evening Session.

1. Song Service.
2. Business Meeting.
3. "Plans and Methods in Religious Education."—Dean N. E. Byers, Bluffton college.
5. "Religious Education in Our Church."—P. D. Amstutz.
6. General Discussion of Religious Education Topic.
7. Benediction.

G. T. Soldner,
Chairman Program Committee.

MARRIAGE

Barley—Hazelette.—Abram D. Barley and Nellie E. Hazelette were united in marriage at Manns Choice, Pa., Rev. J. G. Snyder officiating.

Lehman - Liechty — Berne, Ind., Aug. 17, 1919, Levi Lehman and Emma Liechty by Rev. P. R. Schroeder.

DEATHS

Curtis.—Joseph Donald, son of Franklin and Laura Curtis. Funeral service at the home of the parents, Altoona, Pa., Rev. J. G. Snyder, officiating.

CONTRIBUTIONS

FOREIGN MISSION OFFERING

For July.

Rosenort cong., Aberdeen, Sask., J. F. Epp, $65.00; Sunday school, Bergthal cong., Korn, Okla., P. L. Heidebrecht $8.00; Sunday school, First Church, Newton, Kans., S. D. Unruh, $34.18; Sunday school, Hoffnungsfeld Eden cong., Moundridge, Kansas, D. J. Goering, $275.00; Mission friends, Claremont, Calif., bond, $50.00; Aletta H. Krehbiel, Clarence Centre, N. Y., $11.00; J. E. Langenwalter, Wayland, Iowa, interest, $60.00; Salem cong., Munich, N. D., P. C. Dick, $100.04; Bethesda cong., Henderson, Nebr., D. A. Jansen, $239.04; Mission friends, Hillsboro, Kans, H. Riesen, $5.10; Alexanderwohl cong., Goessel, Kan., B. H. Friesen, $175.90; Bergthal cong., Mt. Lake, Minn., D. Heppner, $310.78; First Church, Mt. Lake, Minn., A. A. Penner, $310.78; Sunday school Bethel cong., Inman, Kansas, Diedrich Friesen, $47.43; West Zion cong., Moundridge, Kan., P. C. Schowalter, $77.00; Mennonite cong., Deer Creek, Okla., J. S. Dester, $6.54; Mission society, Avon, S. Dak., Lena Lidtke, $24.22; Salem cong., Freeman, S. Dak., C. B. Lehman, $150.00; First Church, Reedley, Calif., H. J. Krehbiel, $51.02; Sewing circle, Neuhoffnungstal, cong, Meno Okla., Mrs. D. B. Unruh, $36.00; Mennonite cong., Colfax, Wash., P. R. Aeschleman, $15.00; Mennonite cong., Donnellson, Iowa., J. P. Galle, $40.00; Mennonite cong., Great Deer, Sask., J. D. Buller, $13.60; Mission cong., Los Angeles, Calif., P. W. Penner, $18.19; Mrs. S. A. Krehbiel, Halstead, Kans, $100.00; Cong., Bowmansville, Bowmansville, A. M. Fretz, $4.00; Judith Bowman, Bowmansville, A. M. Fretz, $10.00; Mennonite cong., Apache, Okla., I. H. Base, $8.88; Bethel cong., Hydro, Okla., B. Thiessen, $10.52; Christian cong., Moundridge, Kan., A. H. Kauffman, $26.30; Lizzie C. Ruth, Upland, Calif., $25.00; First Church, Newton Kansas, J. J. Epp, $180.00; Grace cong., Pandora, Ohio, N. S. Hilty, $90.00; Mennonite cong., Menno, Wash., B. Nightengale, $30.00; Salem cong., Ruff, Wash., J. C. Jantz, $10.30; Bethel cong., Dubois, Ida., D. H. Friessen, $17.59; Mission festival, Winkler, Man., Jacob Hoeppner, $582.18; Salem cong., Butterfield, Minn., P. J. Friesen, $30.00; Mission friends, Mt. Lake, Minn., bonds, $150.00; Springfield, Pa., cong., J. M. Landis, $15.00; First Church, Upland, Calif., A. P. Weber, $154.61; Pratum, Oregon, cong., Peter Steffen, $27.00; Friedenstal cong., Gotebo, Okla., J. H. Schmidt, $120.75; H. C. Friessen, Pocotella, Ida., $20.00; Menno Sunday school, Monroe, Wash., J. D. Stucky, $40.29; Emmaus cong., Whitewater, Kan., Gustav Harder, $960.00; Sunday school West Zion cong., Moundridge, Kan., Katie Block, $200.00; Ladies' Mission society, Pulaski, Iowa, Mrs. M. A. Niswander, $26.00; Peter M. Krehbiel, Moundridge, Kan., J. C. Goering, $200.00; Hoffnungsau cong., Buhler, Kansas, A. B. Reimer, $42.57; Rosenort cong., Aberdeen, Sask., J. F. Epp, $91.00; Mennonite cong., Hillsboro, Kan., A. J. Kohfeld, $47.20; Elizabeth Lehman, Berne, Ind., S. F. Sprunger, $100.00; Sunday school class, Willing Workers, Berne, Ind., S. F. Sprunger, $100.00; Mission friend, Berne, Ind., S. F. Sprunger, $15.00; Albert Zuercher, Berne, Ind., S. F. Sprunger, $6.50; Mission box, Berne cong., Berne, Ind., S. F. Sprunger, $11.30; Salem Zion cong., Marion, S. Dak., A. A. Graber, $472.65; Hebron cong., Buhler, Kan., John Balzer, $45.00; Sunday school, Bethel cong., Volt, Mont., Z. Bartel, $21.60; Mr. and Mrs. Kornelius Richert, Lehigh, Kan., $100.00; Sister Hillegonda, Newton, Kan., $10.00;

For Special Use.

Jacob Classen, Beatrice, Nebr., for John, India, $50.00; Junior Mission society, Halstead, Kansas, per Irma Haury, for Christmas, in China, $41.50; Young Peoples' society, Hoffnungsau cong., Buhler, Kansas, per J. R. Wedel, for 3 workers in India, $16.00; Young Peoples' society, Garden Township cong., Moundridge, Kansas, per G. Bachman, for orphans, $41.00; Sewing society, Gotebo, Okla., per Mrs. J. H. Schmidt, for Evangelist in India, $14.90; Mission society, Avon, S. Dak., per Lena Lidtke, for Evangelist in China, $40.00; Pacific Dist. conf., Upland, Calif., per Marie Dettweiler, for Rest home, $102.50; Misses Hiebert and Towes, Upland, Calif., per S. M. Dettweiler, for Mr. and Mrs. Wiens, India, $10.00; Missionary society, Quakertown, per Mrs. U. S. Stauffer, for orphans in India, $30.00; Mission cong., Los Angeles, Calif., per P. W. Penner, for famine sufferers in India, $37.82. M. U. Schmidt, Los Angeles, Calif., per P. W. Penner, for Rest home, $20.00; Brudertal cong., Hillsboro, Kan., per C. B. Duerksen, for Widows' home, at Janjgir, $400.00; M. A. and R. A. Goerz, Newton, Kans., for Harry Champa, $30.00; Sewing circle, Butterfield, Minn., per P. P. Franz, for H. C. Bartel, station, orphans,$10.00; Butterfield, Minn., sewing circle, per P. P. Franz, for P. A. Penner, $25.00; Bernhard Toews, Altona, Man., for Lio, China, $30.00; O. R. Crowser, Winger, Minn., P. H. Richert, for student in China., $10.00; Ladies' Mission society, Pawnee Rock, Kan., per Mrs. H. C. Schultz, for out-station, $100.00; Franz Heinrichs, Hillsboro, Kan., for Phagie, in India, $30.00; Rufus Meschberger, El Reno, Okla., for famine suffers in India, $40.00; First church, Woodlake, Calif., per A. P. Haury, for famine sufferers in India, $35.00; Mrs. A. Becker, Meno, Okla., per J. B. Epp, for Bible woman in India, $16.00; Dorcas society, Wayland, Iowa, per S. M. Musselman, for teacher in India, $50.00; Alfred Sprunger, Berne, Ind., per S. F. Sprunger, for Habegger and Lehman, China, $50.00; Salem Zion cong., Marion, S. Dak., per A. A. Graber, for Schrag, China, $75.00; Young Peoples' society, Fortuna, Mo., per D. N. Garber, for Orphans in India, $19.00; Sewing circle, Reedley, Calif., per Mrs. D. C. Krehbiel, for famine sufferers, India, $200.00; Louise Miller, Reedley, Calif., per Mrs. D. C. Krehbiel, for famine sufferers, India, $100.00; Sunday school class, C. Ramsier, Reedley, Calif., per Mrs. D. C. Krehbiel, for famine sufferers, India, $5.00; Sewing society, Goltry, Okla., per Mrs. H. R. Voth, for orphans in India, $10.00; Sewing society, Ransom, Kan., per Mary Baumgartner, for orphans in India, $14.00; Sewing society, Mt. Lake, Minn., per Mrs. H. J. Fast, for orphans in India, $25.00; Sewing society, Gotebo, Okla., per Mrs. J. H. Schmidt, for evangelist, India, $20.25; Missionary

society, Summerfield, Ill., per B. K. Pletsher, for Rest home, $21.50; Sewing society, Carnegie, Okla., per Mrs. Marie Dellke, famine sufferers in India, $7.00; Sewing society, Alsen, N. Dak., per Mrs. J. W. Wipf, for orphans, India, $25.00; Sewing society, Christian cong., Moundridge, Kansas, perMrs. C. H. Goering, for Rest home, $33.71; Mrs. P. A. Dick, Los Angeles, Calif., per Mrs. P. W. Penner, for Bible woman, India, $25.00; Sewing circle, Alsen, N. Dak., per Mrs. J. W. Wipf, for famine sufferers, India, $25.00.

For Poor Lepers.

P. Eck, Meno, Okla., per H. R. Voth, $5.00; Peter M. Krehbiel, Moundridge, Kan., per J. C. Goering, $100.00; Sewing society, Goltry, Okla., per Mrs. H. R. Voth, $10.00.

Gratefully acknowledged,
Gustav Harder, Treas.,
Whitewater, Kansas.
J. G. Regier, Assistant Treas.
Newton, Kansas.

NEWS OF THE WEEK

YANKS ACROSS MEXICAN LINE

Candelaria, Texas, Aug. 19.—(Via army field telephone to Marfa).—Troops of the Eighth cavalry crossed the Mexican border at 6:40 o'clock this morning in pursuit of the bandits who held aviators Peterson and Davis for ransom. Davis and Peterson accompanied the troops, acting as guides.

Marfa, Texas, Aug. 19.—Lieutenants H. G. Peterson and Paul H. Davis, aviators of the United States army, held captive for more than a week by Mexican bandits who demanded a ransom $15,000, were rescued early this morning by Captain Matlack, of the Eighth cavalry, and are safe in American territory.

Captain Matlack brought back with him one-half the ransom money. He said after Peterson had been released, Davis was brought forward by the bandits and the two mounted Captain Matlack's horse. The bandits demanded the remainder of the ransom money and Captain Matlack and Davis answered by riding rapidly away.

The aviators landed on the American side of the river, Lieutenant Peterson said. Upon their arrival at Candelaria a week ago Sunday, their engine developed trouble and they were forced to land, smashing their landing gear and fusilage in doing so.

PASS DAYLIGHT LAW REPEAL

Washington, D. C., Aug. 19.—Repeal of the daylight savings law was practically assured today when the house passed the bill over President Wilson's veto.

It was a case of the farmers versus city residents. Representatives voicing the sentiment of the rural population carried the day, piling up six votes more than the necessary two-thirds.

Those voting for the passage of the repeal bill over the president's veto totaled 223, those against it totaled 101, and present 1. The total necessary was 217.

Partisan politics did not enter into the situation, administration Democrats from rural districts voting with Republicans for the repeal, and bitter opponents of the president among the Republicans voting to sustain him.

SEC. BAKER ANNOUNCES SEVEN PERMANENT POSTS

Washington, Aug 19.—The permanent home stations for the regular U. S. army divisions returning from overseas are: First division, Camp Taylor, Kentucky; Second, Camp Travis, Texas; Third, Camp Pike, Arkansas; Fourth, Camp Dodge, Iowa; Fifth, Comp Gordon, Georgia; Sixth, Camp Grant, Illinois, and Seventh, Camp Funston, Kansas. The camps were named by War Secretary Baker a few days ago. Each division is being sent to its home camp on returning from overseas. The divisions will be reorganized on a peace basis at these camps, emergency enlisted men who seek discharges will be cared for and recruiting will be carried on there.

WHEAT DISEASE UNDER CONTROL

Indications are that the two dreaded foreign foes of wheat, flag smut and take-all, will not become widespread in the United States. The United States Department of Agriculture announces that the two states where these diseases appeared, Indiana and Illinois, have taken steps that will prevent the spread of the diseases from the infected fields and that should wipe out in a few years the infection in fields where it exists.

Indiana officials came to the recent hearing in Washington with adequate safeguards already placed. Shortly after the hearing, Illinois established similar safeguards. All the infected wheat in both states is under control and will be disinfected before any use whatever is made of it. All straw and stubble are to be burned, thrashing machines are to be thoroughly disinfected, and no wheat is to be grown in infected areas for several years.

"FORWARD MOVEMENT" IS BEING PERFECTED

The Reformed church is rapidly shaping up its organization for the great Forward movement recently undertaken by its General synod. Headquarters have been opened in the Reformed Church building, Philadelphia, Pa., where the central offices are located.

A commission of twenty-five members appointed by the General synod has charge of the movement. This commission has called a number of leaders from various branches of the church's work to constitute the executive staff. Dr. Joseph H. Apple, president of Hood college, Frederick, Md., has been made executive secretary, the Rev. E. S. Bromer, D. D., pastor of the First Reformed church of Greensburg, Pa., has been appointed secretary of the Department of Spiritual Resources. The Rev. William E. Lampe, Ph. D., Philadelphia, secretary of the United Missionary and Stewardship committee of the church, has been loaned by the latter to become secretary of the Department of Stewardship of Life and Possessions. Ursinus college at Collegeville, Pa., has given leave to its president, Dr. George L. Omwake, in order that he may head up the Department of Education and Publicity, and in like manner, Edwin M. Hartman has been released from the principalship of Franklin and Marshall academy at Lancaster, Pa., to direct the Department of Field Work.

The Reformed church has a membership of 330,000 and is strongest in the Atlantic and Middle Western states. In order that the leadership of the Forward movement may be reinforced in the several sections of the church, three regional secretaries have been constituted. The Rev. George W. Good of Akron, Ohio, is secretary of the central region.

Under this movement the entire church will be organized and vitalized to the finger tips, with a view to making the denomination efficient as a working force both at home and abroad. A great chain of training conferences has been planned for the early fall in the principal centers, and thereafter this work will be caried into every locality of the church.

FOREST FIRES SWEEPING ON MONTANA TOWNS

Great Falls, Mont., Aug. 19.—A forest fire which started above Monarch Sunday is gaining, and has covered an area of approximately fifteen by six miles. The town of Monarch, fifty-five miles south of Great Falls, is threatened with the fire, which has crept down the mountains to within 1,200 feet of the town and is still approaching.

Sparks are falling in showers, and householders are sitting on their roofs armed with buckets of water to extinguish flames. The wind is from the town, but if it should change nothing could save it, it was said.

Helena, Mont., Aug. 19.—Fire which started shortly after noon today threatens to wipe out East Helena, a smelter town six miles east of Helena. Thirty houses have been burned. The flames are spreading to the business district. Little water is available to fight the fire. A high wind is blowing.

THIEVES BUSY WHILE BILLY SUNDAY PREACHES

Warsaw, Ind., Aug. 19.—While the Rev. "Billy" Sunday was preaching righteousness and honesty to the assembled multitude in the auditorium at Winona Lake last night, thieves braved the terrific barrage of fire and brimstone words that came from the mouth of the noted evangelist with the rapidity of machine-gun fire.

A Goshen minister, Rev. S. Snyder, pastor of the United Brethren church there, had his pockets picked. He lost his pocketbook containing $37 in cash and checks amounting to $472. He did not miss his purse until he had left the evangelistic tent and was on his way home. The minister reported the matter to the police at Leesburg.

Another man had his automobile stolen. M. O. Smith, of Mentone, had parked his automobile near the auditorium. After hearing Billy Sunday he went out to get his machine. He got the police of Warsaw and Winona on the telephone instead. His automobile was gone.

Large delegations from the surrounding towns are attending the meetings each evening. Delegations were present tonight from Atwood and Etna Green.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, AUGUST 28, 1919. No. 34.

HOME MISSION

Building Fund Campaign.

The rapid increase in attendance and activities in our different mission-fields, while very satisfying and encouraging, brings with it unusually heavy demands for the erection or providing of churches and homes. This demand for buildings has arisen at the different stations, and at the different places the need was so pressing that in each case separate and unrelated efforts were made to raise the funds for the local need. But even while this was being done the needs continued to increase, so that always the efforts made fell below the enlarged needs.

At the annual board meeting in July this situation was carefully considered, and the conclusion was reached that it was necessary to make a careful study of all the needs of the various stations, including the prospective future needs of the fields, group all pressing present needs into one grand total, and then proceed in one united campaign to present these needs to our churches.

This was done. It was found that about $20,000.00 is needed for building purposes. A division of territory was agreed upon. All churches of the General conference are to be visited. Home missionaries and others are to present the Home Mission cause to the churches, setting forth in a specific way the conditions and needs of the fields. This campaign, if possible, will be completed in about three months. The actual campaign will begin soon.

By this united effort and definite aim, instead of as hitherto making scattered and unrelated efforts, it is hoped that the whole needs will be met, all churches having an opportunity of sharing in the whole forward move.

H. P. Krehbiel,
Secretary.

On receipt of $2.75 we will renew your own subscription and send The Mennonite to a new subscriber from now till January, 1921.

AN APPEAL TO THE LADIES' MISSIONARY AID SOCIETIES

The second story of the Workers' Home recently purchased in Chicago is to be occupied by our lady missionary workers. Sister Niswander has no place to stay now. She is compelled to prepare and eat her meals in the basement of the church. So quite naturally she is anxious to occupy the rooms in the Home. However, she writes: "One cannot live in bare, unfurnished rooms."

Here is an opportunity for Ladies' Missionary Aid societies to come to the rescue. Sister Niswander estimates that it will cost about $500.00 to furnish the five rooms, one of which will be used for a guest chamber. The best and quickest way will be to send money. But there will also be opportunity to supply various articles.

Here is a list of things that might be supplied: Kitchen gas range, table, 8 chairs, kitchen cabinet, dining table, bed spring, mattress, sanitary cot and mattress, duofold, several rocking chairs, two rugs—9x12 ft., some small rugs, curtains, a set of dishes, knives, forks, tea-spoons, table spoons, kitchen utensils, various kinds of bedding, blankets, quilts, sheets and many other articles.

But Sister Niswander requests that before any one undertakes to supply or send anything that they correspond with her first, so as not to duplicate articles and also that suitable furniture, etc., may be supplied. Those wishing to send money for furnishing these rooms will please send it to the home mission treasurer, J. E. Amstutz, Halstead, Kansas. Concerning materials or furniture correspond with Miss Cassie Niswander, 1467 W. 71 Pl., Chicago, Illinois.

Several societies have already sent a sewing machine and a fireless cooker. Dear sisters of the many societies, take this opportunity and help Sister Niswander to equip her home. After five years of faithful and fruitful work without a home she is now glad to get into a place she can call permanently her home.

H. P. Krehbiel,
Secretary.

A WORD OF THANKS FROM CHAMPA

Champa, C. P., India,
July 9, 1919.

Dear Friends and Brethren:

Several weeks ago we received through Bro. and Sister Penner of Los Angeles, Calif., a large box of useful things for our Christians, their children and ourselves. In passing through customs in Calcutta the box had been opened, but, in so far as can be seen, little or nothing of its original contents was missing. We regret, however, that from a number of articles the names of the givers had disappeared; it may be, the slips were lost in the custom house. It is therefore impossible to write personal letters of thanks and we take this opportunity of expressing our thanks for the contents of the box to those who were the donors. In the name of the Christians, Mrs. Penner joins with me in thanking you for the gifts of clothing. It may be that they will not get them before Christmas and until then they cannot express their thanks.

We cannot say how great a need these necessary articles of clothing supply. Clothing, as well as all other necessities, are so expensive here that the Christians who earn but 10 rupees per month can scarcely secure enough to keep them warm.

Not long ago we read in The Mennonite that we Mennonites give more per capita than others. This is a great honor to us. Let me add, I believe it to be certain that no denomination provides more in the line of clothing and other necessities for Indian Christians than the Mennonites. We are sincerely thankful to be permitted to represent the Mennonites in this. Lately an Indian Christian, who has seen much, said to us, "Nowhere have I seen a mission so generous in providing clothing for its Christians as yours." With this it should not be said that Christians are getting too much. No, indeed! We see to that. The average man is of the tribe "Nimm", and the converted heathen is no exception. Again, our sincere thanks for the gifts and love. May the Lord reward you, brethren.

Everything is well with us. We have just received word that Bro. and Sister Burkhalter have received their passports. This is the best news that has come to us. May there be a "continued in our next". We still wait for a doctor. Can it be that a brown Christian is of less worth than a white one?

On June 25 our Ford arrived in Champa. "Only a Ford", some might say. Yes, but the machine is O. K. and has already done good service, but, alas, not now, since the rainy season is upon us. A thousand thanks to those who made the machine possible. A picture of the auto will be forthcoming shortly.

A thousand greetings from my wife and myself to all the dear mission friends and we remain,

Yours in Christian fellowship.
P. A. and M. Penner.

IN MENNONITE CIRCLES

Rev. W. H. Grubb of Schwenksville, Pa., is visiting his former charge, Trenton, O.

Rev. J. W. Bayley, of the Germantown, Pa., church, made the address at Mennonite day in the Philadelphia Y. M. C. A., North Branch Hall, last Sunday.

Rev. D. B. Hess, who for some time has been a patient in the Mennonite Sanitarium, Alta Loma, Calif., is to take over the management of the place. He does not expect to engage in preaching again for several years.

The reader will be interested in the article on the Alta Loma, Calif., Mennonite Sanitarium, written by Brother D. B. Hess. In our next issue we hope to give our readers a picture of the institution.

The Brotherhood of General Conference Mennonites will hold

its Second Annual meeting in the Souderton, Pa., church on Labor day, Sept. 1. Addresses are to be made by the Brethren J. D. Moyer, Maxwell H. Kratz, Seward Rosenberger and Dr. J. H. Langenwalter.

Bro. and Sister Burkhalter, while on their way to India, have sent the readers of The Mennonite the following message:

Honolulu, Hawaiian Is.,
July 31, 1919.

Dear Editor and Readers:

Since circumstances were such at San Francisco on date of sailing, July 23, that very little time was left for us to write a farewell note to our friends, we will do this from here. We wish to express our gratitude to all for the material aid, for the prayers, and for the many steamer letters we have received. We have been greatly encouraged to go forward to India, our future field of labor, by the help and good wishes of many. This early departure would scarcely have been possible had it not been for such assistance.

Our journey thus far has been pleasant and without hindrance for which we wish to thank our heavenly Father.

Yours in His service,
Noah and Adah Burkhalter.

A VOICE FROM THE MENNONITE SANITARIUM

Alta Loma, Calif.,
Aug. 11, 1919.

Several years ago the editor of this paper requested me to write an article on some branch of church work in the Pacific District conference. For various reasons I did not comply with the request at that time, but I feel that the invitation still holds good and I believe that I can now write on a subject that will be of more interest to the churches of the General conference than any subject upon which I could have written at that time. I feel sure that when our churches become more thoroughly acquainted with the work of our Sanitarium at Alta Loma, Calif., they will appreciate the work more and respond more readily to our appeal for financial help.

The Sanitarium is located about eight miles from Upland at the very foot of the San Bernardino mountains at an altitude of about 2,200 feet above sea level. There is not a room in the building from which the patient cannot see the mountains, and being surrounded by orange and lemon groves the sweet scent of the blooming trees reaches the patients and is a proof of God's efforts to encourage them in their trials. The place cares for tuberculosis patients only.

It has been my **privilege,** I consider it a God-sent privilege, to spend almost six months here as a patient. In these months I have had opportunity to observe in a small way the work of the institution.

I feel sure that if we can get a hold of patients in the insipient stage of the disease we can cure them here for the climate has been pronounced ideal, as a place in which to relieve and cure tuberculosis. I myself have been greatly benefited by the rest, food and fresh air received at this place, and I have learned that this is not only a place where the physical needs and sufferings are cared for but also the spiritual. Therefore, I think that when we pray for our mission-fields we should consider this place among them and it is not among the least important. In the five short years of its existence it can report souls won for Christ.

There is no one, not even a visiting minister, in whom a patient will confide as he will in a good Christian nurse. It is then of great importance that we strive to get Christian nurses. I am further convinced that we need Mennonite nurses, who are in sympathy with our people before we can reach the scale of efficiency where this institution should stand. We have been trying and praying, but so far we have failed to secure one of our own people. I believe the remark which John R. Mott made at the Volunteer convention at Kansas City relative to the situation in China is applicable here. Mott said: "My dear young people, when you are considering the field of labor whereon to spend your life, and you leave China out of consideration, you are not giving God a fair chance to use you where HE will." I believe if our young sisters choose their nursing field without considering the work at the Sanitarium they are not giving God a fair chance to use them where HE will.

I would like to continue to work in the ministry, but if God shows me that this is my place, this is where I will stay.

On the upper screen porch we have what is known as the "men's ward". There is room here for four patients. Usually there are only one or two here. It is on this porch where once a month some of the members of the Mennonite church of Upland gather to have services and sing for the patients. Sometimes the ministers of the other Upland churches come along and speak to us. I can say from experience and observation that the patients look forward to these services with longing. A person suffering with this disease (tuberculosis) gets the feeling after some time that when he sees someone else approach he ought to throw up both hands and cry out, **"Unclean, unclean!"** and oh! how our hearts thrill when we see that there are a few who are not afraid of us. In fact there is too much fear of the disease and not enough precaution. People fear to come to a place like this where every precaution to prevent the spread of the disease is taken, yet many of them think nothing of entering a "movie" or even a church where no precaution at all is taken. Institutions training for social service and even mission work instill in their students an abhorrence of the disease instead of telling them what precautions to take. Such work will of necessity bring the worker in contact with the disease. I believe, that one reason why God had allowed me to improve as rapidly as I have is that I never had any fear of the disease even from the time I knew I had it. Learn about it and use precaution and its spread will stop. But I have gotten off my subject.

You cannot imagine the magnitude of the work of this institution even though it is on a small scale. It has its trials as well as its blessings. Patients at times become **"im-patients"** and then life is anything but pleasant for the nurses. But not only the nurses have trials and need sympathy and prayer, but also the men on the committee. Their position is a responsible one, but it is also frequently a trying one. We have placed them in charge of a noble work, by our votes. Should we not furnish them with adequate means with which to work? Should we not give them the necessary tools? It happens, however, that their position is often that of a farmer employing a number of men to do a certain work, if such a thing can be imagined, and not furnishing the implements necessary to carry out the work he wants done. I am saying this on my own account and do not know whether the members of the committee would sanction it, if they knew it, but it frequently happens that the "bills" come in at the end of each month and there is not enough cash on hand to meet them all. As a matter of course, our committee men advance the money to cover the deficit till some one is moved to send a gift. Now brethren, cannot this be remedied? We believe we can remedy it. The swelling of the endowment fund seems the only plausible remedy. Therefore, the committee has passed a resolution to send out brethren, one to the Middle district and one to the Western district, to appeal to the churches in this cause. Rev. M. M. Horsch will visit the churches of the Western district in this interest about the latter part of September or the beginning of October next. The churches of the Middle district will be visited sometime this fall by Rev. H. J. Krehbiel, the Lord being willing in both cases. I doubt not that the Eastern district churches and the Northern churches will be visited also. I hope this article will start the readers thinking what he or she is going to do when these brethren appear in their district. Pray the Lord, He may implant the idea of tithing in many hearts. The Lord loveth a cheerful giver at any time. And I believe that a nice gift to this cause is proof of the giver loving the Lord.

May the Holy Spirit guide us in all our work.

There are many things which could be provided for by sewing circles, Sunday school classes and Endeavor societies. The writer will gladly give further information. Post card views of the place can be had at 10c each, the proceeds to go for the benefit of the place.

In His name your brother,
D. B. Hess.

THE IMMIGRATION OF MENNONITES INTO NORTH AMERICA

J. H. Langenwalter, D. D.

(Continued.)

Meanwhile members of the movement in the Palatinate were also having a hard time of it. The Thirty Years' War was a severe experience for South Germany in general from an economic point of view and there seems considerable justification for the statements of historians and economists when they say that this war probably left effects which were not overcome for from 100 to 250 years. The effects on the religious and social life may be less apparent, but a closer study reveals the fact that they were not less real. If the Mennonites had previously been persecuted principally because of their opposition to infant baptism, they were persecuted no less severely now because they refused to bear arms

for their petty lords. Their opposition became more determined the longer they saw the kind of motives which actuated their oppressors in wanting the common people to fight for them. During this time, only the Lutherans, Roman Catholics and the Reformed churches enjoyed any degree of religious toleration. The rest were outlawed and "their votaries placed in the category with heretics and atheists." The Mennonites, of whom there were quite a large number in Southern Germany at this time, being opposed by all three of the favored movements, naturally found their trials much increased by the addition of religious persecution to the strain of economic conditions caused by the war. The social conditions also were very materially effected by this war and its attendant circumstances. If anything, it took Germany longer to recover from the social after-effects of the Thirty Years' War than from the economic after-effects. While this was true of the inhabitants of Southern Germany in general it was probably true to a greater extent of the Mennonites, though in different ways. Their habits of comparative seclusion saved them from some of the degrading results of the war, but the manner in which they were treated, in the name of religion, by those who could, in a large measure, dictate the policies of the petty lords, only tended to increase some of their peculiarities. It is at least questionable whether the Mennonites would have shown such clannish tendencies in later times if they had been given at least some of the degree of religious freedom to think for themselves. Or, if Zwingli and his followers instead of inviting their leaders to attend disputations, the outcome of which was clear from the beginning because of the attitude of the civic powers in the matter, and then persecuting them because of the unwillingness to attend such disputations or to conform to his movement, had met their demands for a more thorough reformation in a reasonable way. It is reasonable to expect that the effects would have been different than could be expected when the attitude was one of "Qui mersus fuerit, mergatut." (Whom one baptizes in water one should drown in water) Jehring 90. As it was these people were driven to seclude themselves even more, and begin to ingrain the idea into their children that they were to consider themselves as merely tolerated in whatever country they happened to reside. It could hardly be expected otherwise when the only kind of government they knew for many generations was the kind which would defend and protect men who demanded liberty for themselves and denied the same liberty to others who asked for it, and who did not hesitate to let their victims feel it that the government would aid them in their persecutions. This does not appear as too strong a statement when such a writer as Dr. Max Goebel, a theologian and historian of the Reformed church, in his "Die Geschichte des christlichen Lebens," has the following to say about the attitude of the Mennonites: "The real substance and distinguishing feature of these people consists in the great stress which they put upon these things: 1) upon actual personal conversion and regeneration by the Holy Spirit of every Christian; 2) on perfect liberty of conscience and freedom in worshiping; 3) on entire separation of spiritual and worldly things,—church and state; 4) on representing and establishing a true, holy congregation of the regenerated, through a special covenant of believers in which all things worldly and sinful are to be kept aloof by Christian discipline and the use of the ban, and in which the Christian principles of true brotherly love are actually carried into effect by liberal giving and supplying of one another's needs and by a non-resistant and revengeless life.

"These people aimed not only at a reformation of the church as to doctrine and form of worship, as the Lutheran reformers did, neither only at the reformation of customs, morals, and systems of church government at which—better than the Lutheran reformers,—the Zwinglians and Calvinists aimed; but at all this and more, they aimed especially at a full and thorough execution and application of the doctrine of Christ in the heart and life of every individual in the congregation. That which the Reformation was originally intended to accomplish they aimed to bring into full realization without delay in every Christian, thus forming a congregation organized in accordance with Scripture teaching alone, and directed only by the Holy Spirit rather than of the officers of government and the opinions of men."

These people were not perfect, but anything except an attempt to find and to criticise their weaknesses must lead one to see their attitude was not one of no value at all, either socially or religiously for their times, to say the least. What wonder then that they sought refuge from a country that turned from one kind of persecution to another. At a time when economic conditions were under a strain, it was natural to get all the money possible, but to try to get it on the pretense of trying to convert a class of people like the Mennonites to one's theological and political views by laying extra taxes upon them because they would not resist with violence, was a badly calculated arrangement if they were to be convinced that the views of their persecutors were the more ideal. Only prudence could have persuaded the Mennonites to yield and this they were not willing to exercise if it meant a violation of conscience. Therefore we find that these people who did want to serve God according to the dictates of their conscience, had no other door open to them but to seek a country where they might have the freedom they sought. Where to go, was no easy question to decide. Switzerland was sending her emancipated prisoners over into the Palatinate at such a rate that the Germans hardly knew how to take care of them, hence Germany was out of consideration; Holland also, where the Mennonites should migrate thither in such large numbers. Then, too, the difference economically, socially, educationally, etc., between the Mennonites in the Netherlands and elsewhere had become quite marked. Their thrift and integrity with the opportunity given them had made them comparatively wealthy and had given them social position in some of the cities not enjoyed by Mennonites elsewhere; they had laid greater stress upon education, had adopted the system of an educated ministry and had established a theological seminary to train their ministers. The fact that their young people had come in contact with the liberal thought of the day made it necessary for these Mennonites to make some changes in order to be able to continue their existence as a body of believers. Their brethren from Switzerland and Southern Germany, who had never met these problems in any high degree would naturally enough be somewhat suspicious and hence it was not strange that Holland was not seriously considered in deciding upon a place of refuge from the present intolerable conditions.

The **Schleitheim Confession of Faith**, called "A Brotherly Union of Some Children of God," contains in substance the following declarations of doctrine:

(To be continued.)

CORRESPONDENCE

Berne, Ind., August 21, 1919. This summer we have had many occasional visitors, especially from Putnam and Allen counties, Ohio. Some friends came by railroad and others by autos which are getting very numerous.

Brother L. A. Beer of Moundridge, Kans., many years colporter for the Mennonite Book Concern, arrived here on July 2. He is making arrangements by selecting choice books to attend the Middle District conference at Pandora, and the All-Mennonite convention at Bluffton, Ohio.

Rev. P. R. Schroeder's were favored by visitors of their former home at Mountain Lake, Minn. Mrs. Schroeder, mother of Rev. P. R. Schroeder, and two of his sisters (an older sister, Mrs. Vogt, and her two sons, and a younger sister, Susie) arrived here on July 10. Mrs. Vogt and her two sons stayed only two weeks. On their way home Rev. Schroeder accompanied them to Chicago.

Prof. J. F. Balzer of Chicago, at present student at Chicago university, came with his family to Berne to visit Rev. C. van der Smissen's. In the evening of July 20 he filled the pulpit and preached a practical English sermon.

On July 27, in a regular service, our congregation passed unanimously a resolution to send to our legislators a protest against the introduction of any compulsory military service in the United States.

Miss Eva Sprunger, daughter of Rev. S. F. Sprunger, has recently finished in Cincinnati under the auspices of the M. E. church a course for missionaries. After the services, on July 27, she gave a short talk expressing her appreciation for the blessings received in the local church and Sunday school, and stating the arrangements made for her to go to China soon as missionary and what her work will be there. Her sister, Wilhelmina Sprunger of Pasadena, Calif., who was here on a visit at her parental home, accompanied Eva as far as California.

Three deaconesses from Bethel hospital, Newton, Kans., Gertrude Penner, Elizabeth Goertz and Clara Schmidt stopped at Berne on their trip to the East to call on the deaconess Elfriede Sprunger and other friends. At the same time also the deaconess Eliza Hirschler of Beatrice, Nebr., but recently a student at the Moody Bible Institute, arrived here to visit J. F. Lehman's and others.

(Continued on page 5.)

THE MENNONITE

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All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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EDITORIAL

In an address before a Mennonite audience some time ago a brother made the assertion that the Mennonites of America now number 80,000 and that if they had not suffered so many losses in times past they should number 1,000,000. Another brother out west writes to one of our papers asking upon what ground the brother bases his estimate. We presume that the brother who made the statement bases his conclusion on something sound, in fact we agree with him that we have been continually feeding other churches. A survey of a group of a dozen active churches of nearly as many denominations in a Philadelphia locality, made some years ago by one of our ministers, revealed the fact that in most of these churches the official boards had one or two former Mennonites upon them. In some counties in Pennsylvania the most numerous family names are those of original settlers, yet, the Mennonites remain among the less numerous people. What is true in this,the oldest Mennonite locality, is also true in some parts of of other states of the Middle West, Kansas, Minnesota, and the states farther west are not more than a generation removed from Europe and yet, in these fresh fields, one finds the same condition appearing that we find east. It is hard to give a general reason for things that are so thoroughly individual as one's choice of church membership. Theoretically one only becomes a member of a church holding to believers' baptism as one experiences a change of heart that evidences itself in a regenerated life in Jesus Christ. We would regard it a source of great joy if all of our children gave evidences of a new birth and identified themselves with the church that holds our affections. Unfortunately no Protestant church claims or has such a hold upon the children of its families. Again, the matter of intermarriage arises. Our people sometimes marry out of the church as some people sometimes marry into our church. It has been a matter of give and take with the odds generally in favor of other churches. Some congregations disown members who marry outside. When they assume that a member who marries outside, no matter how estimable the character of the person may be, is unfitted for their Christian fellowship, their severity engenders a bitterness that may affect entire households and accomplishes nothing in the cause of righteousness and weakens the church. The strict discipline of the Mennonite church, while setting up a high standard of Christian ideals, may only be expected to work for the limitation of its own membership and the increase of the membership of the more liberal churches. We have attained the measure of growth we possess chiefly along two lines, many of our children became Mennonites and the immigration of Mennonites from Europe have replenished our numbers. We have never maintained a propogation while our neighboring churches have actively engaged in proselyting. This could not lead to anything but loss for ourselves and gain for others. It seems to us that we and our fathers have been slow in bringing the principles of our church to the notice and thought of people not in our immediate circles. If we believe that we are the custodians of certain items of truth and then do not spread them abroad, the fault for our loss belongs to ourselves.

For a long while Mennonites were content to remain a rural people. In the meanwhile great cities grew up, drawing largely upon the rural population for their growth. Mennonite young people left the country home for work in the cities. No Mennonites churches were near at hand and, in the course of time, the ties that bound them to their old church associations weakened and their new ties strengthened. A loss in membership was almost certain to follow. We have little right to say we lost many of our people because they went to the city when we were not there, ready to care for them in the city. They were lost because we made no effort to hold them.

The language question was handled in a mistaken way by most Mennonites. The attitude of many was that nothing could be Mennonite that was not German and consequently we created the absurd situation of continuing German in our churches, when the language in school, business and their social relations was English, and even in the home German was only continued in deference to the oldest members of the household. When they passed away German disappeared from the home. If some of our elders had realized that the mission of a church is not the secular or sentimental one of preserving a language, but the preaching of the gospel and the edification of the community it serves, the story of its past would certainly have taken a different turn.

The ultra-conservative type of mind that hesitated long over the matter of Sunday schools, missions, education, benevolence, young people's work, etc., wore out the patience of many who were ready to put their hands to the plow. When they were not allowed to do work at home, they went to their neighbors and helped. We have recently made great progress along such lines. We see what has been missed in former days and there must now, of necessity, be considerable crying over spilt milk.

We must not lose sight of the fact that our church represents a party of protest and therefore, although in its relation to Christianity it is of the nature of a balance wheel, it cannot expect to be either popular or numerous. Our peace doctrine, our simplicity of life and worship, the democracy of our organization and the great emphasis we place upon the correctness of morals in the life of the individuals in our church are so many protests against abuses to the contrary in outside Christianity that have little hope of gaining those who are for the things against which we protest or holding those who are not satisfied with our position.

It may not be in accord with an idealistic Christianity to speak of a lack of money as one of the reasons for its lack of growth, but the fact remains that the churches that have had access to the liberality of people of larger means have the advantage and we never were noted for the number of rich people in our fellowship. The opening of new fields imposes heavy financial drains upon home mission boards everywhere. The building of churches, the education of ministers and teachers, the creation of literature, and so on, are absolutely necessary to the growth of a denomination. We have only been able to go along in such things as far as the liberality and means of our people permitted.

Finally, let us observe that mere numbers mean little. Bigness is hardly greatness. The church might let down the bars to the crowds but that would hardly give her the right to be "a separate people".

On the other hand, while finding plenty of reasonable ground for our present smallness, let us not make the mistake of thinking that that is a reason to continue in our present limited condition. We are responsible to the limit of our ability for the souls that are lost. We have a field larger than ever before that challenges our best endeavors. Opportunities today are manifold greater than those that confronted our fathers. The message of our church to the world is as real and as fresh as it ever was. Let us see to it that the world hears our testimony.

OUR WOMAN'S WORK

FROM SISTER BOEHR, CHINA

(The following is quoted from a letter from Mrs. Boehr of China to Mrs. F. Isaac, Sec. of our committee, and is intended to answer the question often asked by our sisters, "Shall we sew for China?" The conditions in China are very different from those in India, therefore the needs also are different.)

"We wish to say once more that we really think it an unwise plan (to sew garments), if the ladies wish to see the biggest returns for their efforts. It is really a waste of time and money on their part as we here on the field look at it.

"This is a great cotton-raising region, and thousands of yards of cotton cloth woven in pieces of eight to ten yards by the ladies on their own looms in their homes are sent out from here annually. The spinning and weaving is carried on in every home, and many widows keep themselves and their families fed and clothed by this home industry. A woman can go to the cotton dealer and buy cotton, take it home and spin it, and in a week or ten days have it spun into cloth with her own hands, which she sells for twice the cost of the cotton.

"At Christmas time a friend in America sent us one dollar gold, which in the home land would have bought about five yards of calico or hardly that much. The money was sent to help a poor woman. We added about twenty cents to the one dollar and with it bought cotton and gave it to the lady. The cotton was enough to

weave forty feet of cloth, much stronger than our calico, (two American feet equal one Chinese cloth foot). Or, she had for her one dollar about eighty feet of strong white cloth which she took to the dyers and had dyed for a part of the cloth, (cloth somewhat narrower than our calico).

"Then, too, the machine-sewn seams do not stand the wear which those sewn by hand with strong Chinese thread will stand. If the clothing is made of flowery cloth, which they think will sell well, they may not wear the garment at all but sell it for whatever they can get, in all cases for much less than the garment is worth. This has been our experience in some cases in giving away half - wornout foreign clothes.

"These are some of the reasons which we thought best to give you so you may know just what is best.—In all cases where it is possible we prefer letting the recipient work a little for what he gets and he will be more appreciative.

"Then, too, several other things, such as buttons and rough seams might be mentioned. The Chinese make their own buttons, and if in its place should be a foreign button it would most likely soon be lost or else sold.

"Am sorry I have been obliged to write such a discouraging letter, but I believe if the facts are all put before the sisters they will want to do the wisest thing."

FROM SISTER STEINER, INDIA

(Sister Penner would like to share this interesting letter with all the sisters.)

July 2, 1919.

Dear Sister and Brother:

Greetings in Jesus' name. The box which was sent off by you people in March arrived here a few days ago, and was opened day before yesterday. What a joy it was to see all those nice things! Miss Burkhalter had returned from the hills, and all three of us unpacked the box and checked off the things. We found everything that was mentioned, and a few more dresses and other things. The peanut butter tasted so good, and the dried beef will be a treat. For all this and all other things we wish to thank you and all donators of these boxes very, very much.

In a previous letter you asked whether we received the things from the Y. W. C. girls (Bethel college). Yes, we did, and acknowledged them at that time, as also other things which we received during the past year. I trust that all have received the letters and cards.

Our boarding home and orphanage is growing. All those clothes will come in handy; we had only a few dresses left from last year's box. Pants we had to make again and again. We have now 58 in the boarding home, and with the outside babies and others whom we feed, we have altogether 66. During the time I was away Mr. Steiner took in another cripple who came from near Baloda. He wished to become a Christian.

We have quite a few orphans and boarders again who are unsupported. We can use at least ten new supporters, and maybe someone will take that old cripple. We have six widows. Would anyone support a widow? (It takes from $20 to $30 to support a widow.) You know, although they do some work, we have to get the money from somewhere to support them.

Last Sunday, June 29th, was a blessed day. The following received baptism: Chain, Elisha (brothers), Daniel, Joseph, Ujolla, Josephine, Simdria, Blondina, Dorokin, Munu, a heathen servant, and Jotki Bai, a Brahman grass-widow from Kuriari, near Katond. You knew her husband, we are told, he forsook her two years ago. The nine boys and girls learned by heart the three psalms you suggested, also the Apostles' Creed, the Lord's Prayer and the Ten Commandments. We also received Rufus' wife into church fellowship. In the afternoon we blessed Lakham's ten-day-old son as Joshua. Afterwards we commemorated the Lord's Supper; sixty-five partook of it. Rufus says he never saw a day like this in Janjgir.

We are very glad for all the money sent. The relief fund will make many a heart happy. God bless the givers.

We were happy to receive the good news that Noah Burkhalter's received their permits. Trust they will be able to sail soon.

We are almost forgetting to mention that we are back in Janjgir. There is so much to do that one hardly knows what to do first. Bradford is well, but has lost his appetite since coming home. We did not have any rain for a number of days. The climate was very hot and sultry.

This evening a sweet little baby girl was born to Itwari Babu (evangelist) and wife; both are well. Gilwa Babu and family have been staying here on the compound since Sosin's death (their five-year-old daughter) from influenza, and their own illness. They have gone back today. Cholera was raging in their village, and Gilwa had gone to see, and said there were no new cases. Many died in Naila and Janjgir from the awful disease. We hear that it is better, and no new cases. The girls' school was conducted on the compound until this week.

God has been good to us. He has spared Mr. Steiner for another season. The heat was great, and he had two attacks from the heat.

Mr. Steiner joins in sending greetings.

Yours in His service,

Elizabeth Steiner.

Brother and Sister Penner rejoice greatly over the nine boys and girls that were baptized, for they know them well, and used to have the care of them. Joseph and Josephine are Nellie's brother and sister, and Daniel is her uncle, and Ujolla her aunt. Thus the seed that was sown is being reaped.

CORRESPONDENCE

(Continued from page 3)

To comply with the urging call from Altoona, Pa., for a worker, Sister Martha Franz who recently attended the Moody Bible Institute, was ordained on August 10 to do such work. Rev. W. S. Gottschall of Bluffton, O., president of the Board of Home Missions, preached the ordination sermon and officiated. On August 14 Miss Franz left for Altoona, Pa.—In the evening of Aug. 10 the young people of the Sunday school rendered impressively an appropriate missionary program to an appreciative audience.

On Sunday morning of August 17 we had baptismal services. Two church members, misled by sin, after repentance and confession were reinstated, and thirty-one young converts were baptized and received into church membership. God's blessing was resting signally on the service. In the afternoon Brother Levi Lehman and Emma Liechty were married in the Mennonite church. In the evening, Rev. L. R. Mont Gomerie, Detroit, Mich., preached a sermon on "Jesus' Seven Words on the Cross".

Everybody seems to be very glad that the dreadful world-war is **over**. People feel more able now to take part in family reunions. Today the Liechty family reunion takes place in Lehman's grove, and the next one at the same place will be the Baumgartner reunion on August 27.

Delegates, members of the Sunday school, the C. E. society, etc., are meditating and some of them are preparing to attend the Middle District conference at Pandora and the All-Mennonite convention at Bluffton, O., both of which will convene soon. May God abundantly bless the endeavors to enhance the upbuilding and the advancement of His kingdom.

I. A. Sommer.

THE C. E. TOPIC.

September 14.

The Great Companion: How to Live with Him.

Luke 24:13-32.

A popular hymn, written by Austin Miles, has the refrain: "He walks with me and He talks with me, and He tells me I am His own" might be supplemented by saying, "He is **my** friend", but it is for us to show that we are friends of His. He has long ago shown His friendship. Ian McLaren once said: "You can never know a friend until you have walked over the hills with him." Companionship is friendship plus an intimacy that involves sharing sunshine and shadows and congenial association. But companionship involves having seen some of the difficulties of life together.

As a companion Jesus is a good listener. He invites us to tell Him all our troubles. He is patient with our shortcomings, not that He approves them, but He understands our trials, weakness and temptation. When hardships come upon us He wants to know about them. There is always sweet satisfaction in telling some sympathetic listener all of our troubles. The pity of it is that so many go along their hard and trying paths with never a thought of Jesus and never a confidence to bring to Him. We are always making plans, and we know that one seldom cares to keep his choicest plans under his hat. Often, when we tell them to fellow men, they are not appreciated, but, when we lay them before Jesus in all confidence, we soon learn of His approval, if it can be given and, if it cannot be given, He makes us feel that it is for our good and His glory if they are abandoned. The reason why, even among Christians, the most cherished plans come to nothing is because they have not been gone over in confidence with Him.

If as a companion, Jesus is a good listener, He is also a good talker. What we learn of Him concerns our eternal welfare. He tells us what is to be avoided of this world's evil. He is not backward about rebuking us when our life, words or conduct are not in accord with His standards. He was fond of nature and when with Him, the birds, the flowers, the trees, the seed growing in the field, the vine

by the wayside, the hills and the skies have a message for us that makes us think and makes our lives better and sweeter.

President Garfield once said that his idea of a university was a bench with a school-boy on one end and Mark Hopkins on the other. He meant to imply that intimate companionship with the right kind of a person is a liberal education. Companionship with Jesus throws us into close relation with the greatest and best of all teachers. He reveals vital truths in relation to God, man, sin, salvation, eternal life and many other of the most necessary things. No one can come near to Jesus without learning lessons that concern his daily life, his duty to fellow men and his everlasting happiness.

The disciples recognized Jesus when He brake bread and gave thanks. There was that peculiar relation that existed between Him and His father that couldnot exist between others, but He made them a part in that relation. To be with Jesus is to be with His heavenly Father. It means to be introduced into that mystic spiritual association with God that can not come through any other. We show that we have a measure of the spirit of Jesus when our attitude toward God is one of reverence and thanksgiving.

How we hung on every word of the soldier who had just returned from the agony of the battle-field. The story of the privation and suffering is all the more fascinating because we know that the fight was in the unselfish interest of others. In the suffering Jesus we have a companion who "Trod the wine-press alone," who "poured out His soul," who went the way of sorrow, who bore the cross and died upon it a martyr. But He is all the dearer to us because we know that He was an innocent sufferer, shedding His precious blood for us.

We dread losing our dear companions. Separation from them is hard. In the sorrows of separation there is the thought of the joy of a reunion at some time. To those who love Him Jesus is coming again and He shall take them to Himself. Glorious fact!

Special Offer

New subscribers will receive the Mennonite from now until January, 1921 for the single subscription price, $1.50.

THE S. S. LESSON

Sept. 14.

The Future Life.

Matt. 25: 31-46.

Golden Text —"For we must all be made manifest before the judgment seat of Christ." II Cor. 5:10.

The address recorded in this lesson was spoken by our Lord on the Mount of Olives during the last week of His life. He refers to Himself as the Son of Man. He is both human and divine. No matter how high we rate Him as a man, if we do not also accept Him as divine, we deny Him. No mere human being could assume to set himself up as the eternal judge of men. Jerusalem was regarded the greatest place on earth because there the throne of David had been set up. Here Jesus reveals Himself upon "the throne of His glory" a thing infinitely higher and greater than anything men might know. It will be glorious and surrounded with the angelic beings who glorify God eternally.

Some would interpret the prophecies of Christ as referring to the destruction of Jerusalem, but here it means that there will be an actual judgment and all the world is to be judged. Any other effort at explaining His words does not explain it at all.

There is to be a distinct line drawn between the righteous and the wicked sharper than any class distinction we know. There are artificial differences in wealth and social position, but in the eyes of our Judge there are but two distinct classes and they can never blend, namely the righteous and the wicked.

Jesus often uses the language of the shepherd in that country where shepherds were so numerous. Sheep and goats were confined in separate pens at night. The point here is that there will be a distinct separation and that there will be a decided difference between the ones so separated.

Not only is Jesus man and God, in His combined personality He is King. As King He is above all earthly kings. As King He is the supreme Judge and His judgment is decisive and final. The kingliness of Jesus consists in that (1) He is of the royal line of David, (2) He is the absolute master of the destinies of His subjects, (3) He rules by the sceptre of love. (4) Those who accept Him shall share His inheritance with Him. (5) Those who reject Him are to be eternally deprived of any association with Him. (6) He will pronounce judgment on those who reject Him.

In verses 35 and 36 Jesus describes the physical miseries of mankind and associates Himself with them. He proves His humanity by enduring, not only as much, but more than men must bear. He is one with men and shows it by suffering with them, but that makes suffering a holy function. If Jesus had to suffer for this world of sin it is for us to do all in our power to relieve and prevent agony and suffering. In the next verses we have a picture of the judgment and Christ's attitude toward the righteous and the unrighteous. We often wonder why in this life the righteous so frequently go unnoticed and unrewarded and the unrighteous go unpunished. Because things are not righted now the time must surely come when they will be made right. God does not forget the righteous. Their reward will be eternal and glorious. Neither does He forget the unrighteous. He is patient with them now that they may, if they will, embrace the chance to repent, but, even though they miss retribution in this life, the judgment awaiting them for all eternity is certain.

In the picture the wicked are represented as being separated, but in their lives and hearts they have already separated themselves. It is by no idle whim that some are to be separated to eternal misery, the elect are so because they have chosen the way that goes to eternal happiness, the rejected go the way of misery because it is the way they want to go, Christ pronounces judgment upon the record of the lives before Him.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $5.50. The new subscriber will receive the paper from now until Jan. 1921.

PROGRAM FOR THE MIDDLE DISTRICT CONFERENCE

Aug. 29 to Sept 1. 1919, Pandora, Ohio.

Friday Evening, Aug. 29, 1919.

Haydn's "Creation", by Pandora Choral Society.

Saturday Morning, Aug. 30.

Conference Sermon by President, Rev. S. M. Musselman.

Organization.

(a) Reception of Delegate's Certificates.

(b) Minutes of the Last Conference.

(c) Order of the Day.

(d) Granting of Complimentary Votes to Visitors.

(e) Appointment of Temporary Committees.

(f) Report of the Evangelization Committee.

Bible Study.—Rev. J. A. Huffman.

Saturday Afternoon.

Praise Service.—Rev. P. P. Hilty.

Topic: "The Church and the Work of Reconstruction."—Rev. J. P. Boehr.

Discussion opened by Rev. C. H. van der Smissen.

Topic: "How to Supply the Urgent Need for Ministers in our Conference." — Rev. W. S. Gottschall.

Discussion opened by Rev. W. S. Shelly.

Report of the Treasurer of Conference Trustees.

Bible Study.—Rev. J. A. Huffman.

Saturday Evening.

Program of the Ladies' Missionary Societies.

Devotion led by the President.

Music by Pandora Society.

Paper: "Women of India." — Mrs. E. B. Steiner.

Music by the Ebenezer Society.

Paper: "Life and Work of Rudolph Petter." — Mrs. Petter.

Music by the Wadsworth Society.

Paper: "Experiences in China." — Mrs. Jennie Boehr.

Music by the Bluffton Society.

"Chicago Mission." — Catherine Niswander.

Music by the St. John's Society.

Offering for Missions.

Closing prayer by Mrs. W. S. Gottshall.

Program Committee:
Mrs. E. J. Hirschler,
Mrs. Krebill
Mrs. M. A. Niswander.

Sunday Morning, Aug. 31.

Preaching services will be conducted by visiting ministers at the following churches in and near Pandora as follows:

Grace Church, Pandora, Rev. P. P. Hilty and Rev. J. P. Boehr.

St. John's Church, Rev. P. R. Schroeder.

Ebenezer Church, German Sermon by Rev. J. B. Epp.

First Mennonite Church, Bluffton, German Sermon, probably conducted by Rev. J. J. Balzer.

Sunday Afternoon and Evening, Aug. 31.—Sunday School and Christian Endeavor Convention.

Afternoon Session.

1. Opening Exercise.—Chairman.
2. "The Value of Intermediate and Junior Endeavor Work to the Church."—Rebah Purdy.
3. Discussion of Endeavor Work Topic.
4. Music.—Ebenezer Sunday School.
5. "The Graded Lessons in Sunday School."—Rev. J. P. Boehr.
6. Discussion of Graded Lessons Topic.
7. Music.—Berne Intermediate Society.
8. "Teachers' Training."—Menno Burkhalter.
9. Discussion of Teachers Training Topic.
10. Appointment of Committees.—Chairman.

Evening Session.

1. Song Service.
2. Business Meeting.
3. "Plans and Methods in Religious Education."—Dean N. E. Byers, Bluffton college.
4. Music.—Bluffton C. E. Society.
5. "Religious Education in Our Church."—P. D. Amstutz.
6. General Discussion of Religious Education Topic.
7. Benediction.

G. T. Soldner,
Chairman Program Committee.

Monday Morning, Sept. 1.

Devotional Exercises. — Rev. M. M. Lehman.

Topic: "Post War Conditions and How to Meet Them." — Rev. A. S. Shelly.

Discussion opened by Rev. J. F. Moyer.

Topic: "Christian Education as a Means of Deepening the Spiritual Life." — Dr. J. R. Thierstein.

Election of Officers: President, Secretary, Trustee, Member of Evangelization Committee; Member of Program Committee.

Bible Study.—Rev. J. A. Huffman.

Monday Afternoon.

Opening Exercises. — Rev. C. A. van der Smissen.

Topic: "How to Help the Young People of the Church to Find Themselves and Their Life work." — Rev. P. R. Schroeder.

Discussion opened by Rev. A. J. Neuenschwander.

Topic: "Would It Be Advisable for the Middle District Conference to Employ a Field Secretary." Rev. S. M. Musselman.

Appointment of place of meeting for the next conference.

Unfinished business.

Report of Resolution committee.

Talk on "Stewardship" by Rev. Harvey R. Calkins of New York.

Closing Exercises and Adjournment.

PROGRAM FOR THE MINISTERIAL CONFERENCE

Pandora, Ohio,
Sept. 1, 1919.

Opening Exercises by President, Rev. S. M. Musselman.

Topic: "Ways and Means to Get Our Young People to Attend Mid-Week Prayer Service and Bible Study." — Rev. Grover T. Soldner.

Topic: "Should We Not Become One in Our Attitude toward the Government in Times of War and Teach Our Young Men Accordingly." — Rev. D. D. King.

Topic: "The Importance of the Proper Catechumenal Instruction for the Young People and the Congregation." — Rev. A. W. Sommers.

Topic: "What Would Be a Good Way to Fill and Supply Vacant Pulpits?" — Rev. P. P. Hilty.

Topic: "What Can Our Conference Do in Effecting a Closer Union and Cooperation with the Various Branches of the Mennonite Church?" — Rev. A. S. Shelly.

Monday Evening, Sept. 1.

Preaching Services:

1. Sermon by One of the Visiting Ministers.

2. Talk on "Stewardship" by Rev. Harvey R. Calkins of New York.

Program Committee:
Rev. M. A. Niswander,
Dr. S. K. Mosiman,
E. J. Hirschler.

PROGRAM FOR THE TRIENNIAL ALL-MENNONITE CONFERENCE OF THE MENNONITES OF NORTH AMERICA,

To Be Held in Bluffton, Ohio, Sept. 2d and 3d, 1919.

Ps. 133:1. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Phil. 2:1, 2. "If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of compassions, make full my joy, that the Spirit, if any tender mercies and ye be of the same mind, having the same love, being of one accord, of one mind."

Conference Officers:

President—Rev. A. B. Yoder, Elkhart.
Vice-Pres.—Rev. E. Troyer, Carlock, Ill.
Secretary—Elmer Rupp, Archbold, O.
Treasurer—L. F. Nafziger, Goshen, Indiana.

Tuesday Morning, 9:30.

Song and Praise Service.

President's Opening Address.

Topic—"What Are the Essential Fundamentals of the Christian Faith?"—Rev. Daniel Kauffman, Scottdale, Pa.

Round Table Conference on Topic —Led by Rev. J. H. King, Carlock, Ill.

Tuesday, 1:30 P. M.

Devotional Song Service.

Topic—"Basis for Mennonite Cooperation" — Rev. J. A. Huffman, Bluffton, Ohio.

Discussion to be opened by Dr. J. R. Thierstein, Bluffton, Ohio.

Topic—"The Special Mission of the Mennonite Church" — Rev. C. R. Egli, Flanagan, Ill.

Discussion to be opened by Rev. J. P. Boehr, Summerfield, Ill.

Tuesday, 7:30 P. M.

Mission Meeting.

Devotional Song Service.

"Things Vital for Missions," an Address by Pres. Geo. J. Lapp, Goshen College.

"Stewardship," an Address by Dr. Harry Reeves Calkins of New York,

Wednesday, 9:00 A. M.

Devotional Song Service.

Topic—"Church Federation and Federation among Mennonites"—Rev. W. S. Gottshall, Bluffton, Ohio.

Discussion to be opened by Rev. Ben Esch, Bluffton, Ohio.

Topic—"Educational Obligations of the Mennonite church and How to Meet Them"—Prof. J. F. Balzer, Chicago, Ill.

Discussion.

Wednesday, 1:30 P. M.

Devotional Song Service.

Topic—"Dangers Threatening the Mennonite Church from Within and from Without"—Rev. S. M. Grubb, Philadelphia, Pa.

Topic—"The Blessed Hope"—Rev. C. Derstine, Eureka, Ill.

Topic—"The Present Outlook for the Future of the Mennonite Church" —Prof. Paul E. Whitmer, Bluffton, Ohio.

These three topics are to be open for general discussion.

Wednesday, 7:30 P. M.

Topic—"Our Mennonite Sunday Schools."

Their Needs—Rev. A. H. Leaman, Chicago, Ill.

Their Opportunities—Prof. E. J. Hirschler, Bluffton, Ohio.

Open Discussion.

The singing throughout the conference will be in charge of Mr. C. A. Lehman, Chicago, Ill.

The managers of our publishing houses are requested to have exhibits at the conference.

The local congregation will provide entertainment for the conference visitors.

Rev. V. Strubhar, Chairman,
Rev. B. Rupp
Rev. L. J. Lehman
Rev. E. Troyer
Rev. A. S. Bechtel, Sec.
Program Committee.

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Bluffton, Ohio. 35

MARRIAGE

Roth - Reusser.—Berne, Ind., August 24, 1919, Chester Roth and Rose Reusser by Rev. P. R. Schroeder.

Stucky - Winteregg. — Berne, Ind., August 24, 1919, Leslie E. Stucky and Elma Winteregg by Rev. P. R. Schroeder.

CONTRIBUTIONS

FOR CHAMPA, C. P., INDIA

Received of B. J. Klassen, $125; J. H. and Susie Schroeder, $16; John Ewert, $52.58.

Gratefully acknowledged,
P. A. and M. Penner.

NEWS OF THE WEEK

PROFITEERS TO GET THEIR DUES

Washington, Aug. 22. — Without amendment and with practically no opposition the house late today voted to amend the Lever control act to extend its provisions to include clothing, containers of food, feed or fertilizers, fuel, oil and implements used in production of necessities and to penalize profiteering by a $5,000 fine or two years' imprisonment.

Proposals to make the act apply to profiteering in house and room rents, adopted by the house in committee of the whole, were stricken out in the final vote.

Efforts were made by both Republicans and Democrats to have the amendments provisions cover the necessities other than those included in the amendment as reported by the agriculture committee. Including of kerosene and gasoline was proposed by Representative Strong, Republican, Kansas, who said the prices of these products had increased to 100 per cent. in the last two years, but his amendment was rejected by a close vote while that of Representative Newton, Republican, Minnesota, to include raw cotton was eliminated on a point of order by Representative Blanton, Democrat, Texas.

Attempts to bring farmers and farm organizations within the jurisdiction of the amendment also were blocked.

Recommendations of Attorney General Palmer to include retailers doing a business of less than $100,000 under the profiteering section so that the department of justice might "go after the little ones" were included in the measure as passed.

Your own renewal for 1920 and a new subscriber from now until January, 1921, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.25.

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The Deity of Jesus Christ.
Jesus Christ a Real Man.
The Personality of the Holy Spirit.
The Deity of the Holy Spirit and the Distinction Between the Father, Son and Holy Spirit.
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God's Minute

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Prayers by Drs. Wilfred T. Grenfell, W. W. Keen; Reverend Doctors F. B. Meyer, John Clifford, James M. Gray, Timothy Stone, David James Burrell, Washington Gladden, Hugh Black; Rev. W. Griffith Thomas; Bishops W. A. Quayle, Charles E. Woodcock; President E. Y. Mullins, Mrs. Alice Hegan Rice, author of "Mrs. Wiggs of the Cabbage Patch." Clinton Scollard contributes an original poem.

In addition to the 365 daily prayers for the year there is one for the extra day, February 29th, and special prayers for Mother's Day, Thanksgiving Day, Easter, etc.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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JANJGIR

July 1st, 1919.

Dear friends:—

Sunday, June 29th was a most blessed day on Janjgir station. As early as eight o'clock the church was filled with Christians and heathens. All workers and Christians from our out-stations and out-schools with the exception of one family, who lives 40 miles away, had come in to spend the Sabbath with us.

After our sermon on Mark 16: 16, we had the privilege to administer the rite of baptism on eleven souls. Among them is a Brahman woman, the highest caste in India. This caste is most difficult to reach, because they are considered the most righteous of all castes. Her conversion to Christianity came about like this. Her husband forsook her some two years ago. He mistreated her in her home village some twenty miles away, and left her to the fate of the world. About nine months ago she left her home town, wandering all over this district. She begged for a living. One of our Christian women found her one day, weeping under a tree near Janjgir. And when she asked her, "Why do you weep?", she replied that "no one cares for me." So she invited her to come along with her to the missionaries and "maybe they will care for you." She came along, and soon expressed a desire to become a Christian. And when the other ten received baptism, she too knelt at the altar of baptism. Since coming here her husband has learned of her whereabouts and is trying to entice her away, but she says, "I will not go and live with him, until he becomes a Christian."

Among others are two orphan girls. One, supported by the Sukhwara Sewing society, Newton, Kan. It is Sundria, a Brahman girl, supported since her eighth year. The other is Blandina, supported by the Rosthern Sewing society, since the girl was five. We remember clearly that day when some heathen men, brought the girl and laid her at the feet of Bro. and Sister P. W. Penner on the porch of this house and said that they can have her, "You are her parents." It was soon ofter our coming to India, and the first child we saw in the act of being surrendered to the Mission. There on the porch Blandina kept on weeping, while the man, who brought her, went away. There she was a specimen, pracitcally naked, filthy, and her hair as if it had never been combed, anything but desirable. Now she has turned out to be a beautiful girl, her hair combed and nicely dressed. She learns well in school. She has now accepted Christianity as her religion and learns the way of the Christian people.

Had these two orphans not had the privilege to come and dwell in our orphanage, they would likely never have heard of Jesus and His salvation and certainly live still in heathendom. Probably by this time they would have been married to some heathen man, or possibly they would be widows for life, worshipping the gods of stone, wood and clay. Had these societies or other friends not sent help to support them, they could not have been admitted and kept in our orphanage to learn the Jesus way. Did it pay, Sisters of the Sukhwara and Rosthern Sewing societies? Does it pay, friends, to send $30 annually to feed and clothe and school a child in order that it may learn to know our Savior?

In the same service, we also had the privilege to admit one soul by the right hand of fellowship.

At three o'clock we gathered together for a second service. After the sermon, we blessed the little babe of Lakhan, who, as you remember was reclaimed on New-year's day, after his four years' aloofness.

After the consecration of the child, we administered the Lord's Supper and sixty-five partook of the Holy Sacrament. This is the largest number that ever partook of the Lord's Supper in Janjgir at one time.

Thus closed another blessed day in Janjgir. A number said that they never experienced such a blessed day in Janjgir.

In His service,

E. B. and Elizabeth Steiner.

Mennonite Sanitarium at Alta Loma, Calif., under the care of the General Conference.

ALONE WITH DEATH

Our evangelist Gilwa and his wife, Hannah Bai, who is supported as a Bible woman by the Johannesthal Sunday school class, Hillsboro, Kansas, with their four children are our representatives at Baleda out-station, a town fourteen miles from Janjgir.

The villagers are mostly orthodox Hindus and some Mohammedans, resting deep in their religion and sunk far away from God. Gilwa and Hannah have been faithfully preaching Jesus and telling the people of God's love. Although some are interested, none as yet have been won.

Alone with death—The entire family with the exception of the second daughter, Sesin, four years of age, was ill with fever and influenza. Sesin too, became ill on the morning of May 1st. In the evening of that day, they procured a wagon and undertook their journey for Janjgir, but they had not gone far, until Sesin became seriously ill, and so they returned to their village. The fever grew worse and Sesin died at 11 P. M.. Alone with death.

Alone with death—Here they were. All sick. Heathen unwilling to help, because of their caste. The death messenger entered the home and took away a loved one. Alone with death.

Alone with death—The night was dark. And we far away. No telephone. No telegraph connections. Far from the railway. Gilwa and Hannah wished to call us, but no man was willing to travel in the night. Alone with death.

The native people are slow, and it was one o'clock, Friday afternoon before word reached me. The heat was intense, so is was impossible for me to go, but I sent Rufus, our deacon, and three other Christians as soon as possible. They reached Baleda at dusk.

Alone at the burial. Because of the intense heat of India, a corpse must be buried very soon. No one having come from Janjgir, Gilwa could wait no longer, but had to make arrangements for the burial. Because it is against the caste, no Hindu will touch the spade for a Christian grave. Heathen friends became friendless at a time like this. So Gilwa not only had to dig the grave himself for his daughter, but he had a high fever, when he dug it. It's had to bear all these things in the hour of sorrow. But this is in the midst of heathendom . Alone at the grave.

See the burial—Gilwa himself digs the grave, for his own daughter, Sesin. Now, he lowers her all alone in his arms. He lays her gently into her resting place. No coffin. No flowers. He comes out of the grave and takes spade in hand. Because of sorrow he

cannot sing, but he offers a short prayer. With the spade he begins to drop the first clods of ground on his daughter's body. Slowly her body is covered and buried. How pathetic. Outside the grave is filled. Now Sesin is buried. How pathetic! Outside of family no one at the grave. No one else to sing a hymn. No one else to offer a prayer. This burial was a Christian burial in the depths of heathendom.

Alone with death, but not alone. Alone at the grave, but not alone. Alone at the burial, but not alone. Alone, but not alone, for Jesus was there. Jesus with His angel came into this darkness of heathendom, in the darkness of the night. The angel took away the spirit of the little daughter to be with God. No, never alone, for Jesus was there. He was their Comforter, their Staff, their Trust. The Christian hope is a living hope. It reaches beyond the grave.

"When in affliction's valley I
tread the road of care,
My Savior helps me carry the
cross so heavy to bear;
Tho' all around me is darkness,
earthly joys all flown;
My Savior whispers His promise, never to leave me
alone.

No, never alone. No never alone.
He promised never to leave me.
Never to leave me alone.
No, never alone, no never alone.
He promised never to leave me,
never to leave me alone."

A few days later Gilwa brought his family to Janjgir for recuperation. And when we asked Gilwe, whether this burden was heavy to bear, he replied, "Not harder than what God gives me strength to bear." So "Alone with death" becomes "No, never alone" with Jesus.

E. B. Steiner.

Janjgir, C. P.

THE PRAYER AND PRAISE COLUMN

The editor is grateful for the thoughtfulness of Rev. H. P. Krehbiel, sec. of the Home Mission board for sending, for his examination, a number of replies received from various Home Mission workers, to the invitation sent them to participate in the Prayer and Praise for Missions column inaugurated in The Mennonite some months ago. We are glad to give our readers the benefit of some of these replies.

Bro. H. T. Unruh writes from Hutchinson, Kansas: "I am sure our responding to the request will help the cause of missions and the upbuilding of God's kingdom."

Bro. P. W. Penner, of the Los Angeles, Calif., mission writes: "The idea to find more frequent communication from the various fields of activity in our church papers undoubtedly is of great help to both the publisher and the reader. It will inform the churches what work is under operation and what has been done. Too bad that so little work is done in that line. May this move prove to all the workers a new inducement to do better hereafter. Here in Los Angeles it has been agreed that each month some article or communication shall appear in our church papers."

H. D. Voth, of the same mission, supplements Bro. Penner's remarks with the statement: "There is probably nothing more timely for the cause of missions than 'Prayer and Praise.' The better we will respond to the request made, the more people will be aroused to make use of the power of prayer for missions."

Bro. J. J. Engbrecht, Woodlake, Calif., responds: " 'Too busy' is an unreasonable excuse, that is brought up again and again, when one knows it is time to send in a report of what the Lord has done. Brethren and sisters, let us meditate a little over this excuse, and see whether or not, we become a stumbling block in the Lord's hands—whether or not we may even grieve the Holy Spirit—by not taking the necessary time to write down a public confession upon a piece of paper, of the saving power of the blood of Jesus Christ, upon ourselves as well as upon those whom the Lord is saving in our field of labor. If the angels in heaven rejoice over one saved sinner, why not rejoice over this same fact here upon earth, amongst God's children, through the 'Prayer-and-Praise column' of our church paper!"

Bro. David Toews, of Rosthern, Sask., replies: "I am sure there is enough to pray and praise in our home work in Canada and I trust that all workers up here will joyfully respond to this appeal for 'Prayer and Praise' in The Mennonite."

Another Canadian brother, N. W. Bahnmann, adds: "With honest joy have I taken notice of your desire to join the workers our missions in their joys and sorrows before the throne of God."

Sister Niswander, of Chicago says: "I realize that our dear people need only to be told of the work and they will respond gladly." To this, Bro. W. Shelly of the same mission adds: "It no doubt is a splendid thing to keep these needs before our mission friends and upon our hearts in earnest prayer."

The Altoona, Pa., mission is represented by Sister Elizabeth Foth, who writes: "I realize that much important work has been neglected besides correspondence. By God's grace I mean to do all in my power to the building up of the kingdom of God."

Bro. J. D. Buhler, of Waldheim, Sask., replies: "I am glad the enclosed reminder to write more and pray more for missions is being circulated.....By the way, we might as well circulate The Mennonite a little more, especially here in Canada, because The Mennonite is the only church paper we can get now."

The editor might add to this that he is indebted to Sister Margaret Kratz of the First church, Philadelphia, for the suggestions that prompted the introduction of the "Prayer and Praise for Missions" column.

On receipt of $2.75 we will renew your own subscription and send The Mennonite to a new subscriber from now till January, 1921.

THE TESTING TIME

By the Rev. John T. Faris.

Jeremiah had a hard time to convince the Israelites that it was to their interests to listen to his appeals as he urged them to turn from their sins. But he was of good courage for many years, until the people, wearied of his utterances, plotted his destruction. Then he cried for relief: "Oh, that I had in the wilderness a lodging-place..that I might leave my people, and go from them!"

God answered him: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?" as much as to say: "Today is a day of testing. The trials you have now are trivial in comparison with those which will come upon you later. If you faint now, what will you do when your enemies oppose you not only with deeds? Courage! Bear these things like a man! Be not weary in your strife with footmen—then shall you be ready to contend with horses."

Jeremiah learned his lesson. There was no further complaint. Longings for a lodge in some vast wilderness were never again expressed. He endured the stocks, the prison, the loathsome dungeon, without a word. He proved himself able to contend with horses; but he had first trained himself to run successfully with footmen.

God's question to the despairing prophet is, in effect, continually in the minds of men in everyday life. It is the question of the practical man of affairs who seeks to train the lad in business habits. Does he fail in necessary qualities early in life? Then what hope of him in the future, when more and more the burden must be laid upon him, when responsibilities will increase, and men have a right to expect more of him? Since the future depends on the present, the merchant with a new clerk in his employ watches him with the eye of a lynx to see how he carries himself at his work. Perhaps the clerk does not know he is watched. He is not aware that it is his time to perform his duties faithfully and uncomplainingly, he will, some day, be found wanting. The recognition of this fact by employers frequently leads to the discharge of brilliant men and the retention of steady, zealous plodders, for employers realize that present reliability or unreliability are forecasts of the future; that today's determination to do the best work in the best way is a promise of tomorrow's success and usefulness.

One hundred years ago there was an English lad named Carey who was never discouraged. He would do what he set out to do, no matter what the difficulties. He tried to climb a tree; he fell, and limped away. Next day he tried that tree again, and climbed to the top. It was his day of testing.

A few years later that lad became a missionary. After arduous labor he had translated the Bible into the native tongue. The type was ready, the printing machinery installed. Then, before a single copy was printed, fire destroyed both translation and printing outfit.

But Carey, the lad, had climbed trees in spite of repeated falls. And Carey, the man, undaunted, began at the beginning once more, and in two months the work of translation was under full headway. He had run with the footmen and had not been weary; so he was able, when need arose, to contend with horses.

Is it plain? Inability to endure the small discouragements of life, failure to meet the trivial responsibilities of today, unfit a man for larger responsibilities and patient endurance in later years; and he who stands the test put upon him in the smaller things of life is thereby fitted to encounter problems and cares which await him as he grows older.

Today is our testing time. What does it foretell? Are we

weary as we run with the footmen? Then what of the days when we contend with horses? —Sel.

THE IMMIGRATION OF MENNONITES INTO NORTH AMERICA

J. H. Langenwalter, D. D.

(Continued.)

Baptism. Baptism shall be administered to all who are taught repentance and a change of life, and truly believe in the forgiveness of their sins through Jesus Christ, and are willing to walk in newness of life; all those shall be baptized when they desire it and ask it by the decision of their own minds; which includes all infant baptism according to the Scriptures and the practice of the apostles.

Ban or Excommunication. This shall be practiced with all those who have given themselves to the Lord, to follow His commandments, are baptized, and call themselves brethren and sisters, and yet stumble and fall into sin, or are unexpectedly overtaken; these after admonition according to Matt. 18, if they do not repent shall be excommunicated.

Breaking of Bread. All who wish to break "one bread" in remembrance of the broken body of Christ, and drink of "one cup" in remembrance of His shed blood, shall be united by baptism into one body which is the congregation of God and of which Christ is the Head.

Separation from the World. The Christian must be separated from all the evil and wickedness that Satan has planted into the world. According to II Cor. 6: 17, 18, "We shall come out from among them and be separate": separate from all papistic works and services, meetings and churchgoings, drinking-houses and other things which the world highly esteems.

Ministers. The ministers shall, according to the teachings of Paul, be of good report of them that are without. He shall teach, exhort, and help all the members to advance in their spiritual life. When he has needs he shall be aided by the congregation which chose him to his work. If he should be driven away, or imprisoned, or killed, another shall at once be put into his place.

Taking the Sword. The worldly governments of the land are to use the sword, but in the perfect congregation of Christ, excommunication is used, by which no one suffers violence to his body. Peter says: "Christ has suffered (not reigned) and has given us an example that we should follow His footsteps." Neither is it the Christian's work to have a part in civil government; because the rullngs of government are according to the flesh, but the government of Christ is according to the Spirit. The weapons of the world are carnal, but the weapons of the Christian are spiritual to the overcoming of the world and Satan.

Oaths. Christ, who taught the law in perfection, forbade His disciples all oaths, whether true or false. By this we understand that all swearing is forbidden.

The above is a brief summary of the Schleitheim confession and gives some idea as to how a number of people thought as early as 1527 about certain points which would naturally bring them into difficulties with the established church.

Early Emigration to America. Some relief from the intolerable conditions referred to in the last paragraph, was finally found in emigration. There is some question as to just when the first Mennonites came to America. Several authors have undertaken to find out definitely just when and where the first Mennonite settlers arrived in America. (Smith pp. 81-93; Pennypacker, p. 50 f.; Shelly A. B., Report of Jubiläums-Fest, p. 34). It seems quite evident that there was a small settlement of these people in "Manhattan" as early as 1643, and another in 1662, led by Pieter Cornelisz Plockhoy, of Zierik Zee, a man with communistic ideas. His settlement was made on the Horekill, which is spoken of as a very fine country abounding very much in wild animals, birds, fish, etc., in O'Callahan's Documentary History of New York, II. p. 19. Plockhoy, or Plockhöy, is said to have had a following of 25 Mennonites. Dr. C. Henry Smith has gone into the questions surrounding these early colonies very fully in his "The Mennonites of America" on pages 81-93, and the reader is referred to this work, as well as others cited in the note for more detailed information. All traces of both colonies have been lost and therefore their history is of little value for our special purpose aside from the fact that it is probable that Mennonites made several attempts to found colonies in America as early as 1662, and before; that these came from the Netherlands; that at least one of the colonies is supposed to have been conducted on a communistic basis, and that all of the members of these early attempts probably did not exceed 100 persons in number.

The first settlement of Mennonites which is of any significance was that made at Germantown, Pa., after the arrival of the "Concord" on October 6, 1683, with 13 Mennonite families consisting of 33 persons on board. These had come from Crefeld, Germany, and made Pennsylvania their destination because of an invitation extended to them through the efforts of William Penn. Thus we see that it was not only the unfriendliness of men which tended to expel them but also the friendliness of men which tended to attract the Mennonites, that caused a people, capable of so much attachment to their homes, to leave these homes and undertake a long and tedious journey into a new country.

It is not strange that the Quakers should have been instrumental in bringing over the Mennonites when we consider that Wm. Penn's mother was a Mennonite, as were both of the parents of William Sewall, the well-known Quaker historian. Then too, there was a remarkably close resemblance between the Mennonites and the Quakers in matters of faith, e. g. both were opposed to war, to the swearing of oaths and to worldly living. In addition to this there was a strong kindred spirit shown through the fact that for some time after the arrival of the Mennonites, they and the Quakers worshipped together, a strange thing for those times, when there could not be found another spot, even in America, where there was much semblance of religious toleration toward someone who differed from those who had come first or who happened to be in power. This joint worship continued until about 1690, or until there had been a sufficient growth through further immigration to make it possible for the sects to crystalize. The visits of the Quaker representatives to the homes of these much persecuted and much oppressed people must have been an unusually attractive experience to such who had learned to look upon men of other faiths as men who would at best tolerate them. The Catholics had been unfriendly, the followers of Luther had not long remained friendly, they had suffered persecutions at the hands of the Reformed leaders, petty lords had laid unfair and excessive economic burdens upon their shoulders and finally Louis XIV had ravaged their homes and their property so frequently that it must have seemed almost unbelievable to them to have people take the kindly interest in them which was accorded them by William Penn and his emissaries. But for this fact the Mennonites would hardly have left their homes. They have wandered much during the time of their existence, but it was not due to the so-called "Wanderlust", for they have usually shown a very great tenacity to remain in their place of birth, and an occasion for going to another country has always been a case of great concern as we have seen in the case of the persecuted inhabitants of Switzerland and shall have occasion to see again in the case of others. The Mennonites have often been looked upon as such who love to move from place to place because they have moved so often, and since the last great immigration of their number in the 70's have moved about quite freely within the borders of North America. This they were not inclined to do as early as the settlement of Germantown or there would probably have been a larger company of them at first, or another company would have followed soon after, especially since the Quakers were making such efforts to have them come. The second group came in 1688. Then there were other groups in 1708, 1711,1717, and then in 1727 they began coming in large numbers. Those coming about 1708 and 1717 came from Switzerland and were assisted materially by their fellow members in the Netherlands, for in spite of the efforts in their behalf, the Mennonites of Switzerland continued to receive such relentless treatment that they were poverty stricken and often physical wrecks when they were driven, or managed to escape from their Alpine homes.

(To be continued.)

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EDITORIAL

Notice was given in this paper, last week, of the Second Annual meeting of the Mennonite Brotherhood, held in the Souderton, Pa., church on Labor day. Numerous inquiries have come to us regarding this organization. We feel that its aims and the character of its organization should not be misunderstood and we will endeavor in a word, to enlighten our readers. The Brotherhood is not an insurance scheme as some suppose, it is not a movement representing a particular faction of one people, neither does it purpose to legislate concerning matters relating to the church outside of its own body. It originated several years ago at the suggestion of Bro. Maxwell Kratz, of the Second Church, Philadelphia, in an address before the Young People's conference at Perkasie, Pa. It is an organization of laymen who wish to use the power of their organization and the individual members for the good of the Mennonite church wherever it is needed or opportunity affords. This body simply says to the local conference and churches, "We have men together who are ready to work for the church wherever we may be of use. Now tell us what you want us to do." It was in this spirit that the Eastern District conference determined to use the organization by inviting the brotherhood to devote its activity and ability to raising the $50,000 which the conference wants to gather in a fund for benevolent, educational and missionary purposes. The brotherhood includes the men who are actively interested in the work of the various churches and its hopes that the men of the other conferences will follow its lead and institute similar brotherhoods in their conferences.

The activity of laymen in the work of the church in other denominations has been noted for a number of years past, and the benefits derived from such organizations have been a cause of satisfaction to the churches having them. In the Mennonite church, we have men of large vision, as they have them in other churches, and there is no reason why their lead and influence should be missed for lack of organization and the inspiration of fellowship. Indeed, if we did nothing to encourage the mighty power of our laymen to be used in making the Mennonite church equal to its opportunities we would fall short of doing our duty. It is to be hoped that the men of our church everywhere will familiarize themselves with this men's movement that promises so much for our future. Let us see the work extend throughout our entire General conference.

SACRIFICE AND VISION

Are we not at a time in the history of the church and the world when the ministers of the gospel need a new vision of Calvary?

Will the church live to-day? Will she rise from the thralldom of a vicious commercialism? Will she cease breathing in the shams and frauds of a popular humanization? Not unless her teachers and preachers live on the hill of Calvary. There is no question about it, only as the shepherd is willing to lay down his life for the flock he can save his sheep. No preacher will go to this cross unless his will is linked to the will of the Savior. Humanity will never reach these deeper sacrifices by the strength of the human will alone. Of all men living the preacher should not think of going to his work without his will is first sunk into the all conquering will of Jesus Christ. Men can only meet the real tests of life in this way. This fundamental truth was never so much impressed upon my heart as when I was teaching a class of boys in the Sunday school at Nuremburg a few months ago. I said to the little fellows why did Jesus send out His disciples without any money or food; one little whitehead answered: "He wanted to see if they would stick to Him." It is axiomatic when we as ministers go by the way of the cross that we can lead our people that way. It is a psychological fact, also that the thought born in a certain state of consciousness in the preacher's mind creates the same state of consciousness in the auditor's mind. Our people are what we make them.

Then further the preacher must have a vision of God.

When I think of the modern preacher of today, he is robbed of a spiritual conception of life and divine things because the cares and non-essentials eat up his life and power.

William T. Ellis has said it in a nut shell in his expositions of the Sunday school lessons: "Your modern city minister can attend a half a dozen committee meetings a day, dine out in the evening and take luncheon with a group of civic workers and make parish calls in the bargain, and master the latest piece of literature and pride himself upon being up to date and efficient. But how is a man's soul to grow amid such haste and tumult and crowding cares! Give us a preacher of an older day who had time to think and be alone, open souled with God, where they learned how to comfort the people." First of all the twelve were to be with Jesus, that was their preparation. "Remember brethren, our sense of sin is according to our vision of God, when the minister has a vision of his Lord; he sees sin as it is. This vision is given to the soul as the soul opens itself to God by prayer. Or might I say it is the result largely of a divine miracle upon the human mind in answer to prayer. Paul saw Jesus and Jacob looked upon the face of God because the divine One threw Himself upon their minds until their perception opened from the touch of supernatural power; mark, the time this took place with both these men was at the time they were in a deep struggle with the ungovernable impulses of their depraved natures. It is a truth that more souls get a vision of Christ just at the moment of the regeneration of the heart than at any other time; for it is the moment the soul is plunging through the deep struggle of an unconditional, unreserved, and absolute surrender to the will of God. Yes it is the time the soul is opening and looking up to God. When Moses was holding communion with God on the mountain, God's presence passed into his soul and flooded his mind with light until his face shone with an indescribable radiance.

We must understand the soul in a vision of God rises from one circle of consciousness into another. Looking out from these higher circles; it sees one splendid vision after another. The deeper stages of consciousness opens in which comes to know the spiritual world, which appears to the spiritual vision, as the material world does to the natural vision. Men make the mistake that they try to see spiritual things with the natural vision and understand them with the natural mind. This cannot be done. The natural man perceiveth not the things of the Spirit of God; neither can he know them because they are spiritually discerned. As this spiritual consciousness opens the soul rises to a knowledge it never experienced before. The perception of these higher spiritual realities appeals to the highest powers of the soul. When these powers awake the soul is moved into a holy relation of life beyond anything the natural man can understand. Spiritual inspirations are awakened in it which touch human hearts and awaken them to cry to God. Such inspirations in the preacher keep driving these evils into the presence of God all the time. We must not forget the same inspirations in the preacher's heart are generated in the hearts of those who touch his life.

There are few of us in the holy ministry today ever think of the miraculous, saving power, we carry in our life. I mean the saving miraculous power of Jesus. We go into a home and as we engage in conversation with members of the family and offer prayer, unconsciously, to us, this miraculous presence of Christ, in us, and through our personality, is sanctifying the souls whom we hold converse. It touches springs of feeling, aspirations, incentives, motives and motions of being which we know nothing of until we come into the light of the eternal morning where the mists have rolled away. O what a power the preacher is when he has the mind of Christ and Christ's thoughts communicate themselves in his communication with the people.

If a preacher thinks that by great thoughts and literary art he can give his people a vision of God, he is mistaken, for it is when he has spent hours alone with God in prayer, that he comes with supernatural power and with authority which commands the sight of souls to listen to his words.

Luther said "he got more knowledge in a short time by prayer than by the study and labor of many hours." For a preacher to be fond of displaying his learnings and criticism is simply trifling with God and man. Lay human nature low and magnify the grace of God, then a sight of God and spiritual things will sweep on the line of the soul's vision till all power in the nature is enraptured with glory, and every heart impulse answers God's call. The soul will be so thank-

ful for the privilege of declaring the gospel that it will sing its praises into the consciousness so loudly that all the voices of self-interest will be silenced. The soul will be dead to the voice and voices of all material things. Oh that every preacher in the church might live in such a vision of God.

When a preacher has gotten this vision by communion with God, his heart will have an affection for souls and when he loves his people they in turn will love him. One of the noblest things in any life is the soul-winning affection. It was Jesus who went about doing good. He did this and in this way, left the people know that He loved them. As He looked upon them His heart was moved with compassion and His eyes melted with tears.

What power lies in the human heart to lift souls up to God. With this love in the heart, the soul will seek the lost. This spirit in the preacher will hunt the bedside of the suffering; it will visit the poor; it will rise from its bed of rest in the night and plow its way through the darkness to pray with the dying; it will never ask how many dollars will I get if I preach to those perishing souls in the old school house back at the mountain, for its reward is a rejoicing the heart has in bringing the message of salvation to the lost; it will go to the home of the despised and unfortunate, with one hand it will clasp the hand of those wretched beings and with the other take hold of the hand of Jesus, and with groans and cries pull them up to the heart of their Lord. When a man lives so close to the heart of Jesus, so that Christ's heart beats within his own heart, he will have the same desires for his fellowmen that Jesus had for them. The same inspirations and longings will rise in his heart for others as rose in the heart of Christ.

My beloved brethren; may we be willing to tread the hill of Calvary and through prayer come to a vision of God, that as ambassadors of the Most High we may do our work that in the end, we may receive the glorious reward from our Master's lips, "Well done."—Rev. M. F. Fosselman in The Evangelical.

SCIENCE IN SUPPORT OF THE BIBLE

Instead of refuting the Bible, as some would have us believe, science vindicates and supports the Word of God. There is much that passes under the name of science which is nothing more than the vague and speculative theories of men, unsupported by fact; but the results of scientific research which are based upon fact and not upon theory, substantiate the revelation made by God to men. Thus, the book of Job, one of the earliest pieces of literature extant, contains an expression, "Canst thou bind the sweet influences of Pleiades?" the meaning of which remained in doubt through the centuries until modern astronomers ascertained that the seven stars which compose the group under that name are almost imperceptibly but actually drawing nearer together as toward a common center.

Scoffers have from time beyond the memory of man denied the possibility of ceaseless duration. And yet every school boy or girl knows that within the center of the earth there is such a lake of fire, evidence of which we have sufficient proof in the numerous eruptions which occur: and that the sun belonging to our system, to say nothing of the numerous other systems the universe, is a mass of molten fire many thousand times larger than the earth.

Skeptics still disbelieve in the place of "outer darkness," where there is "weeping and gnashing of teeth," as described in the Bible. These expressions are called "figures of speech" by many modern scholars and even by so-called Christian theologians. But modern astronomical research has demonstrated that there are places in the regions of space, remote from our own planetary system and yet within the range of the telescope, which are entirely without light. These appear as dark spots in the Milky Way and other portions of the heavens. Professor E. E. Barnard, an eminent astronomer, writing of these "Black Spots in the Sky" in the Astronomical Journal (Chicago, January), says:

"Outside of these examples, where the object is partly luminous, there are a number of others which appear to be entirely devoid of light. These are naturally best shown on the bright background of the Milky Way, against which they appear black on the photographs. Fine examples of these Milky Way objects are the black spots which are so striking in photographs of the star-clouds in Sagittarius.

"The last of these two is very remarkable when seen in a five-inch telescope with a low power. In such an instrument it appears like a drop of black on the bright background of the Milky Way. It was found in my comet-seeking in the early eighties. On account of its extreme blackness it was one of the most impressive objects in the Milky Way.

"All those dark markings that are in the Milky Way are not necessarily devoid of light, for they may appear black by contract with the greater brightness of the Milky Way. There are numerous examples, however, which are not in the Milky Way and which are perhaps entirely devoid of light."

When will men learn that the revelation made by God to men is superior to the wisdom of men, and cease to question the plain statements and declarations of the Word of God? Why should men question the possibilities of a central point where the God of the universe has established His throne, and a region of fiery punishment for the finally impenitent, or a place of permanent banishment from the presence of an offended God? The old saying will bear repeating: "There are none so blind as those who will not see."—Wesleyan Methodist.

ALL SHALL ARISE

Mr. Moffatt was preaching upon the resurrection, when Macaba, a notorious chief, cried out, "What are those words about the dead? The dead arise?" "Yes," said the missionary, "all the dead shall arise." "Will my father arise?" "Yes," answered the missionary. "Will all the slain in battle arise?" "Yes said the missionary." "Will all that have been killed and eaten by lions, tigers and crocodiles arise?" "Yes, and come to judgment." "Hark!" shouted the chief, turning to the warriors. "Ye wise men, did your ears ever hear such strange and unheard-of news?" "Did you ever hear such news as this?" turning to an old man, the wise man of his tribe. "Never!" answered the old man. The chief then turned to the missionary and said, "Father, I love you much; but the words of resurrection are too great for me. I do not wish to hear about the dead rising again. The dead can not rise: the dead shall not rise!" "Tell me, my friend, why not," said the missionary. "I have slain my thousands: shall they arise?"

All that are in their graves shall hear His voice; no grave may refuse to give up its dead. There have been some singular graves made in the world, and extraordinary pains taken to conceal them; but they, as well as the most ordinary receptacles of the dead must give up their dead. Alaric, king of the Goths, had a curious grave. He had besieged, and levied an enormous tribute upon Rome, and was proceeding to Sicily, when he suddenly died. It is related that his victorious army caused their captives to turn aside the course of the river Busentinus, to make his grave in the bed of the river; and then, when they had buried him in it, and restored the waters to their former channel, they slew upon the spot all who had been engaged in the work, that none might tell the secret to the Romans. Neither will Attila's numerous coffins confine him to the grave. History tells us that he was buried in a wide plain, in a coffin enclosed in one of gold, another of silver, and a third of iron; that with his body was interred an immense amount of treasure; and that the spot might forever remain unknown, those who buried him were killed. But at judgment day he will come forth from his grave and give an account of all his bloody victories.—F. F. Trench.

FOR MANY NEEDS

Robert E. Speer.

Some young men were confessing their sins together. "I am troubled with ambition," said one. "I like to hear myself praised, and it is so terrible in me that I even hate to hear good things said about others. I just hate myself for it." "I am troubled with pride and vanity, too," said another. "I like to have people come and say pleasant things to me, and sometimes when I have done well and have not been praised, I have been miserable over it. How can one overcome this? How do you do it?"

"Well," said a third, "I have the same trouble, and I have found that a good thing to do is to think about Jesus. As soon as I get done with my work I shut my eyes and think of Him, and then, if people come and praise me, my attention is not on them, or myself, but upon Christ, and after all, however vain or foolish we are, those feelings are weaker with us than our devotion to Christ. The thought of Him prevails over all lower thoughts."

"I am troubled," said one, "with the disposition to impute unworthy motives to good people. When I see anything specially good in them I say, 'Well, they did that for me to see.' I know this is despicable, and I know it is false, for many times I have been shown at once some special evidence of their sincerity. I am sure that I simply fall into this sin of judging others because there is so much capacity for insincerity in myself."

"It is a good thing," replied an-

other, "that Christ can save anyone from anything. We are doing right to find out what our weaknesses and needs are, but it would be a bad thing if we did not stop considering them now, and turn to think of how completely Christ can help each one of us in his own need."—Westminster Home Department Quarterly.

THOU SEEST ME

Amid the passing of the years,
Amid the conflicts and the tears,
Amid the burdens and the heat,
Upon my soul one word falls sweet
'Tis "Thou, God, seest me."

Not always is my vision clear;
Not always seems Thy presence near;
The starting tears bedim the way;
But still assured I can not stray,
For Thou, God, seest me.

Not always can I see Thy face;
Not ever can I plainly trace
Nor clearly see the way to go;
But humbly trusting, still I know
That Thou, God, seest me.

And tho' I see Thee not, still Thou
Dost watch o'er me and knoweth how
To bring from out the furnace heat
A vessel for Thy service meet,
For Thou, God, seest me.

And while Thou watchest me in love
And guid'st my pathway from above,
How can I fear or be dismayed?
For safe in Thee My trust is stayed
And Thou, God, seest me.

Oh, let me love Thee and adore,
Oh, let me lean on Thee the more,
Until at least this feeble sense
Is lost in Thine omnipotence,
Thou, God, who seest me.

And some day with a fairer view,
A vision cleared and calm and true,
Amazed my heart shall own Thy grace
When I shall look upon Thy face,
Thou, God, who seest me.

—Axchie A. Bolitho.

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THE C. E. TOPIC.

September 21.

Truthfulness.

Eph. 4: 25; II Kings 5: 20-27.

God has no patience with anything that is not truth. Satan is the father of lies and the liar therefore is the child of the devil. To lie is more than disobeying God; it is defying Him, by making things He has made appear different from His purpose. Mankind first became acquainted with the lie in Eden and since then we have all had to suffer from its consequences. It is foolish evasion to try and blame the first lie on woman. Adam and Eve both participated in it, and were alike guilty.

When God commanded His people not to bear false witness, He set it down as an eternal principal that, in dealing with one another, people must be truthful. Society cannot possibly be sure of the slightest degree of happiness if there is any justification of a lie.

Some people disregard the truth because they are vain. They want to gain respect for what they are not. They boast of things they have done. They brag of what they want people to think they have. An idle mind, because it is not devoted to better things, engenders lies. A liar of this type hardly ever fools anyone, because people are generally too sensible to allow themselves to be deceived by boasting. A reputation for lying stands in the way of one being trusted, respected or loved. The confirmed liar has no standing anywhere.

Some people lie because they are hypocrites. They want to appear to be what they are not. They are the wolves in sheep's clothing. We all remember the fable of the ass, who thought he could terrorize his fellow creatures by wearing the lion's skin, but the voice of the ass betrayed him. The lying hypocrite always possesses some characteristic that proclaims him to be a deceiver which may be noted by any one. The worst form of lying hypocrisy is pretended righteousness. The man who does not claim to be what he is not and expects no respect for what he does not possess has the easiest way of gaining the confidence of his fellows. One thing a liar cannot do. He cannot deceive God. A judge sometimes lets a false witness go on until he has so entangled himself in his lies that he cannot get out. God often allows liars to go on to their own destruction.

Then, there is the lie of defiance. "The fool hath said in his heart, There is no God." The unbeliever says there is no future life, God's word isn't true, there will be no retribution for the wicked, conscience is wrong, and so on. He does not believe what he says. No reasonable man can say so, positively believing such things. He says them to defy God and before God he will answer for himself.

A common lie is the lie of malice. Some one hates another and says untruthful things about him to injure him. He often succeeds in doing a great injury. As an instrument of iniquity the lie is a many-sided weapon which has blasted character, destroyed lives, broken hearts, ruined careers and caused no end of sorrow in the world. If one has a just cause against another, nothing will vindicate him like the truth. If he needs a lie to bolster up his cause, his case is wrong and unjust.

People sometimes pretend that truth does not always do in business. It doesn't do, if that business is a bad one. If there is honesty in the business, if it is worth the confidence of the public and if it is at all legitimate, nothing but the truth, and the whole truth will do. The public is not slow in noting and condemning the business man who makes great religious pretensions and then spoils them all by crooked dealings.

Some people lie because it is convenient. They think their purposes are best served that way. Let them bear in mind that the one who hides behind a lie, while that one may seem to succeed for a time, is, after all, a liar. Soon the truth will be known and a reputation will go to the winds and punishment may quickly follow.

We have heard persons say that under certain circumstances, a lie is justified. It may be with those who do not regard the truth, but God never justifies a lie. The child of God will always remember this, and do as he knows his heavenly Father wants him to do.

THE S. S. LESSON

September 21.

The Holy Scriptures.

Ps. 19:7-14; II Tim. 3:14-17.

Golden Text:—Thy Word is a lamp unto my feet and light unto my path. Ps. 119: 105.

In this study we understand the "Law" to be the whole Word of God. It is more than the "law and the prophets" as they were understood in the time of the disciples. It is the revelation of the will of God as we have it recorded in the Bible. The Bible is, (1) God's will as it is revealed to us through the inspired writers. (2) It unfolds to us God's plan of redemption. (3) It is eternal. (4) It is the only safe rule of life and conduct. (5) While expressed in the Book, it must find a larger expression in the life of the child of God. In the lesson we find suggested to us (1) ver. 7. the perfection of the law. We have in it an all-sufficient guide for our lives and a revelation of God's will. (2) It is perfect in that it is in fallible. (3) Its perfection is such that no human hand can improve upon it. (4) Its perfection has been demonstrated in that it has withstood the attacks of all the hatred, unbelief, criticism and ridicule that the ages have hurled against it.

In the latter part of v. 7, the certainty of the law is pronounced. We know that it is sure: (1) Because its prophecies have been fulfilled. (2) Its wisdom has never been surpassed. (3) It never failed to do what it claimed. (4) It has been the sure refuge of the tried and troubled in all ages. (5) It has never failed to lead the seeker to God. (6) It is the certain witness against all types of iniquity. (7) In it are to be found the words of eternal life. (8) Fulfilled prophecies and realized promises are a proof that the "things yet to come" will surely take place. In verse 8 the righteousness of the law is described as a joy to the heart. It teaches: (1) The righteousness of God. (2) The necessity of the child of God doing right. (3) It is the only righteous law. (4) The world will only attain righteousness as the law is obeyed. (5) It reveals a righteousness that is from everlasting to everlasting.

Next the purity of the law is commended. It reveals (1) A pure(holy) God. (2) The way of being pure in the eyes of God. (3) It inspires pure motives. (4) It sanctions only that which is pure in life. (5) The Word (Bible) is given to us uncorrupted by error. Verse 9 tells that "the fear of the Lord" is enduring for ever. Everlasting life can only be obtained through fear of the Lord as the Word reveals it. The Word is eternal. Though heaven and earth pass away, it shall endure.

The truth of the Word is emphasized. No one can question it. All who have undertaken to undermine it have come to naught. In verse 10 the desirability of the Word is held forth. It should be desired: (1) As the revelation of God. (2) As the guide of life. (3) As the assurance of salvation. (4) As comfort in trouble and strength in trial. (5) As the only thing that can cure the ills of this world. (6) As the power that will overthrow the might of sin.

In the second section of this 19th Psalm, one's attitude toward the law should be. It gives satisfaction to the soul akin to that the natural man finds in honey or gold. (1) We should heed its warnings. They alone are safe. (2) In the keeping of the law there are the rewards of (1) salvation, (2) a free conscience, (3) the satisfaction of having done right. (4) Right is done for righteousness' sake. The Word keeps one from presumptions: (1) Trusting in righteousness of self. (2) That wickedness will go unpunished. (2) That right will go unrewarded. (3) That without God we can do anything. When the Word is heeded, the meditations of the heart and the words of the mouth will be governed by God's will which we can only know as we thoroughly familiarize ourselves with it.

The example from the life of Timothy is cited so that we may see the advantage of knowing God's law early in life and keeping it.

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NEWS OF THE WEEK

PRESIDENT WILL VISIT THIRTY CITIES ON TRIP

Washington, August 30.—President Wilson today approved the arrangements for his speaking trip in support of the treaty, which will begin next Wednesday, and end Tuesday, September 20, and which will take him to the Pacific coast and back. The original arrangement for the stop in Indianapolis stands. His special train will reach that city from Columbus, Ohio, at 6 p. m., Thursday, and the itinerary allows him four hours in the city. At 10 p. m. the train will leave for St. Louis, where the president will spend Friday, September 5th.

The sole purpose of the trip, it was announced today, is to impress on the people the importance of the United States senate's ratifying the treaty with Germany as soon as possible and thus having the United States do its part toward the re-establishment of world peace.

Dates other than at Columbus, O., **and Indianapolis,** as announced at the White House, are as follows:

September 5, St. Louis; September 6, Kansas City, Mo.; September 6 and 7, Des Moines, with address night of September 6; September 8, morning address in Omaha, and evening address in Sioux Falls, S. D.; Sept. 9, St. Paul and Minneapolis; September 10, Bismarck, N. D.; September 11, forenoon address in Billings, and evening address in Helena, Mont.; September 12, forenoon address in Coer d'Alene, Idaho, and afternoon address in Spokane, Wash.; September 13 and 14, Tacoma, with evening address in Seattle, September 14; September 15, Portland; September 17 and 18, San Francisco; September 19, afternoon and night, in San Diego; September 20 and 21, Los Angeles; September 22, Reno, Nev.; September 23, Salt Lake City; September 24, late afternoon address in Cheyenne, Wyo., spending the night in Denver; September 25, forenoon address in Denver, and afternoon address in Pueblo, Colo.; September 26, forenoon address in Wichita, Kas., evening address in Oklahoma City, Okla.; September 27, midafternoon address in Little Rock, Ark., and night address in Memphis; September 28 and 29, Louisville.

TREASURY DEPARTMENT GIVES SOUND ADVICE

Washington, D. C., Aug. 30.—"The next two months is to give the answer as to whether America won a victory in the war or suffered a colossal defeat," said William Mather Lewis, director of the Savings division of the Treasury department, in a message addressed to the six million members of the War Savings societies throughout the United States today.

"The war cost many thousands of priceless American lives and billions of hard earned dollars. This treasure was spent in vain if the lessons taught by the war are not put into practice in the United States. America financed her mighty war machine and fed the starving allies through the thrifty practices which our formerly spend-thrift people suddenly developed. Thrift will win the victory in the trying period of reconstruction.

"But thrift is not evident at this time, when, as President Wilson says, 'We are facing tasks more difficult, more complex, less understood, than those of war.' One of the greatest of reconstruction tasks is to reduce the cost of living. This menace will not be conquered by boosting the wages of labor. It will be handled by allowing production to catch up with consumption, and this can only be done by careful spending and elimination of wastefulness.

"The Federal Trade commission has begun an investigation of companies promoting 'wild cat' oil stocks. Such concerns flourish only when there is 'easy money,' when the people through extravagance develope the get-rich-quick germ.

"The Savings division of the Treasury department is receiving reports from the field indicating that pawn shops, stock promoting concerns and a certain type of merchandizing houses are reaping a rich harvest through the fact that owners of Liberty bonds are willing to sacrifice these securities at prices far below the market in order to satisfy the desire for luxuries or to secure stock on which they are promised an impossible high rate of interest.

"If the people are not willing to protect their personal prosperity and the welfare of their government at this critical time by practicing wise economy, by holding on to their Liberty bonds and War Savings stamps, and by waging an unceasing fight against any merchant who seeks to overcharge them—if, in other words, the thrift lessons of the war are forgotten, then we are a defeated nation and not a victorious one." — Buy W. S. S.

SECRETARY BAKER MAY OPEN 14 STORES SEPT. 25

Washington, D. C., Aug. 28.—Special.—A radical project of vast proportions to force down prices on the necessities of life, and hold them in check pending the restoration of normal price and production conditions, is being considered by the administration.

The proposal is that the government establish retail stores throughout the country, purchase food, clothing, and other necessities in immense quantities, and resell them to consumers at cost.

A step in this direction was taken today when the war department announced that Sept. 25 it would open fourteen or more retail stores for the sale directly to the people of surplus army clothing, blankets, soap, and other articles.

Sales will be made by the government at cost, either over the counter or on catologue orders, deliveries to be made by parcel post to any part of the country at counter prices.

If it is determined to undertake the larger project of the government regulating prices by acting as middleman and retailer and selling at cost, the war department will resume wholesale purchase on a large scale, keeping the store open after the surplus army supplies are disposed of and, besides, opening many other sales centers.

AUSTRIANS HAVE PEACE TREATY

Paris, Sept. 2. —Chancellor Karl Renner, head of the Austrian peace delegation, left tonight for Vienna with the peace treaty, which was handed to the Austrians today. He indicated that he would probably ask for an extension of time, as the Austrian general assembly would meet on Saturday and Sunday to discuss the terms.

Paris, Sept. 2.—The revised text of the peace terms framed for Austria's acceptance by the peace conference was handed to the Austrian plenipotentiaries at St. Germain this afternoon.

The treaty, according to the forecasts set forth Austria's responsibility in aiding to bring about the war and points out that she could not therefore obtain treatment similar to that accorded Czecho-Slovakia and Jugo-Slavia.

No official summary of territorial changes has been given out, but reports from conference circles indicate that several alterations in the original provisions were made.

As to the political future of Austria, however, it is known that under the treaty the league of nations is to have a large say. For one thing the decision whether Austria shall be allowed to join Germany would be left with the league.

Of such permission being given, however, there would appear to be little chance, as France is known to be opposed to such a union, as are Switzerland and many other countries.

There seems to be a general feeling of dissatisfaction in peace conference circles with the treaty, which was adapted from the German treaty and does not fit such a small power very well.

Under the terms of the treaty Vienna with its 2,000,000 inhabitants, seemed doomed to lapse into comparative commercial insignificance, as there is a population of only 4,000,000 within the country outside the city to support the capital; while with Jugo-Slavia, Czecho-Slovakia, and Hungary existing as separate powers, Vienna can hardly hope to recover the business formerly drawn from their territories.

U. S. PROPERTY IN FRANCE SOLD FOR $400,000,000

Washington, August 28.—Sale to France for $400,000,000 of all A. E. F. property in that country except that withheld for return to the United States for the use of troops remaining, is provided for in a contract signed with the French government, the war department was advised today by its special liquidation commission. Payment will be made in ten-year gold bonds, bearing interest at the rate of 5 per cent. from August 1, 1920.

The bonds are to be redeemed in gold at Washington on a dollar basis or at the election of the United States in francs. The contract covers all "fixed installations" such as docks, wharves, railroad storage warehouses, barracks and refrigeration plants, as well as surplus clothing, subsistence stores, motor equipment and munitions.

The original cost of the property involved was estimated by the commission at more than a billion dollars and its present value was placed at $749,000,000. A deduction of 25 per cent. made to cover the cost of merchandising it reduced the value to $562,000,000, but the French government refused to pay more than $400,000,000. It would require the labor of 40,000 men for six to eight months to salvage the property, the report said.

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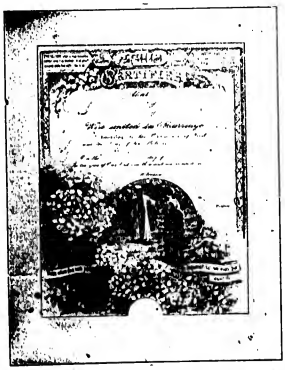

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Prayers by Drs. Wilfred T. Grenfell, W. W. Keen; Reverend Doctors F. B. Meyer, John Clifford, James M. Gray, Timothy Stone, David James Burrell, Washington Gladden, Hugh Black; Rev. W. Griffith Thomas; Bishops W. A. Quayle, Charles E. Woodcock; President E. Y. Mullins, Mrs. Alice Hegan Rice, author of "Mrs. Wiggs of the Cabbage Patch." Clinton Scollard contributes an original poem.

In addition to the 365 daily prayers for the year there is one for the extra day, February 29th, and special prayers for Mother's Day, Thanksgiving Day, Easter, etc.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, SEPTEMBER 11, 1919. No. 36.

IN MENNONITE CIRCLES

The annual anniversary of the Mennonite Home for the Aged, Frederick, Pa., will be held Saturday, Sept. 13.

Saucon, Pa., church will celebrate its 170th anniversary the last Sunday in September. An appropriate program is being arranged.

The annual meeting of the Brotherhood of the General Conference of Mennonites was held in the Souderton, Pa., church. The meeting was largely attended. The officers for the ensuing year are: President, M. H. Kratz, vice-president, S. M. Rosenberger, secretary, F. K. Moyer, treasurer, John D. Moyer.

The reports of the Young People's Society drive for the Old Folks' Home at Frederick, Pa., are not all in, but the treasurer reports $988.60 from the First Church, Phila., Pa., $169.25 from West Swamp, $109.00 from East Swamp, $48.75 from Souderton, $36.00 from Perkasie.

On October 1, the First Church, Philadelphia, celebrates its fifty-fourth anniversary and the thirty-seventh of the present pastorage.

The Bechtel, Bergey, Bertolet, Gottshall, Harley, Moyer and Gehman family associations in eastern Pennsylvania, with which many Mennonites are connected, held their annual reunions during the last few weeks. The ancestors of these families, most of them being Mennonites, came from Europe during the years from 1700 to 1726. Their descendants today number many thousands and are scattered over the length and breadth of this country and are found in foreign countries. One family alone has a record of more than 10,000.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $5.50. The new subscriber will receive the paper from now until Jan. 1921.

NOTES AND COMMENTS

English friends have just sent a unit to Poland of 24 members. About 25,000 dollars worth of relief supplies, most of them for medical purposes, accompany the mission. The Official Committee for European relief has promised them one pound for every pound they send.

A tragic situation has developed from the survey of the American Committee of Relief for the Near East. The Turks, alarmed by the thoroughness of the committee's methods, have thrown out of their harems the Armenian women they had enslaved, together with the children they had planned to bring up as Moslems.

Thirteen hundred of these children were set adrift in Constantinople from Moslem orphanages within a very few days. There will be not less than half a million destitute children thrown on the committee for support. In some places typhus is raging among the women thrown out of Turkish harems. Homes have been started in fifteen cities of Asia Minor, and preparations made for industrial training.—Sel.

To explore every country in the world from a religious, social, political and industrial standpoint is the object of the Foreign Survey division of the Interchurch World movement of North America.

The last four years have brought so many changes to the mission field that the leader of each survey section must begin pioneer work. Habits of thought, economic conditions, and even customs have undergone such transformations that the older authorities no longer are accurate. Books which reflected conditions four years ago, in many cases, are out of date today.

Therefore the Foreign Survey division is obtaining most of its material directly from the field. A list of missionaries from evangelical boards who are now on furlough in the United States, has been compiled and interviews with men just back from their posts are held every day at the Foreign Survey headquarters in New York City, where an immense amount of data is being collected.

In addition, questionnaires are being sent to missionaries abroad. These questionnaires deal with economic and social conditions, as well as with the missionary's special work and the amount of money required to realize the opportunities of the next five years.

The men in charge of the survey sections have all seen service in the field to which they have been assigned, and many are widely known authorities in special subjects.

New York, Sept. 7. Conditions in Poland, due to lack of food, clothes, medical aid and hospitals, are described graphically in a message just received by the Overseas committee of the Y. W. C. A. from Lois Downs of Pittsburgh, head of the Y. W. C. A. commission to that stricken country.

This mission went into Poland several months ago to investigate conditions and discover how members of the Polish Grey Samaritan unit which had been trained for reconstruction and social work in their native land might best be used to advantage.

Miss Downs tells of a trip into the Department of the East—territory that is being taken from the Bolsheviki. "It is just impossible for me to give you any idea of the utter lack of food, houses, clothes, medical aid, hospitals—everything," she writes. "I saw many sick, hungry, uncared for children that were too weak to eat or cry. I saw many children in all sorts of conditions and only heard six crying. It sounds unbelievable.

"Men, women, children, horses and cows, if a family is lucky enough to have them, are all living together in dugouts, in box cars, in open wagons, along the roads in the open with no covering or shelter from the heavy rains. Refugee camps have, at best, only a bare wooden platform for each family. All these camps are filled with typhus, smallpox and cholera cases.

"In one hospital sixty-six cases of dysentery broke out within two days. Men, women and children were all lying on the floor in small airless rooms with only one dirty blanket. At the same camp we found a ward filled with badly wounded soldiers suffering from dreadful lung, head and stomach wounds. The surgeon, a splendid man who spoke English perfectly, had operated on these men without an anaesthetic. I saw an eight-year-old girl stand up and have iodine put on her hand, which had been blown off by a hand grenade and never make one cry.

"Poland is surely in dire need of relief and workers. Everyone here is in great need of normal recreation. The women and girls are dreadfully nervous as the result of years of fear. One simply cannot keep them from continually discussing horrors.

"Very few factories are running so that the girls who formerly worked in them are now doing public work with the men—clearing up buildings that have been burned or blown up by the Russians and Germans, helping in the public gardens and such things. I did see some women and girls working in a factory outside of Warsaw. They were carding wool and received less than a dollar a day. Conditions in the factory were most primitive. The girl simply came in, hung up her shawl on anything handy and went to work. Few of them wore more than one garment. None of them had shoes or stockings.

"I visited a club of business girls the other evening and with great difficulty got them to play some games and forget the serious things they ordinarily discuss. In the end I was swamped with requests for classes in English and stenography.

"The advance unit of Polish Grey Samaritans arrives in Warsaw tomorrow and will go to work the next day. We have had difficulty in arranging their work as there are so many things to do. Mme Paderewska wants them to train some of the Warsaw girls for canteen work. The Minister

of Public Health wants them to help nurses in the epidemic hospitals and the military hospitals want them, too We are anxious that they be used to the best advantage, and in this have the cooperation of Mme. Paderewska and of all the government officials."

Business meeting of the Middle District conference of the Ladies' Missionary society, held at Pandora, Ohio, Sept. 1, 1919. The meeting was opened by the president, Mrs. P. P. Welty, by giving a verse from Isaiah, "Here am I, send me." The minutes of the previous meeting were read and approved, after which the following officers were elected:

President—Miss Helena Liechty, Berne, Ind.

Vice-president—Mrs. van der Smissen, Berne, Ind.

English Secretary—Miss Inda Sprunger, Berne, Ind.

German Secretary—Mrs. Levi Amstutz, Kidron, Ohio.

Program Committee — Chairman—Mrs. W. S. Gottschall, Bluffton, O.; Mrs. Menno Lehman, Wadsworth, O.; Miss Susan Basinger, Pandora, O.

The program was given Saturday evening, August 30, 1919, consisting of Scripture reading from Rev. 21:21-27, followed by prayer by Missionary Epp.

Song No. 207—By audience.

Music—By Pandora Society. "Blest Spirit."

Paper—"Life and Work of Rudolph Petter," by Mrs. Petter and read by Rosella Biederman.

Music—By Ebenezer Society. "Take Christ to Men."

Paper — "Women of India" written by Mrs. E. B. Steiner and read by Mrs. L. D. Amstutz.

Paper—"Experiences in China" written by Mrs. Jennie Boehr and read by Flora Gottschall.

Music—By Bluffton Society. "I Have Redeemed Thee."

"Chicago Mission" by Miss Cassie Niswander.

"Arizona Mission" by Miss Caroline Burkhalter.

Music—By St. John's Society. "There Is Only One Way the Story to Tell."

Offering.

Closing prayer by Mrs. Menno Lehman.

President—Mrs. P. P. Welty.
Eng Sec.—Martha D. Suter.

Your own renewal for 1920 and a new subscriber from now until January, 1921, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.25.

OLD!

I was down in Texas some time ago, and happened to pick up a newspaper, and there they called me "Old Moody." Honestly, I never got such a shock from any paper in my life before! I went to my hotel, and looked in the looking-glass. I cannot conceive of getting old. I have a life that is never going to end. Death may change my position but not my condition, not my standing with Jesus Christ. Death is not going to separate us. Old! I wish you all felt as young as I do here tonight. Why, I am only sixty-two years old! If you meet me ten million years hence, then I will be young. Read that 91st Psalm "With long life will I satisfy him." That doesn't mean seventy years. Would seventy satisfy you? Did you ever see a man or woman of that age satisfied? Don't they want to live longer? You know that seventy wouldn't satisfy you. Would eighty? Would ninety? Would one hundred? If Adam had lived to be a million years old, and then had died, he wouldn't have been satisfied. "With long life will I satisfy him"—life without end! Don't call me old. I am only sixty-two. I have only begun to live.—D. L. Moody.

THE MIRROR

The Apostle Paul twice in his epistles makes use of the illustration of a mirror to make his meaning clearer. The mirror he had in mind would be the one in common use at that period and was a piece of burnished metal, which, while it gave a reflection, the image depicted in that sort of a mirror was a dim one compared with the vivid reflection we see in our modern looking-glasses, backed as they are with quicksilver or mercury.

The English revised version of the eighteenth verse of the third chapter of II Corinthians reads as follows: "But we all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory." We are here to take the mirror as an illustration of ourselves. There are two things about a mirror that are essential if it is to be of any use:

(1) It must be kept clean. We have only to neglect our beautiful modern mirrors for a few days when we find their capacity for reflecting greatly lessened if not gone altogether. What has happened? Nothing, except that the fine dust, that is always floating about in the air, has little by little settled upon the glass, and until it has been wiped with a duster or washed, the mirror is of little service. How much more must this have been true of the burnished metal mirrors that the great apostle was familiar with.

Is this not an excellent illustration of our own experience? None of us can pass through a single day without some of the dust of the world settling upon our souls. There is, I take it, no special sin in this,—the friction of business, the petty cares of home, the contact with unreasonable and ungodly people are bound to take off some of the polish or, in some sense, dim the reflection of Jesus Christ, the "Light of the world," in our characters. What is to be done? If nothing is done each succeeding day brings its own dust and not only is the image of our Master not reflected by us but our soul soon becomes insensible to the presence of the Master. We know that "If we confess our sins He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness," but we may have committed no definite sin that we are conscious of, still we need the "cleansing from the defilement by the way," and this, I take it, is the "unveiling of the mirror." At our bedside, at the close of the day, our hearts cry out to the heavenly Father for this inward cleansing, indeed this is the attitude of heart that we need to realize not only in the quiet of our chamber but also from time to time throughout each of our busy days. Get the dust wiped off.

(2) We have spoken of the mirror's need of being constantly cleaned, but there is another need that has to be constantly met before the mirror is of any use. It may be a mirror of fair quality, it may be free from dust, but if its face be towards the wall it will be useless. Is not this fact the point the apostle wishes to press home on his readers' attention, that the mirror must be turned towards the object it is desired to reflect?

In our Blackwood district of South Australia we have a group of Orchidaceous plants called Thelymitra, some of which are of great beauty. The largest one, by name Grandiflora, is two feet, six inches and more in height, forming a spike of thirty or more lovely mauve flowers. On a hot sunshiny day every flower is open to its widest extent, drinking in the warm sun rays, but if you walk through what we call our "wild part," which borders our orchard and garden, on a cold cloudy day, instead of seeing the glorious vision you will wonder, at first, what has become of the splendid flower. When you do finally locate it you will find every flower tightly closed and only the plain inconspicuous backs of the petals or calyx exposed to view.

Is not the Lord Jesus Christ spoken of as "The Sun of Righteousness" that "rises with healing on his wings"? He is the "Light of the world," and unless we keep our faces turned towards Him we shall be useless as reflectors, there will be no reflecting "The glory of the Lord" referred to in the apostle's letter, or "being transformed into the same image."

But there is still another point our lovely orchids illustrate. We have in our district, belonging to the same family, (genus), those that are deep primrose yellow, salmon, rose, and sometimes crimson, but all these different species are equally sensitive and cannot show forth their beauty unless they are bathed in warm sunshine, when they turn their faces sunward. I said they cannot show forth their beauty, I should have said they cannot reflect the glories of the sun. Flowers have no beauty in themselves but God has taught them how to reflect the glory of the sun. One may have a vase of the choicest rose blooms,—yellow, scarlet, delicate pink, crimson and gold, or pure white, but place them in a dark room and they will all be alike invisible. It is only when their petals are spread open to the light that they are able to delight our eyes and uplift our souls with a glory that man's best effort cannot equal.

Each flower has its special gift; the red rose absorbs all the rays of sunlight except the red ones, the yellow all but the yellow rays, —not their own beauty, but part of the beauty that is hidden in each ray of sunlight. So with us. Each has a special gift, each is capable of reflecting the "image of the Lord,"—not the same image but our part. For who can reflect the whole?

Every time we see scarlet geraniums, crimson roses, or golden golden-rod, let us remember that they are looking-glasses, each doing its little best to show to us the glories that are enfolded in the bright rays of sunshine, and let them remind us that we are each privileged to reflect some of the sunshine that flows from the "Light of the world," not all alike, but each with his special message. — Edwin Ashby, in American Friend.

THE IMMIGRATION OF MENNONITES INTO NORTH AMERICA

J. H. Langenwalter, D. D.

(Continued.)

The first comers were religious refugees. Lucy Forney Bittinger in her book "The Germans in Colonial Times" says of them: "The first emigration of Germans into America in 1683 was influenced by purely religious motives and not at all by any social conditions," and so far as I have been able to find this statement has not been reversed by either Mennonite or non-Mennonite authors. Bittinger continues: "The colonists were Mennonite weavers from Crefeld, on the Rhine. They belonged to that persecuted sect of 'defenseless Christians,' as they often entitled themselves, who trace their spiritual descent back to the pure doctrines of the early Waldenses."......"They had a blind and passionate desire for a pure, simple church in which all believers should be equal, in which no importance should be attached to forms and ceremonies, in which there should be no strife between brethren, neither wars nor judicial oaths; and an equal desire for such a reform in the state as should make their burdens and oppressions a little lighter and by which the state would not persecute any man for doing and believing what he thought to be right." These people were naturally a hardy people or they could not have stood the voyage and the early hardships of pioneer life as they did after the kind of treatment which they had received in their home communities before coming to this country. Those coming from Crefeld were mostly weavers, though some of them had cultivated vines in Germany and hoped to turn the wild grape of the woods of Pennsylvania to good use here. They were an industrious people who lost no time in preparing the wilderness for permanent home-life. Fortunately for them a man, not a Mennonite, became very much interested in them and gave them the benefit of his learning, his ability as a leader, his time and his tireless energy. This man was Franz Daniel Pastorius, who was the agent of the Frankfort Land company and preceded the regular group of immigrants to this country. They had selected him as their representative because of his superior ability, and in this they had done well, for he proved to be an unusually well qualified man for the kind of work which was necessary in their day and under their conditions. Pastorius was born in Somerhausen, Germany, in 1651. He had acquired a university education and was a graduate of the Law School at Jena. He knew Greek, Latin, German, French, Italian, Dutch and English well and frequently wrote and spoke them interchangeably. He opened a law practice in Frankfort in 1679. Soon afterward he undertook a two-years' journey with another young man. During this journey he seems to have gotten into touch with the Pietists and Mennonites of the Rhine valley. He seems to have become very much impressed with them and said: "This begat a desire in my soul to continue in their society and with them to lead a quiet, godly and honest life in the howling wilderness." Pastorius has described himself as "of a melancholy, cholerick complexion and therefore (juxta Culpepper, p. 194), gentle, given to sobriety, solitary, studious, doubtful, shamefaced, timorous, pensive, constant and true in actions, of a slow wit, with obliviousness, etc.,

If any does him wrong,
He can't remember't long."

The temperament and psychical make-up of Pastorius made it possible for him to enter sympathetically into the thinking of the Mennonites, and his education and his wide experience made it possible for him to serve them very well in a realm in which none of their members were probably experienced enough to meet the difficulties incident upon such an undertaking as their coming to America and founding a permanent settlement here. Pastorius was very unselfish in rendering his services, for he was not relieved of his duties as agent of the Frankfort Land company until 1700, at which time he had served this company 17 years without pay and considerable expense to himself.

"After the Concord arrived, the first problem was to select a location for the German colonists. They had purchased the right of occupying in all 43,000 acres, and asked for a site on a navigable river, as their contract demanded. But since Penn was not willing to carry out the latter condition they finally found available a tract of land about 6 miles above Philadelphia, which is at present the 22nd ward of the city and bears still the original name of Germantown."

It soon became evident, as Pennypacker suggests in his Historical and Biographical sketches, that these people had come over for colonization and not for speculation, for they soon set about making arrangements for permanent homes. Six days after their arrival they received a warrant for 6000 acres of land and 12 days later they gathered in the cave of Pastorius and drew lots for each man's location. As soon as this was done they set about digging cellars and building huts in order to be prepared for the approaching winter. These people were by no means rich, although, now and then, people of means had allied themselves with the Mennonites. It is no wonder then that they endured many hardships at first. "Pastorius recorded in his 'Grund-und Lagerbuch' that the hardships and trials of the early settlers were great, only equalled by their Christian endurance and indefatigable industry, so that Germantown in the early days could be called 'Armentown!'" However, their industry and frugality made it possible for them to replace the cave and huts with which they started out, by large and comfortable stone houses. Though most of the first comers were weavers by trade, they were got tradesmen belonging to an age of narrow specialization like ours. They could build homes for themselves and their families, churches and school houses for worship and for the training of coming generations, and they could and did raise the materials out of which to weave the cloth for which they had been noted in Europe and were soon to become respected in America. They raised flax with great success and Pastorius attributed the prosperity of the young city largely to the flax spinning and weaving made possible through this fact, and many years afterward we find the "Deutsch-Amerikanische Geschictsblaetter" giving much credit to the weavers coming into Illinois from Pennsylvania and tracing the history of these back to our first arrival in Philadelphia and founders of Germantown, who brought in weaving. Eventually their home industries increased to the proportions of factories, some of which, e. g., factories for stockings, have continued throughout the years since then. The first sale was held in 1684 and yielded $10.00. People were supplied with clothes. Soon large demands came from the outside because of the good quality of the goods.

Their successes soon led to the coming of others from Europe, as was indicated above, people from the old home in Crefeld, but also from Muhlheim and Kriegsheim, and finally from Switzerland. These, likewise, were mostly tradesmen, e. g., weavers, tailors, shoemakers, locksmiths, carpenters, but also applied themselves to cultivating the soil, as had those who came in 1683.

Paper was also manufactured early in the colony. Willem Rittinghuysen was by profession a papermaker, and he and his two sons soon did credit to the good name which they brought from Holland. They came in 1690 and soon began making such excellent paper that the business grew to large proportions, especially in the days when it was given into the hands of one of the sons, Claus.

It did not take long for these industrious people to replace the quiet of the ancient forest by the hum of industries of various kinds. Their homes were surrounded by vegetable and flower gardens. They erected substantial buildings as soon as they were able to do so, which was remarkably soon in many cases because of the indefatigable industry and the thrift which they displayed. They seem to have come without bringing any idlers along and if anyone became poor through misfortune they were always ready to help. Courts had little to do, for there were few but strictly law-abiding people in the colony and every one was too busy working to have time to attend courts. What routine business there was to transact in the way of deeds, contracts, etc, was dispatched and court adjourned.

Germantown was incorporated on August 12, 1689, as a town. It was fitting that Pastorius should be its first burgomaster. For many years he was either burgomaster or scrivener, and it is due to his careful and painstaking work that such good records have been preserved of the early proceedings in the town and community.

(To be continued)

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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EDITORIAL

Among the interesting events to take place shortly in Mennonite circles will be the celebration of the one hundred and seventieth anniversary of the old Saucon congregation near Coopersburg, Pa., scheduled to take place on the last Sunday of September. The Saucon settlement goes back even more than one hundred and seventy years. It was one of the frontier places of the church in early days and bore a close relation to "The Settlement," a church located in what now is the great Northampton cement district. In the time of the Revolution and before, the fathers of this church had to suffer severely because of their non-resistant principles. The records surviving tell of some terrible suffering. To our brethren in the newer settlements in the West, a church with a history of over a hundred and fifty years is, no doubt, a matter of wonder, but it must not be forgotten that the Mennonites came to Pennsylvania with William Penn in 1682, and that, while they were not specially aggressive in making proselytes, they were exceedinly zealous in preserving their identity. Our fathers stood for certain well defined ideas in regard to the Christian faith and they insisted upon maintaining these ideas at all cost. Some of their ideas conflicted with popular religious ideas and, as a result, they lost many people to other churches. We sometimes emphasize the fact that Mennonites have supplied such excellent material for other churches. We are glad of the individuality that those of our people who left us took with them, but we find a satisfaction also in the firm attitude our fathers took in regard to things distinctly Mennonite.

Providence is situating our churches where they are designed that these truths should not only be stated, but should be consistently lived as well. Instead of dwelling too much upon the smallness of our numbers now, it would be better for us if we were to lay greater stress upon the truth and ideals for which we stand and which we believe the world needs to learn from the lives of those who consistently believe in them.

PROHIBITION LESSENS CRIME

One of the first striking results of prohibition is decrease of crime. The testimony to this is uniform. It could not be otherwise, for liquor is the great cause of crime. Chicago has a vigorous chief of police, Colonel Barrity, recently appointed by the mayor. He is stirring things generally both inside and outside of the police force. If a policeman gets drunk it means his instant dismissal from the force. He is after the gamblers and the hold-up men and in order to lessen crime he has called on the city council for an ordinance by which he can have two thousand additional patrolmen. One of the members of the finance committee has made the point that if prohibition goes into effect on July 1st there will be no need of extra policemen. He wrote to mayors of wet cities which had become dry and read telegrams from them showing that in most cases the police force had been lessened with the closing of the saloons. A few are given herewith:

Freeport, Illinois. — Thirteen patrolmen now, against nineteen for last "wet" year. Pay for policemen increased $30 a month.

Denver, Colorado.—Two hundred and sixty-seven, against two hundred and forty-five now. Salaries raised fifteen per cent.

Portland, Oregon.—Three hundred and seventeen in 1915; three hundred and fifty-six now.

Birmingham, Alabama.—Cost $32,250 more when "wet" than when "dry." Cost of operating jails decreased twenty-five per cent.

Omaha, Nebraska.—Salaries of patrolmen increased but number of men decreased over last "wet" year. On December 31, 1918, only four persons in city jail and eight in county jail on city complaints.

Seattle, Washington. — Nineteen hundred and fifteen was four hundred and two; now four hundred and twenty-one. Increased population more than 100,000. Under saloons increase would have been twenty-five per cent.

Rockford, Illinois. — No increase in police force.

The Daily News made inquiries also and found astonishing results.

Seattle records showed that the number of arrests per month had been cut in half since the city went dry. In Atlanta, Georgia, in 1918, crime decreased sixty per cent. as compared with 1917, and previous years before the prohibition era. In Indiana the results are very pronounced, as the following will show:

The state-wide prohibition law in Indiana which became effective April 2 last year has caused a tremendous decrease in crime throughout the cities of the state and particularly in Indianapolis and Marion county. City court cases have decreased notably, and several months ago, it was found possible to abandon the Marion county workhouse, an institution used to house short-term offenders.

From other Indiana cities come similar reports, one notable instance being a small southern Indiana city where the mayor's court tried only fifty offenders during the greater part of a year, although more than double that number had been in court during the three months preceding the effective date of the prohibition law. County jails have lost hundreds in population during the nine months the law has been in effect, according to official reports from the Indiana board of state charities.

The police force in Indianapolis has been reduced since the prohibition law became effective and it has become possible to inaugurate a system whereby patrolmen travel on their beats singly, whereas formerly they were forced to go in pairs.—The Free Methodist.

COVETOUSNESS IN ACTION.

A liberal distribution of wealth is the source of innumerable benefits to mankind. But the Apostle Paul tells us in I Tim. 6: 10, that "the love of money is the root of all evil; which while some covet after, they have erred from the faith and pierced themselves through with many sorrows." There is scarcely an evil connected with the past or present condition of the human family but may be traced in a greater or less degree to this vile propensity. If we were to attempt to enter into the details of this subject, we should have to take a review of the state of the human family in every age and write a history of wars and devastations, and of the sorrows and sufferings of the tribes of man. But I shall in this article call attention to only a few thoughts.

Covetousness naturally leads to dishonesty. Hence every covetous man, in spite of any show of religion he may exhibit, is to all intents and purposes a thief and a robber. In the first place he robs God. The prophet Malachi charged the people of Israel with robbery. "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a cure: for ye have robbed Me, even this whole nation" Mal. 3:8,9. God commanded the Jews to bring certain animals to the altar to be slain as sacrifices, and a portion of the first fruits of their increase, as a testimony of their dependence upon Him and their devotion to His service. But their covetousness in many instances caused them to withhold the sacred tribute; and when they professed to bring their offerings to the altar, instead of bringing the pure and perfect offerings, which the law required, they brought the sick, the lame, and the blind, for sacrifice. And as a consequence of such conduct, the curse of God was pronounced on each guilty individual and on the priests who endorsed such robbery. The same crimes, though they assume a different form, are still prevalent under the Christian dispensation. Every man robs God when he withholds that portion of his substance which God demands for His service. Though it should be remembered that God is and ever must be absolutely independent of all His creatures. Our liberal giving cannot enrich Him, nor can our withholding impoverish Him. All the wealth of the universe was created by Him and is subject to His disposal. God says, "For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine. If I were hungry, I would not tell thee for the world is Mine, and the fulness thereof" Psa. 50: 10-12. But God has given the world as a gift to the children of men, with this reservation—that a portion is to be given for the maintenance of the religious cause throughout the world. And this reservation, instead of being a burden, is, in reality, one of the channels through which happiness comes.

We are told in the Bible that "it is more blessed to give than to receive." The covetous man in refusing to act on this divine principle violates the commands of God, robs Him of the tithes and offerings He demands, and deprives himself of many bless-

ings. The professor robs God when he contributes nothing or when he gives such a pitiful sum as amounts to little short of an insult offered to the cause. Every professing Christian, in whatever station he is placed, who refuses to come cheerfully forward with a portion of his substance according as God has prospered him, must be considered as a robber, for he deprives the Most High of the tithes and offerings that belong to Him. He also subjects himself to the infliction of the curse which was pronounced upon the covetous Jews in the days of Malachi. In the next place, the covetous man robs the poor, the widow, and the fatherless by withholding that assistance which is necessary to enable them to procure the necessaries of life. God has displayed His boundless liberality by placing the abundant treasures of earth about us, giving rain from heaven and "fruitful seasons, filling our hearts with food and gladness."

The heart of a covetous man being set upon riches, he will resort to every means by which they may be acquired. Among these means falsehood and misrepresentation are particularly prominent. When he is buying an article, he endeavors to depreciate its properties, and value; but when he is to dispose of the same article he overrates its qualities and tries to procure for it a price far beyond its worth. When he covets his neighbor's property, he takes advantage of either poverty or ignorance and resorts to falsehood in order to obtain it at half value; and when he gets it in his possession, its defects immediately are transformed into valuable qualities, and it is rated at a price far more than its real worth. In this way his whole life becomes a course of systematic falsehood; and if he can accomplish his designs by such means without directly violating the laws of his country, he regards himself as a man of uprightness and honesty. Though he is a liar and a deceiver, he may pretend to relieve the poor when calamities befall them; but in doing so he merely takes advantage of such occurrences in order to get their property at half its value. "Beware of covetousness."—Jas. K. Waller in The Gospel Trumpet.

WORLD WIDE SUNDAY SCHOOL NEWS

September.

Japan's Call to America and the World

Three of Japan's statesmen and business leaders, whose names were affixed to the original request to the Zurich convention in 1913 that the next convention be held in Tokyo, have signed the call from the Island Empire to the Sunday school workers of the world. Here is the call:

Official Invitation to the World's Sunday School Convention, Tokyo, 1920.

Tokyo, Jan. 10, 1919.

To the Sunday school officers and teachers and to all friends of children and young people in all lands:

We, the officers of the patrons' association for the next World's convention extend our warmest greetings and a most hearty invitation to attend the World's Sunday school convention to be held in Tokyo in October, 1920.

We are preparing to welcome the convention because your organization is preeminently the one to bring the representatives of the world together early in the inauguration of peace;

Because we believe Japan, being so far removed from the past war, is the most appropriate country in which to hold a world's convention;

Because the representatives of the world, who are propagating the teachings of the "Prince of Peace," can best promote true spiritual fellowship among the nations of the world;

Because we wish you to bring to the children and young people of Japan the same high moral standards and spiritual power and inspiration that you have given to the children of Christian nations;

We heartily extend to you, through Mr. H. E. Coleman, the representative of the World's Sunday school association, our most hearty greetings.

Signed,
Marquis Okuma, President.
Baron Shibusawa, Vice Pres.
Baron Sakatani, Vice Pres.

These men represent the promoters' organization of seventy of Japan's leading business and professional men who have been awakened to Japan's need for religious education and are backing with their own money the plan to bring Japan several thousand of Christian representatives from all over the world, to show the plans for making character through the Sunday school. They have subscribed to a fund of Yen 200,000 to promote the convention. This convention should furnish an opportunity for the Christians of all lands to stand by the leaders in Japan who are striving for Japan's moral and spiritual advancement.

From all over the United States and Canada applications to attend the World's convention at Tokyo, October 1920, are coming in. Bulletins No. 1 and 2 issued by the World's Sunday school association, 216 Metroplitan Tower, New York, describe the various tours and plans. One thousand reservations have been secured for delegates on five trans-Pacific lines.

Sunday School Activities in Moslem Lands.

In September the first General conference of all the Sunday school workers in Egypt will be held. This meeting will take place in connection with the annual prayer conference of the United Presbyterian church, which is the denomination doing the largest amount of missionary work in Egypt. The prayer conference lasts three days and this year an extra day will be given to study Sunday school work. Sheikh Metry S. Dewairy, who is field secretary for Egypt, representing the World's Sunday school association, expresses the hope that this conference will be a good preparation for a World's Sunday school association conference which it is expected will be held in Egypt following the World's convention in Japan, October, 1920.

There is an active organization in Egypt called the Elders' and Laymen's Missionary movement in the Egyptian Evangelical church. They are working in closest harmony with the various sessions of the United Presbyterian church in improving the Sunday schools, the methods of teaching and in bringing street children to the Sunday schools. This is accomplished through a joint Sunday school committee.

Memorial Service for H. J. Heinz in Tokyo.

As soon as the Sunday school workers in Japan learned of the death of Henry J. Heinz, they arranged for a memorial service which was held in the Reinanzaka church in Tokyo where Mr. Heinz had worshipped when on his Sunday school tour of the Orient in 1913. The service was held under the auspices of the National Sunday school association of Japan. Mr. Heinz was held in the highest esteem in Japan as a successful Christian business man who gave so large a share of his time to Sunday school work. He had been a large personal contributor to the organized Sunday school work in Japan for twelve years and during the visit to Japan of the business men's Sunday school party five years ago, he left many evidences about Japan of his thoughtful generosity.

The auditorium of the Reinanzaka church was fittingly draped in black around the gallery and pulpit and in front of the latter against a dark background was a white cross. Beneath and in full view of the audience was an almost life-size picture of Mr. Heinz. On either side of the picture and on the platform were flowers and pines aranged very tastefully.

The service was introduced by Rev. Kawasumi, secretary of the Japan Sunday school asociation, and Rev. Kozaki, president of the association, made a brief address based on II Timothy 4:7. He spoke of Mr. Heinz as one who started life as a poor boy, made a success of life and became one of the world's famous men. He finally sketched the special relation Mr. Heinz had with the work of the association since it was founded at the time of the visit of Frank L. Brown in 1906, and spoke of him as the great benefactor of Sunday schools in Japan.

The Federation of churches in Japan was represented by Dr. Ibuka, who had spent some days with Mr. Heinz in the neighborhood of the river Rhine following the Zurich convention in 1913. He spoke of the personality of his Sunday school friend and was sure that if anything had been desired by this successful man it would have been to be permitted to attend the World's Sunday school convention in Tokyo next year in October.

Then words of sympathy were formally expressed by three members of the Tokyo convention promoting committee. Marquis Okuma had entertained Mr. Heinz and the Sunday school tour party in 1913 and was annually impressed with the "young old man." He spoke of his great respect for him and expressed regret and sorrow that he should have passed away at the time when he was looking forward to the convention which had been postponed because of the war. Baron Shibusawa told how he had been entertained by Mr. Heinz when in the United States four years ago. The Baron spoke not as a Christian nor as a Buddhist, but as one who is deeply interested in the things for which Christianity stands. Even speaking from a Christian viewpoint, he said, the spirit of Mr. Heinz will live on and be in the midst of the undertaking in which he has shown such interest. Baron Sakatani made another kindly reference to personal experiences with Mr. Heinz. He met him seven years before and welcomed him as mayor of Tokyo. Mr. Heinz, he said, had a world mind and was not only a man of influence among

financiers but also a man of influence internationally in promoting good will.

In further recognition of the former chairman of the executive committee of the World's Sunday school association, a memorial number of "The Sunday School," printed in Japanese and English, was issued. It contains the complete record of the service, together with the memorial addresses.

THE C. E. TOPIC

Sept. 28.

The Christian Athlete and His Training.

The apostle Paul makes frequent reference to the athletic games of his time. As in our time, the public was thoroughly familiar with the games that were played and the rules of the games. Paul was not one of those who wasted his time following the sports, but he recognized the value of a trained body and the discipline required in bringing it into training. He also used the games to illustrate certain truths which he wanted to make clear. In modern athletics the Christian must use his judgment. They have a value, but they must not be made the all important thing in life. The man who neglects is as much a knave as any fool. his family to run after baseball The church member who runs after prize fights is a case for disciplinary action on the part of the church authorities. The student who imagines that his parents deny themselves to send him to college to follow athletics at the cost of his studies should be sent home and put to hard work. However, our bodies are given to us by our Creator as our choicest earthly gift and it is our duty to our Creator and ourselves to keep them in the most efficient and clean condition possible. We are to learn from the athlete how to benefit spiritually as he benefits physically.

The true athlete goes into the game for all it is worth in order that he may develop. He wants to be a whole man, strong in body and mind. If he can run he wants to become able to run faster. If he is strong he wants to be stronger. The whole plan of any athletic program should be the development of the one taking part. In the Christian life we should have the same idea. We should want to be sound and strong. We should seek to so order our lives that our acts of today may contribute toward making us better and stronger tomorrow.

The athlete wants to be a superior person. He wants to play the game better than the competitors. He wants to obtain distinction by his part in the game. The Christian, too, wants to be superior to the non-Christian. He wants to get nearer the ideal that God sets up for a man to endure. There is a struggle against sin and temptation which everyone has to endure, but in the struggle the Christian, if he is true to ideals and lives in accord to the rules which God lays down, will prove his superiority.

The athlete competes for a prize. The true sport will let the prize represent more than its mere value in money to him. It will mean, when he wins, that he has won fairly and squarely over the opposition he has had to meet. The one who does right no doubt gains some special advantages for so doing. "Honesty is the best policy" etc. But when one enters the race of the Christian life, one looks forward to more than temporal advantages. One has the satisfaction of doing right for right's sake. One knows that having lived squarely and fairly is worth infinitely more than all the appreciation that the world can pile upon one.

The athlete's aim is perfect physical manhood; the Christian's aim should be perfect spiritual manhood. He should want to grow more and more into the perfect manhood in Christ Jesus. To attain that ideal he (I) must know Jesus, (II) must know His will, (III) must occupy himself with His tasks, (IV) must associate with and get his inspirations from men and women who stand well in the Christian life.

The althlete (1) exercises himself, (2) abstains from all habits and foods that would hinder his success, (3) indulges frequently in those habits, foods and exercises that contribute to success, (4) placed himself under the master and rules that govern the game. So the Christian must "exercise himself with godliness." The more he does of prayer and other devotional duties, the stronger he becomes. He must learn to abstain: "If sinners entice thee, consent thou not." "Touch not, taste not, handle not" the things that corrupt the body or unfit the soul in its proper function. He must give himself to the doctrine of separation. The Christian's exercise must include prayer, self-humiliation—Bible study—doing the work of Christ in the church and among His little ones—spreading the knowledge of God among those who do not know Him. He must obey his King and the laws of the kingdom without question. The athlete has one victory to struggle for—the Christian has before him the assurance of an eternal victory.

THE S. S. LESSON. REVIEW

Sept. 28.

Jesus Our Savior and King.

Read Matt. 21:1-9, 15, 16.

Golden Text.—Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest. Matt. 21: 9.

Lesson 1. The Church: Its Life and Work. The Day of Pentecost marked the giving of the gospel and the power to declare it to all men. All nations were represented. God designed the joy of knowing Him to be no monopoly for any one people. Peter preached a straight gospel and it brought great results, as such preaching always will.

Lesson 2. Baptism. We have the command given. The order to the disciples was (1) Go to the people, (2) make disciples, that is, convert them, and finally (3) baptize them. The example of the eunuch, like many others, shows baptism as a rite following conversion.

Lesson 3. The Lord's Supper. (1) Instituted by Jesus. (2) A memorial feast, (3) in which only those having a part in the church may participate. (4) This is to be celebrated often (as often as ye do it). (5) Till He comes. In anticipation of the Lord's return. (6) The crushed grain and crushed grapes symbolize the broken body and shed blood of our Savior.

Lesson 4. Christian Fellowship. The example is taken from the church at Philippi that gave substantial evidence of its fellowship to Paul. Christian fellowship promotes (1) Joy. (2) Mutual helpfulness. (3) The growth of the church. (4) And inspires liberality and helpfulness.

Lesson 5. Christian Worship. Here we have the discourse of Jesus with the Samaritan woman. Note (1) That a soul is precious in His eyes. He went out of the way to meet one. (2) Worship is not confined to race or place. (3) The whole world is God's temple. (4) Sincerity is required in worship.

Lesson 6. Winning others to Christ. (1) Soul winning is the great mission of the Christian. (2) It is noble work; it takes up Christ's work. (3) It is the greatest boom one can bring to the world. (4) It has its eternal reward.

Lesson 7. Christian Missions. An episode in the life of Paul is presented for our study. Missions demand that the gospel be carried into strange wild countries. Missionaries will be misunderstood. They will have persecution to face. Their converts may be few (Timothy was discovered here) but they will be all the more valuable for sowing the seed.

Lesson 8. Social Responsibility. The good Samaritan is a good example. We are our brothers' keepers. Every miserable person has a legitimate claim upon the help of the Christian.

Lesson 9. Temperance. The example of Daniel and his friends. (1) They were God-fearing. (2) They were men with a purpose. (3) They valued clean lives above favor or advantage. (4) They backed one another up. (5) The reward of their stand came, and, in this case, it came immediately.

Lesson 10. The kingdom of God. Like the working of leaven, each particle affects every other with which it comes into contact. Like a pearl worth seeking and worth all the sacrifice one can give. Like a treasure—makes one rich. Like fishermen. It separates the good from the bad.

Lesson 11. The Future Life. Its coming is certain. It will come suddenly. There will be a judgment. The just will be rewarded and the unrighteous punished.

Lesson 12. The Holy Scriptures.—Perfect, sure, joy giving, clean, enduring, true and right.

Scripture is the Word of God to man. We must know Scripture; live it; declare it, believe it.

DEATH

Ruth--Died at his home in Reedley, Calif., at the age of 72 yrs. 4 mos. and 3 days, John A. Ruth. He was born on Apr. 16, 1847, in Bavaria Germany. At the age of 5 yrs. he came with his parents to America and they established their new home in Lee Co., Iowa. In the year 1869 they moved to Summerfield, Ill., where he united with Clara Eymann in marriage in 1870. They lived together in happy wedded life for 49 years. In 1885 he moved with his family to Harvey Co., Kan., where he lived until 1914, when he moved to Reedley, Calif. About 2 yrs. ago he became sick. An operation gave him temporary relief but could not remove the cause of the trouble. He leaves to mourn his departure his faithful wife, 9 children, 14 grandchildren, 2 brothers, 1 sister and many other relatives and friends, but they sorrow not as such that have no hope. In his youth he accepted Christ as his personal Savior and by baptism united with the Mennonite church of which he remained a faithful, consistent member all his life. At the funeral services in our church on the 22nd. Bro. Engbrecht of Woodlake, spoke german, basing his remarks on Rev. 21:7 and Bro. Krehbiel spoke English using Isaiah 3:10 as a text.

The Mennonite and Bundesbote to one address, $2.50.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR AUGUST

First Church, Geary, Okla., A. E. Loganbill, $28.17; Menn. church, Sterling, O., Anna Liechty, $5.25; gift, J. L. Regier, Elbing, Kan., $100.-00; Christian Church, Moundridge, Kans., A. H. Kaufman, $21.50; Tabor ch., Goessel, Kan., J. S. Schmidt, $97.-30; Salem ch., Freeman, S. D., C. R. Lehman, $100.00; Henry Klippenstein, Altona, Man., D. W. Friesen, $25.00; Bethlehem ch., Bloomfield, Mont., G. L. Deckert, $44.34; Elizabeth R. Schmidt, Moundridge, Kan., P. C. Schowalter, $50.00; Sunday school, Bethlehem ch., Bloomfield, Mont., A. Unruh, $62.38; Mennonite ch., Wadsworth, O., M. M. Lehman, $14.00; First ch., Reedley, Calif., D. H. Krehbiel, $44.03; Men. ch., Donnellson, Iowa, J. P. Galle, $36.00; Men. ch., Hydro, Mont., P. J. Schroeder, $3.05; Men. ch., Westbrook, Minn., J. J. Balzer, $67.26; S. S. Brudertal ch., Hillsboro, Kan., P. F. Suderman, $54.43; H. D. Epp, Henderson, Neb., Bond, $50.00; Swiss church, Whitewater, Kan., P. Zuercher, $164.05; Men. church, Halstead, Kan., D. T. Schmidt, $206.-75; P. Lowen, Winkler, Man., J. F. Lehman, $1.40; Men. church, Deep Run, Pa., A. M. Fretz, $25.00; mission friends, Minidoka, Ida., C. Gossen, $5.00; Men. ch., Lehigh, Kan., C. C. Friesen, $24.00; John Epp, Whitewater, Kan., bonds, $500.00; Salem church, Dalton, O., M. Tschantz, $56.70; Mennonite church, Guernsey, Sask., J. Quiring, $146.93; Mrs. A. Tschantz, Orrville, O., M. Tschantz, $10.00; S. S., West Swamp, Quakertown, Pa., Allen Bleam, $9.-74; West Swamp church, Quakertown, Pa., Allen Bleam, $11.57; Catherine Roth, Quakertown, Pa., Allen Bleam, $25.00; Berne, Ind., Mission box, $7.70; Mission friend, tithe, $11.-00; Birthday offering, S. F. Sprunger, .12; Men. ch., Hillsboro, Kan., Aug. J. Kohfeld, $24.70; Mission ch., Los Anglese, Calif., P. W. Penner, $24.79; Town ch., Beatrice, Neb., J. H. von Steen, $126.45;.

Special Gifts.

Mrs. Peter Burkhalter, Berne, Ind., P. P. Hilty, starving in India, $5.00; Andrew Oesch, Upland, Calif., M. M. Horsch, starving in India, $25.-00; Y. P. society, Pawnee Rock, Kan., H. Hege, helper, India, $75.00; mission friend, Pretty Prairie, Kan., J. B. Epp, starving in India, $45.00; Sewing society, Fortuna, Mo., N. M. Gerber, Magdelena, Bible woman, India, $50.00; Mission society, Moundridge, Kan., P. H. Richert, worker, India, $20.00; O. R. Crowzer, Winger, Minn., P. H. Richert, student in China, $5.00; D. J. Kroeker, Langham, Sask., P. H. Richert, Jacob $25.00; J. B. Frey, Tuba, Ariz., P H. Richert, Soundas, Champa, $20.00; Anna Suckau, Brooklyn, N. Y., P. H. Richert, worker, India, $40.00; D. C. and Ida Welty, Los Angeles, Calif., starving of India, $25.00; Rudolph Muller, Halstead, Kan., Jacob, Champa, $15.00; Men. ch., Watova, Okla., G. W. Kanzen, starving, India, $20.00; B. F. Welty, Tacoma, Wash, P. A. Penner, India, $50.00; Seven Sisters, Deep Run, Pa., A. M. Fretz, Home, India, $7.00; mission friend, Minidoka, Ida., C. Gossen, G. A. Linscheid, $5.72; mission friend, Beatrice, Neb., starving, India, $150.00; Y. P. society, Emmanuel ch., Noble, Iowa, S. M. Musselman, worker, India, $40.00; Mrs. Gustav Andres, Newton, Kan., starving, India, $10.00; G. C. Buhl, Newton, Kan., P. W. Penner, Girls' home, India, $5.00; H. H. Adrian, Escondido, Calif., P. W. Penner, Widows' home, India, $5.00; C. S. Paulus, Los Angeles, Calif., P. W. Penner, starving, India $20.00; Mrs. Hetzel, Los Angeles, Calif., P. W. Penner, starving, India, $2.25; Bro. Schorscht, Los Angeles, Calif., P. W. Penner, Brown, China, $15.00; Y. P. society, Dallas, Oreg., M. Braun, Bible woman, India, $30.00; Alexanderwohl ch., Goessel, Kan., B. H. Friesen, starving in India, $1,636.62.

With sincere thanks,

Gustav Harder, Treas.
Whitewater, Kan.
J. G. Regier, Assist. Treas.
Newton, Kan.

NEWS OF THE WEEK

PERSHING HOME FROM EUROPE

New York, Sept. 8.—Pershing is home again.

Standing on the bridge of the huge Leviathan, the commander of the greatest host ever gathered under the Stars and Stripes, came slowly up the bay today, world famed and hailed as a conquering hero should be.

Sad of face, stern and impressive, a splendid figure of a soldier, he might have been thinking, as the familiar land marks of New York came into view, of the day twenty-seven months ago when he slipped secretly out of the harbor on his way to France to prepare the way for the hosts that were to follow. Then he was only a major general.

He came back today with four stars on his shoulders—the fourth man since Washington to wear them under the American flag.

The welcome given him would have quickened the pulse of the hero of the Roman triumph.

Fresh from the capitals of allied Europe, where honors had been heaped upon him, it remained for New York to show the first American to lead an army across the Atlantic that "home, sweet home," has a meaning deeper than "hail to the chief." No foreign throats could voice the cheers, no alien hearts could pulse the greeting that was General Pershing's here today. There was a hint to tears in the welcome for those who gave it knew that not even the plaudits of a grateful people could banish from the sad faced soldier's mind the memory of his own life's tragedy.

Dawn barely had broken when the Leviathan loomed through the mist off Ambrose channel lightship. Steaming slowly through the narrow passageway the great ship was greeted by a convoy of six destroyers, while seaplanes circled overhead. The forts which guard the harbor, boomed a general's salute as the ship which once was the pride of Germany, crept past quarantine and nosed through the narrow into the harbor under the shadow of the Statue of Liberty. While guns still echoed, the whistles of merchant vessels from the seven seas, sturdy tugs, gaily decorated ferry boats, excursion craft of every kind, and the sirens of factories on shore, joined in a discordant salutation.

The shores of Staten Island, Brooklyn, New Jersey and Manhattan were lined with thousands whose shouts of greeting came faintly across the waters of the bay to the familiar figure on the bridge. They made up the vanguard of the vast army of welcomers which already had packed Battery park and overflowed into the streets beyond, waiting patiently until General Pershing had been greeted by Vice President Marshall and the secretary of war and was ready to cross the river to the great city that was eager to pay him tribute.

FIVE DEAD, FIFTY HURT, TOLL IN HAMMOND RIOT

Hammond, Ind., September 9.—Four striking employes of the Standard Steel Car company here were killed, one was hurt so badly that he died later, and fifty others were injured in a clash between 1,000 of the workmen and policemen and company guards today.

The trouble began when the strikers formed in a body in a street near the plant and attempted to keep 200 former employes from going to work. The 200 had broken from the ranks of the strikers yesterday and the others, most of whom are foreigners and many of whom do not speak English, had declared that they would not let them go to work this morning.

It was about 6:30 o'clock when the riot broke. The foreigners, with a uniformed soldier carrying an American flag, who, the authorities say, was Thomas Skuba, aged twenty-one, a lieutenant in the world war, who was recently discharged, had banked to meet the returning employes, who were being guarded by twenty policemen and twenty of the company's guards. Captain Strong, in charge of the policemen, ordered the strikers to break away and let the 200 workers enter the gates of the huge plant, which is valued at $25,000,000.

The strikers refused, sullenly. Then Captain Strong ordered the arrest of four men regarded as leaders of the strikers. When the policemen advanced, bricks were thrown and revolver shots sounded from the ranks of the 1,000. An order was given for the policemen and guards, armed with repeating rifles using spray bullets, to fire. A volley of about seventy-five shots followed.

With the breaking away of the ranks of the strikers, four bodies were found in the street, together with the severely wounded, several of whom were rushed to St. Margaret's hospital. By 9 o'clock it was believed the authorities had the situation in hand. Fred Hesterman was the only one of the policemen and guards injured, he suffering a fractured arm when it was hit by a brick.

SEC. REDFIELD HAS RESIGNED FOR BUSINESS

Washington, Sept. 5.—Secretary of Commerce Redfield today announced that he had resigned and expected to quit his post the latter part of October.

"Personal affairs require my attention," said Redfield. "August 1, I wrote to President Wilson, asking relief October 15. Later when I found he was going to be gone during September, I offered to remain two weeks longer."

Redfield told the president he wished to finish the census organization, his annual report and financial estimates. These things have now been accepted.

Redfield emphatically denied that he was miffed because his "pet" plans had not been adopted.

He said there had been no quarrel or disagreement of any kind. Redfield said he would enter business again. He has not determined just what his business will be..

Bernard M. Baruch, chairman of the war industries board, during the war, is mentioned in some quarters as a possible successor to Redfield, although it is said Baruch had refused other offers of official business.

IMPORTANT RULING ON UNITED STATES CERTIFICATES

Governor J. B. McDougal of the Federal Reserve bank of Chicago has received a telegram from Secretary of the Treasury Glass containing an important announcement for the holders of United States Treasury certificates of indebtedness, dated May 1, 1919 and maturing October 7, 1919. Following is the text of the announcement from the secretary of the treasury:

"All United States Treasury certificates of indebtedness of series V-K, dated May 1, 1919 and maturing Oct. 7, 1919, are hereby called for redemption on Sept. 15, 1919 at par and accrued interest pursuant to the provision for such redemption contained in the certificates. **On September 15, 1919 interest on all certificates of said series will cease to accrue.**"

AUSTRIA ALSO FALLS IN LINE

Vienna, Saturday, Sept. 6.—The national assembly by a vote of 97 to 23, today decided to sign the peace treaty. The assembly, however, protested against "the violation of Austria's right of free disposal of herself."

The German nationalists voted against signature of the treaty while some members of the south Tyrolese party abstained from voting. The vote was taken after adoption without dissent of the government's resolution of protest, presented by the Christian socialist, Hauser, declaring the territorial clauses of the treaty grossly violate the national claim to self-determination and the basis on which the armistice was concluded.

"We raise once more our voices against a peace founded on brute force," said the resolution. "As one man, we decline the dividing up of our peoples into free and unfree, as is done by this peace. We further declare that the four million Germans forced under foreign rule will for all time insist on self-determination as the only possible basis on which the modern state may be founded."

The resolution also declared that ultimate union with Germany is an absolute necessity and expresses the hope that when the hatred of the war dies down this union will be consummated. It ends by placing responsibility for steeping Europe in revolution and confusion on the shoulders of the entente and looks to the league of nations to repair the wrong done.

The Fundamental Doctrines of the Christian Faith

BY R. A. TORREY

"Whatever Dr. R. A. Torrey writes is sure of a large and interested reading: and when he treats so great a theme as 'The Fundamentals of the Christian Faith,' he is at his best. This distinguished evangelist is stoutly conservative. He believes in the old-fashioned type of religion, and with all his heart."

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The Personality of the Holy Spirit.
The Deity of the Holy Spirit and the Distinction Between the Father, Son and Holy Spirit.
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IN MENNONITE CIRCLES

The Swiss Mennonite church at Alsen, dedicated its new church last Sunday.

The address of Rev. C. Hege, formerly of Freeman, S. D., is Paso Robles, Calif.

A fire near the Wayland, Iowa, church for a time seemed to threaten its destruction on the afternoon of Aug. 24. In the excitement considerable damage was done in trying to save the property that could be moved. Fortunately, the fire was checked before it reached the church.

Prof. C. C. Regier, formerly of Bethel college, has accepted a position for the coming year in Indianola (Iowa) college.

After spending the summer in Chicago, Prof. C. Burkhard returned to Newton, Kansas, from which town he and his family will move to Bluffton, Ohio. He has accepted a position in the college there.

The Friedensfeld church, Lorena, Okla., was recently visited by Rev. H. R. Voth of Goltry, Okla., and Rev. P. H. Richert of Goessel, Kansas The new pastor, Gerhard Friesen of Meno, Okla., has taken charge.

The one hundred and seventieth anniversary of the organization of the Saucon Mennonite church, Centre Valley, Pa., will be celebrated on Saturday and Sunday, September 27th and 28th. The church at one time was a very prosperous one, but the last forty years has declined in membership to such an extent that at one time only about a dozen members remained. During the last few years new evidences of life were noted, and today there are about forty members. For many years the Saucon and the Springfield congregations were united and served by the same ministers, with an out-station near Hellertown, known as Rothrock's. The first ministers were Michael Landis and Valentine Young. The first house for worship was built about 1750. Previous to the building of the first house the congregation worshipped in private houses.

NOTES AND COMMENTS

French Missions Flourish in Spite of War

At the annual meeting of the French Protestant Foreign Mission society (May 8, 1919) it was announced that the deficit, which at the close of the fiscal year (April 21, 1919), was 172,617 fr. had been reduced to 116,377 fr. During the fiscal year just ended the total receipts of the society exceeded a million francs. The budget for 1919-1920, presented on this occasion, calls for 930,000 frs., of which 41,251 frs. had already been received.

It was reported that at least four-fifths of the budget for the Lessouts Mission (Basutoland, South Africa), are now furnished from local sources, native converts and the colonial government, and that the Mission is making rapid progress toward entire financial autonomy. More encouraging still, native pastors are beginning to take the places of French missionaries during their home furloughs. It is lamentably true that, owing to the number of French missionaries called to the colors during the war, those who remained upon foreign ground were unable to enjoy any furlough, and at least two of them, M. Gonin of Madagascar and M. Rambaud of the French Congo, have died at their posts from overwork. Unhappily the cost of living is greatly enhanced in many of the mission fields, especially in Lessouts, which has also suffered severely from influenza. A revival of religion in the northern and central parts of the country gives much encouragement. More than two hundred young people had joined the classes of catechumens within the last two months of the fiscal year. During 1918, 4,675 catechumens had been received, among them a number of superior and lesser chiefs. The church founded by those three believing pioneers, Arbousset, Casalis and Gosselin, now includes 27,022 communicants of whom 1,722 were baptized in the year just completed, besides 12,688 catechumens, including the 4,675 of the past year.

A series of largely attended revival meetings has recently been held at Paris by Dr. Reuben Saillens of Nimes. Ardent Baptist that he is, this brilliant pulpit orator thoroughly apprehends the religious needs of his country at the present time and his meetings have been entirely devoid of denominational bias, having been held, for a week each, in the Hall of Civil Engineers and in the most centrally situated Lutheran, Reformed and Methodist churches in Paris.

The Waldensian church has lost no time in extending its fostering care over Trieste. On Christmas day an Italian service was attended by about sixty persons and ever since then the chapel of the Swiss Protestant church has been at the free disposal of the Italian pastor. In April this pastor also began work in Pola.

Senator Eugene Reveilland, Major Bellamy of Nantes and Madame Avril de Ste-Croix have accepted an invitation to attend the World conference of the National Reform association in the interest of Christian and Social reform, to be held in Pittsburgh next November.

Did You Know These Astounding Facts About Russia?

Area—Nearly nine million square miles, almost three times the size of the United States.

Russia is so large that you could place Sweden, Norway, Germany, Austria, France, Great Britain, Italy, Spain, Portugal, and all the other countries into Russia, and besides them, the United States, Mexico, and Japan, Turkey and Egypt, and there would still be room!

The population of Russia is nearly twice that of the United States, and yet there are not at present as many preachers there as in the city of Chicago alone!

Are you, then, surprised at the awful chaos in Russia just now? I would be surprised if with so little of the gospel there were not such a chaos there!—Wm. Felter.

"And the Greatest of These Is Love"

When a mother loves, though she be a queen, she becomes interested in soap and water, sheets and blankets, boots and clothing and many other mundane things. And when the church loves she will have something to say about rents and wages, houses and workshops, food and clothing, gardens, drains, medicine, and many other things. Where is the church's mother-love? Where is her fierce mother-wrath, as she sees the children trampled in the mire? It is easy to go to church, and to abstain from drinking, swearing, and gambling, but it is not easy to love. Love brings labor, and sorrow and self-sacrifice. Love sometimes says, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow Me." This is not like going to a home missionary meeting and giving the price of a meal to the collection. It is leaving beautiful houses, and pictures, and gardens, and music, and going into mean streets and dirty dwellings. It is leaving congenial friends and joyous fellowships for service among the unfortunate, unattractive, and, perhaps, depraved. It is giving where you cannot hope to receive in return. There is the sweat of heart and of brain, the carrying of sickness and sorrows. To your own cares and troubles there is added the unspeakable trouble of the multitude.—From "The Cross at the Front," by Thomas Tiplady.

THE MIDDLE DISTRICT CONFERENCE AND THE ALL-MENNONITE CONVENTION

S. M. Musselman.

The Middle District conference was held in the Grace Mennonite church at Pandora, Ohio, on Aug. 30 to Sept. 1, and was very well attended. Pandora is within easy reach of the large Mennonite churches of Ohio and Indiana, and there were quite a large num-

ber of visitors, besides the regular delegates in attendance. The Triennial All-Mennonite convention of the Mennonites of North America convened in Bluffton, Ohio, on the 2nd of September for a two days' session, and this brought visitors from a distance.

The Pandora Choral society, under the direction of Prof. Eldon Geiger, rendered Haydn's "Creation" on Friday evening as the opening session of the conference season. The church was crowded, and the rendition was a musical treat enjoyed by all who were present.

The Women's Missionary societies had been given Saturday evening for their program. The women's program is always interesting, but if we may say it, this was perhaps more interesting than others that have been given at the conference session. A short biography of Missionary Petter was read, and it is a source of inspiration to know that this man whose life has already meant so much is still at work in the field. Missionary Petter has rendered a service in the mission field among our Indians in America that has not only attracted attention in our own church, but outside of it as well. Perhaps very few people among us appreciated fully the prodigious task Missionary Petter completed when he wrote the dictionary of our Cheyenne Indian language, and translated portions of Scriptures into that language. There were also very interesting letters and papers prepared by missionaries in India and China. The missionary offering at this service was very nearly $100.

One of the most interesting meetings held in connection with the conference was the Children's meeting held on Monday afternoon in the Mission church at Pandora. About 100 children gathered in that meeting and Miss Caroline Burkhalter, of the Hopi Indian Mission in Arizona, and Miss Niswander of the Chicago City mission, took charge and held a missionary meeting with the children. This meeting was so popular that the meetings were continued the two afternoons in Bluffton during the All-Mennonite convention. Several other returned missionaries assisted in this work in the Bluffton meetings. The little folks will not soon forget these meetings with the mission workers.

Sunday afternoon and evening was devoted to the Sunday school and Young People's work. The interest was so great that it was necessary to have two meetings going on at the same time. The overflow service was held in the Mission church near by, which was also filled for the two services, Sunday afternoon and evening. The same program was given in both places. Special emphasis was laid in these meetings on the Educational program of the Sunday school. An Educational committee was appointed to study the Educational program for the Sunday school and especially the Graded Lessons. This looks towards a better unification of our work in this direction. There is a big field of endeavor for this Education committee, but the above was perhaps the special work planned for this committee in the immediate future.

There was especial emphasis on religious education throughout the conference. There were several papers devoted to this subject in one form or another. The church today, not only our own, realizes that a more definite program of religious education is one of the urgent needs. Prof. N. E. Byers, of Bluffton college, gave a stirring address on this subject.

There has been a feeling that the work of the conference could be materially benefitted by the appointment of a field secretary. This subject came up for discussion, but in the multitude of matters that were on the program, it was sidetracked again before it could come to any definite conclusion. It is to be hoped that the near future will bring us what we need along this line. The Sunday school and Young People's work especially needs a field secretary to help in co-ordinating the work.

The devotional Bible study hour was under the direction of Prof. J. A. Huffman, of Bluffton college. He gave three studies on the Holy Spirit. These studies were intensely interesting, and the hour was a success as a devotional period.

It was a special privilege to have present during our conference, Dr. Harvey Reeves Calkins, of New York city, a man who has given ten years of his life to mission work in India, and who is author of several books alon the line of Christian stewardship. Dr. Calkins has been very actively engaged in the Centenary campaign of the Methodist Episcopal church. He has thought through the matter of stewardship and what he had to say was very convincing. Dr. Calkins delivered three addresses at the Middle District conference and two at the All-Mennonite conference held immediately afterward. His addresses thrilled and gripped his audiences and gave them a new view of tithing, as also of the statement of the Psalmist, "The earth is the Lord's." It was really worth the trip to attend the conference to hear these addresses and get in touch with Dr. Calkins.

The All-Mennonite convention grew out of a desire to unite more closely the twelve or more Mennonite bodies in America. The first of these conventions was called six years ago, and this was the third that has been held. It meets triennially for the discussion of questions in which we have things in common, such as education, missions, Sunday school, and kindred topics. Perhaps one of the greatest benefits so far received from these gatherings was the personal contact. This body is not official but is perfectly voluntary. The representatives from the different bodies do not represent their bodies in any official sense, but simply come to voice the sentiment of the leaders of their bodies who think and feel as they do. This two-day convention will go down in our Mennonite history as a remarkable gathering in many respects. Perhaps the most important matter that was accomplished was the appointment of a committee composed of one member from each of the six or seven branches that were represented to study the needs of the young people of our church, and arrange for the publication of a Young People's paper or magazine, especially adapted to the needs of the church. The proceedings of the convention with all the addresses delivered there will be published in pamphlet form, and will make very interesting reading.

CONSISTENCY

By Sarah G. Simpson.

Consistency is one of the fundamental qualities of discipline, and from my own experience I have found it to be most important. It should always be accompanied by kindness. More mothers have trouble with their children because of their own inconsistency than for any other one reason.

Johnny comes home from school and asks, "Mother, may I go over to Billy Baker's to play?" and Mother, knowing that Billy's influence is not good, refuses. Johnny displays more or less temper, but Mother is firm, and Johnny stays at home. A few days later, however, Johnny makes the same request, and Mother, who is entertaining a caller, lets him go for a little while. This is a case of inconsistency, and, in order to save one scene, Mother is laying a good foundation for many more. The probability is that had she replied, "Mother has told you before," the matter would have ended there, or even if he had cried a little and "made a scene," the son would have had a valuable lesson and learned that Mother meant what she said. His love for the moment might have been shaken, but eventually Johnnie would have been a happier boy and his love and respect for his mother would have been greater.

The value of consistency cannot be over-estimated. The tiniest baby should be dealt with kindly, but firmly. A mother can develop the teasing habit in her child while he is still in his cradle if she lacks this quality of consistency. At one time when her baby cries she does not pick him up for she says, "It is not good for him and he is forming bad habits." But the next day if she is nervous and unwilling to endure his noise, she yields "just for once." The result is that she gives in to her child more or less through his later childhood.

Again, with an older child, the mother will partially concede, a sort of compromise, and the child is keen enough to know that he has gained his point and each time he will seek to gain a little more, until the mother realizes when it is too late, that her problem is great and her word really has very little weight.

My advice is: be considerate in your requirements of a child, and then be consistent in seeing that these requirements are carried out. Irritable, nagging mothers and unattractive, nervous children would be almost unknown if the former could realize the importance of kindness and consistency. Lack of sympathy and strained relations between parents and their older children often spring from habitual inconsistency.

Perhaps the most important thing of all is this. When you make a legitimate request you must know within yourself that you expect it to be carried out. Then if you are disobeyed you must calmly, but definitely and emphatically, see to it that your request is complied with. This method cannot be practised today and neglected tomorrow, but must be consistently followed.

The future happiness, character and well-being of your little one depends entirely upon firm, wise and consistent guidance. It is these fundamental qualities of mother-discipline that drain the strong-willed little sons and daughters into splendid men and women.

THE IMMIGRATION OF MENNONITES INTO NORTH AMERICA

J. H. Langenwalter, D. D.

(Continued.)

The Mennonites were disinclined to hold office and were exempted from this duty. Their daily labor had evidently left them no time to study the differences in the political situations here and in Europe, where it was much more natural that they should take such an attitude with their conceptions of a Christian's duties and the conflicts which these conceptions brought about with the existing forms of government. We find, however, that at least 15 of them, including two ministers, became citizens as early as May 7, 1691. Cf. Mann, Year Book and Almanac, 1911,p. 17. This gives evidence that some of their number were beginning to adjust themselves to the difference in political conditions.

In 1697 all of the crimes committed before that date were forgiven with the warning that this would not occur again. The records were kept with great detail but we find that there was very little drunkenness to record in spite of the fact that beer seems ai have been brewed quite early in Germantown.

When the time came that the town needed a court seal, Pastorius ingeniously designed and sketched a clover-leaf, on three leaves of which were sketched a clover-leaf, on three leaves of which were sketched respectively a vine, a flax blossom and a weaver's shuttle with the motto: "Vinum, linum eet textrinum," which he translated "Der Wein, der Lein, und der Weberschrein." A picture of this seal may be found in Hotchkin (frontpiece).

Within 20 years of the coming of the first company of Mennonites annual, and later semi-annual fairs (Jahrmarkt) were held in Germantown for the purpose of encouraging industry, and, it seems to me, probably also for their social significance. Faust suggests that these fairs may have been the fore-runners of the county fairs.

Religious, moral, educational and social conditions among the early Mennonite settlers in Pennsylvania.

It is not surprising to find that the group of Mennonites to arrive in Pennsylvania should not only have laid the foundation for sound economic development, but should also have shown an interest in and a concern for religious, moral, educational and social development, early. They came on the sixth of October, 1683 and the records show that they held their first public worship in the house of one of their number, whose name was Dennis (Thonis) Kunders. He was a leading character among the members of the small group of Mennonites landing on October 6, 1683, and the first one of them to build a house in Germantown. This house is also famous as the one in which the first protest against slavery was drawn up and signed by Pastorius and three Mennonites. A portion of the house is still standing, showing that these early settlers took pains to build well. Menn. Year Book, 1900 pp. 20. 22, contains a picture and a very interesting description of this house.

At this time the little company was without a regular minister and remained so for five years until Willem Rittinghuysen, the paper manufacturer, came over from Amsterdam, Holland, and served them as their spiritual leader. As stated elsewhere, the Mennonites and the Quakers worshipped together for several years and it is quite possible that the latter furnished the preachers for the first few years. Penn not only preached for the Mennonites but preached for them in Kunders' house, and there seems to have been a spirit of harmony between the two bodies of believers, and an exchange of membership so that Mennonites became Quakers and vice versa. In spite of this harmonious relation the Mennonites seem to have felt the need of a fully ordained Bishop (Aeltester) in order to perform the rites of baptism and of the Lord's supper. Therefore they wrote to Holland for advice. The Hamburg-Altoona church took the matter as seriously as it was presented and endeavored to find some one of their Bishops who would be willing to come over to America for the purpose of ordaining a man here. In this attempt they did not succeed because of the difficulties connected with such a voyage at that time. The advice which they gave to their American brethren after their deliberations and futile attempt to send a bishop as requested, is very significant. They advised them to elect and ordain a bishop. This advice was taken and it is probable that Willem Rittinghuysen was the first bishop according to it. This brings up the very interesting question whether the idea of having only a bishop invested with the right to ordain and to perform the sacred rites of the church was not founded more on custom than an essential article of faith. If it was, then this point is of very great significance as regards some of the problems of the church today, and, if it was not, then we have here a case where a point of the confession of faith was waived in order to do what was considered a social need and therefore thought to be right, and this also offers a very fruitful suggestion concerning some of the problems of today. There are other facts that provoke thought in this direction, e. g. the fact that these Palatine Mennonites did not mingle with the Swiss Mennonites who came later and settled on the Pequea, and the fact that the split bringing about the origin of the Amish Mennonites "was not on fundamental doctrine; but upon the question of strictness versus liberality or rules" These were problems which the Mennonites brought with them from Europe and which, as we have seen in the case of the bishop at Germantown, the European Mennonite churches did not solve for them.

The first church was built in 1708, and by this time the original number of members had grown quite materially though a number of the Mennonites had probably gone over to the Quakers. In the same year occurred the death of Willem Rittinghuysen. The church elected two men, probably Nocholas Rittenhaus and Dirk Keyser. At some time during this year the churches in Amsterdam received a request for Bibles and other religious books. This shows that there was interest in the work before them.

Morally these people seem to have stood high, at least for their time, for we find that there was little use for jails and courts. There were only four lawyers in Philadelphia in 1709 and Dr. Oswald Seidensticker, writing in the Deutsche Pionier, believes that this fact gives some coloring to the statement of Gabriel Thomas in his description of Pennsylvania when he claims that there is nothing to report about doctors and lawyers because "the land is too well and too peaceful" (zu gesund und zu friedsam).

In the matter of schools they were also alert considering their advantages. In laying out a town they charged all lots a ground rent of "a Spanish milled dollar" for the benefit of churches and schools. In one instance they set aside 50 acres of land for the purpose of supporting a schoolmaster and they seem to have looked for capable men to act as teachers early, for we find that Pastorius was called to the Quaker school in Philadelphia in 1698, which he served until 1700, and that two years afterward when a school was established in Germantown, he became its head. "This school, a co-educational institution was supported by a fixed rate, 4-6 pence a week as the scholar's fee, while several citizens besides made voluntary contributions. A night school was establised for such as labored during the day or were too far advanced in years for the day school." Probably the most interesting figure in the educational work of these early Mennonite immigrants is Christopher Dock of whom S. W. Pennypacker says in his introduction to "The Life and Works of Christopher Dock," by Dr. Brumbaugh, "Twenty-five years ago the name of Christopher Dock, the pious schoolmaster on the Skippack, was unknown to the reading world, and the light of local fame, extending from Germantown to Goshenhoppen, which in the 18th century gave a genial glow to his life, had faded to an almost imperceptible ember. Today it is no exaggeration to say that any treatise upon pedagogy which should omit recognition of his important labors would be regarded as a failure, and his reputation as a leader in educational developement in America is universally recognized.

"Many learned authors have vied with each other in doing homage to the memory of one so worthy. To have written the earliest American book upon the subject of school teaching is a fact sufficient in itself sooner or later to attract the attention of men of letters, but that the fact is much emphasized when the study of his essay discloses that he was far in advance of his time and that in his methods of teaching and of enforcing discipline he forecast what more recent experience has proven to be correct.

"Moreover, he was virutous in life, sweet in disposition and lovable in character, so that when the simple people who surrounded him, grown to maturity, sought to impress upon their children an example of modest merit, they ever recurred to the conduct of the pious schoolmaster."

(To be continued)

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Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

President Wilson has found it necessary to make a direct appeal to the people for support for the league of nations as a part of the treaty of peace and at present is touring the country making speeches to enthusiastic hearers. Those of the Senate who are opposing him are about to follow in his footsteps, seeking to undermine the impressions he has made. We are as much in doubt concerning the outcome of the treaty of peace today as we were months ago and no one can predict how soon it will be ratified or rejected. Incidentally, we are still technically at war with Germany and will continue to be so until the treaty is out of the way.

The absurdity of the whole situation in pronounced. In the first place, we elected Mr. Wilson president because so many of us were led to say: "Thank God, he kept us out of war!" Then, upon the reading of his speeches glittering with brilliancy and constructed with a niceness of which Mr. Wilson alone seems capable, the nation plunged into the worst of all wars in order to make an end of war forever. The victory came, the plan that seems to guarantee the peace of the world more firmly than anything ever before proposed, was built up and laid before the Senate, the treaty-making body of our nation, and we now are treated with the spectacle of a Senate determined to reject a plan that at least is worthy of being tried out if we are honest enough in our desire for peace. After all, the public will have again to realize that campaign promises, whether they be for changing administrations or making war, are not to be taken too seriously. Selfish interests and ambitious politicians can make enough of the horrors of war when it suits their purpose to do so, but, when the possibilities of peace are in the hands of those who would spoil their chances for profits or who are on either side of the political fence, they are for war and the making of future wars possible.

In the light of Mr. Wilson's campaign against militarism, it seems to us that a deliberate inconsistency on the part of his war secretary is being put forward in the support of a bill that provides for a standing army of 576,000 men and the building up of a body of generals of various rank prepared to keep the chip on Uncle Sam's shoulder and ready to lead the army, and the million and a quarter of conscripts who will always be ready to enlarge it, to the annihilation of our foes!

When it comes to making of peace we might as well come to the conclusion that politicians and professional soldiers are not to be trusted. How can they be trusted when one class wants power and the other glory and neither of them careful how they get them? Again, the Christian might as well let others rant and prate about war and peace among the nations of the earth. Real and just peace can only come when men are followers of the Prince of Peace, true to His ideals, and ready to try them out no matter what the risk may be.

CORRESPONDENCE

Berne, Ind., Sept. 9, 1919—Many of the dear readers, I am told, appreciate the well filled columns of "correspondence" from our congregations. It is their opinion that live churches should have live correspondents who contribute at least occasionally something in regard to the local congregation to the church paper. To this the writer consents cordially, but sometimes neglect wants to slip in.

Many of the Berne people anticipated for weeks a good interest for the Middle District conference, the Sunday school and C. E. convention to be held at Pandora, and the All-Mennonite convention at Bluffton, Ohio. At the time of these gatherings, private automobiles were at a premium. The Berne Intermediate C. E. society, consisting now of 153 members, was on program to sing on Sunday, August 31, at Pandora. Only 105 of them who were transported on 21 autos had the privilege to go and take part. Besides these about 80 Berne people were present at Pandora on Sunday, including the pastor of the Berne church, Rev. P. R. Schroeder, and many Sunday school teachers. The pulpit of the Berne church was supplied by Rev. D. Neuenschwander, who preached an able sermon based on I Cor. 1:20.

We were glad that the following friends who attended the gatherings at Pandora and Bluffton stopped off at Berne: J. L. Amstutz, Apple Creek, Ohio; Brother and Sister John H. von Steen, Beatrice, Nebr., Brother and Sister John Hierstein, and Mrs. Mary E. Ruth, Summerfield, Ill.; Rev. and Mrs. A. J. Neuenschwander, Trenton, Ohio.

Recently John Badertscher and family, Peter Sommer and family, from Sonnenberg, Ohio, came per auto to Berne to visit relatives and friends.

Some of our teachers left for next winter's work for different states. C. O. Lehman is teaching mathematics at Raleigh, N. Carolina; Wilbur H. Lehman, music at Des Moines, Ia.; Caroline Lehman teaches at Elkhart, Ind.; Zilla Soldner and Louise Habegger have positions in Ohio. A goodly number of students are preparing to go to Bluffton college next week.

Mrs. Wm. Hirschy of Phoenix, Ariz., and Mrs. Wm. Lehman, of Van Nuys, Calif., after a visit of a few months left for their respective homes on September 7. The latter was prompted to see her sick and dying mother, Mrs. Jerry Luginbill who died soon after her daughter had left, on September 9.

This week nine missionary and Bible classes, with about 130 pupils, were organized to take up the work next week. These are classes for young people, aged 12 to 20 years, and adult classes. The course is to last ten weeks. These classes will meet in the church at such times, weekly, as is suitable to the respective classes.

I. A. Sommer.

CHICAGO

Perhaps the heading of this little note should be Goshen instead of Chicago, however, later you may hear a word concerning my present field. I stated in my last word to the church papers as superintendent of the Chicago work that I was leaving Chicago, this was true in part, but in a sense I have never left Chicago. Am constantly in touch with her workings, and am as much interested in the growth of Chicago missions as when on the ground in person. I bade adieu to the beloved congregation at Pulaski, Ia., in 1914 to take up the church extension cause in Chicago, but have never lost sight of Pulaski, or never failed to be deeply interested in her spiritual welfare. I have attended many of her regular Sunday services as in other days, walking down the middle aisle and taking my place behind the pulpit unseen by the acting pastor or any member of the congregation, yet I was there in spirit and in truth; So it has been with the dear people in Chicago, with whom we had to do so recently, and with whom we had the glorious privilege of laboring so harmoniously for more than five years. Not a single Wednesday night or Sunday service passes but that just before I proceed with the service here in Goshen, my former, earlier home, I take a flying trip to the First Mennonite church, Chicago, (no change at Elkart or 63rd st. and Ashland ave) to be with them a moment, and to breathe a God's blessing upon them, they no more see me than do God's children at Pulaski, but in a marvelous way I am privileged to be there. "When we asunder part, it gives us inward pain; but we shall still be joined in heart, and hope to meet again." We are rejoicing together with you that at last a "Workers' Home" has been procured, and that very soon Rev. Shelly and family together with Miss Niswander, will be permitted to occupy it. We certainly are more than pleased that the thing which was upon our hearts when we left Chicago is now being fully realized. I want to thank the Board for pushing this matter to an early finish, for it will mean so much to the present as well as to all succeeding workers, and may God richly bless the General conference churches that so willingly and generously responded to the Chicago and Altoona "Workers' Home" appeal is our prayer. In closing I want to thank the many sympathetic friends for their prayerful remembrance of Mrs. Miller while she lingers in the Goshen hospital, the result of an auto disaster. She is soon ready for home, the speedy outcome of splendid hospital care and the many, many fervent prayers.

As ever, yours for service,
W. W. Miller.

WORLD SUNDAY SCHOOL CONVENTION

The World's Sunday School Convention, to be held at Tokyo, Japan, during the first two weeks of October, 1920, is looked forward to by national Sunday school and missionary leaders as one of the most important of the world gatherings following the war. Tokyo is the gateway of the Orient, a field of vast population and potentialities for good or ill.

It would bring together representatives of sixty nations and as many denominations.

It is backed in Japan by a Promoting committee of sixty of Japan's leading men and a committee representing the missionary and native Sunday school forces.

Coming at a time when the world is seeking new, yet sure, paths, it will offer a way through religious education for foundationing the future. It should prove a profound force in influencing national policies along lines of brotherhood and goodwill.

As a fundamental consideration, sight-seers as such will be excluded from the delegation. It is realized that the delegates must make a Christian impact upon the Orient. No delegate will be accepted unless thoroughly credentialed by the pastor of the local church, state or provincial Sunday school secretary, as well as by this association.

In other words, we are seeking for picked men and women who will make a contribution to the Orient by their standing and character and whose reaction upon the home field will make them valuable lay or professional propagandists for missions.

The following plans will suggest the educational value of the trip from the standpoint of missions:

(a) Each delegate will be furnished with a handbook indicating mission stations of the Orient.

(b) It is proposed to have illustrated lectures on shipboard showing in graphic form the character of the missionary work in the fields to be visited, lectures to be given by missionaries and Sunday school specialists.

(c) At the convention there will be assembled a complete exhibit of material on religious education from each field and stereopticon and motion pictures will visualize these activities.

(d) Cooperating committees of missionaries are being organized in each field and at each center, to guide delegates to denominational mission work and to explain such work. It is a point in the agreement with the transportation agency that tour plans must conform to this missionary educational purpose.

All available reservations have been made by Thos. Cook & Son, the Convention Transportation agents, upon steamers of five Transpacific lines. The entire space on the EMPRESS OF JAPAN has been reserved. An AROUND THE WORLD TRIP is planned for.

Present reservations have been made for 1,000 delegates. This number may be later increased to 1,200 or 1,500.

The Tokyo Promoting committee is planning to entertain 1,000 delegates in Japanese homes during the eight days of the convention, for lodging and breakfast. The value of this contact is apparent.

The same committee is planning the erection of a special building for the convention. A number of unusual courtesies will be granted delegates because of the interest of eminent Japanese in the convention purposes.

Reference to the tour plans (See World's Sunday School Association, Tokyo, Bulletin No. 1, which can be obtained by request) will indicate the variety of the trips offered, as to time, places and expense, in order to fit all needs.

The theme of the convention will probably be "THE SUNDAY SCHOOL AND WORLD PROGRESS." It is purposed, however, to broaden the program so that the convention shall adequately emphasize the larger aspects of missionary and church advance, that an entire impression of the relationship of Christianity to the new day may be made.

For treatment of these themes, we shall draw upon the world's outstanding Christian statesmen, educators, Sunday school and church leaders. These men will be selected with reference to their ability to present the particular subjects.

Following the convention it is proposed to have some of the chief convention addresses presented at such centers as Seoul, Shanghai and Manila.

It is also proposed to have a body of men, chiefly strong laymen, visit the principal centers of Japan to give personal testimony before groups of Japanese leaders, as to the value of a Christian experience.

THE RIVAL CONSCRIPTION BILLS

Charles T. Hallman

One is the Chamberlain-Kahn bill, drafted by the amateur jingoes who belong to the Military Training Camps association and who have modestly introduced bills in congress voting commissions and congressional medals to themselves for their patriotic service "in the enforcement of the draft act." No, I am not joking. That's the kind they are, as you will see by sending for House Joint Resolution 19!

Their bill, which bears the euphonious title of the National Service act, is the one that was lambasted to death by the National Guard association a fortnight ago. Under its terms every boy of eighteen would have six months' compulsory training in either the army or the navy. But that is not all. There is a little clause in there giving the army or the navy the power to reach into the training camps and "select" enough boys —dividing them up impartially between the various states—to bring their own numbers up to the strength voted by congress. Those lads, chosen by lottery, would be "stuck" for seven years' service in the army or navy, like any enlisted man.

This point should be no surprise to anyone. It merely bears out the contention which one hears on every side in sophisticated army circles in Washington that the real purpose of any conscription system is to "feed" the army with volunteers, or if not volunteers, then conscripts.

The other conscription bill was drafted by the general staff and bears the endorsement of that recreant liberal, Newton D. Baker. It provides for a standing army of 576,000 men (our present law provides for 175,000) backed by a huge conscript reserve of 1,250,000 boys in training or just out of training. Running this great machine will be a huge caste of officers headed by six lieutenant generals, thirty-two major generals and eighty-eight brigadier generals

Fancy the commotion this aggregation of generals will make in the land. Fancy their speeches before Rotary clubs and Chambers of Commerce,—the grave slobber of a caste so fat with salaries and perquisites, so wedded to reaction, that before long their prestige and utterances would make us the most detested nation on earth.

Both bills quietly enact into our permanent law the draft acts. Don't forget that point. It is embarrassing to public officials who have plunged or dragged the country into war to have to pass, in addition, a law conscripting the citizens to fight. Politicians, even presidents, find that a political hardship and these two bills aim to spare the politicians of the future any such embarrassment. Both provide that when there is a declaration of war the draft acts go automatically into effect. All the general staff has to do is to grab the eighteen-year-old boys who are then being trained (estimates range from 600,000 to 1,250,000) and then quietly and soberly draw into the machine the subsequent "classes." Furthermore it seems fairly certain, in view of the precedents established in our recent war for democracy, that in case of another war—say an invasion of Mexico—the panic-stricken courts would hold any disparaging remarks subsequent to the declaration of war as "tending to interfere with the draft act," and, by that token, seditious.

Can these bills pass?

Not if the country realizes their contents. But an enormous drive is going to be made. General Pershing's triumphal tour of the country will be part of it. So will the November convention of the American Legion when the reactionaries now in control of that organization of conservative soldiers will try to jam through a resolution in favor of universal training or, failing that, prevent the radicals headed by Colonel Bennett Clark, the son of Speaker Clark, from passing a resolution against it.

But there are many handicaps. Some of the Republicans are getting worried over the issue. I understand there was some mighty plain talk at the Republican House caucus the other night from members who don't relish the activities of Kahn and Wadsworth. They don't want to jeopardize a Republican victory in 1920 by converting the country into an armed camp at the cost, as estimated by General March, of $900,000,000 a year.

But the real fight is one of education. If the American Union Against Militarism can get the funds for reprinting and distributing these bills on anything like an adequate scale, those bills and all like them are as good as dead.

THE C. E. TOPIC

October 5.

Our Relation Toward Others. IV. Toward the World Brotherhood.

Luke 10:25-57.

Human natnre is pretty much alike the world over. We all need food, drink, shelter, friends, work and recreation. Mankind everywhere is a religious being and seeks in some way to satisfy the longings of his soul. Once there was a time when the people of one nation regarded those of another as having no rights whatever, which they were bound to respect. That time is forever past. Indeed, it was always the duty of every man to recognize that he was his brother's keeper, but he did not perform that duty.

The Christian religion is one that insists upon the brotherhood of man. If God is the father of all men, then, all men are brethren, that's sure. Jesus set up in His life and teaching the standard of universal brotherhood, which every one who would be His follower must respect. He came to die for all men's sins and He commanded His followers to go to the

ends of the earth winning disciples for Him. In the light of His gospel there can be no conceptions of a Christianity that does not provide for a Christian fellowship for all states and conditions of men.

The World brotherhood should draw no distinction between the rich and the poor. Both classes are capable of producing both good and bad men and women. To feel that because one is so much more fortunate than another in the possession of worldly goods one can not include the poorer ones in one's friendship and fellowship is both foolish and sinful. It is foolish because the rich man does not know to a certainty how soon he will be poor. In an English poor-house today there is a knight of the British empire who five years ago was counted rich and a power in political life. It is sinful because God has entrusted possessions in the hands of some so that they may all the more care for the poor and unfortunate who are without possessions.

Some think they are born in a class. This class may be influential and powerful, but no system of caste is consistent with the spirit of Christianity. The learned, the well-born, the talented and the cultured, may have a leading part to perform in the kingdom of God, but it must be remembered that the ignorant and those living under the hard conditions of life have a part in the plans of God and all who are a part of God's great work are brethren with the rights to call upon one another to do a brother's part.

In the world-wide brotherhood, religion must be a chief consideration. Can we say that those of another religion have no claims on us? If that were so, what would be the meaning of all the missionary enterprises of the church?

In Christian brotherhood there is a passion for the lost. No man can be truly Christ's who does not, with all his soul, desire and seek for the conversion of sinners. This passion for souls is born of the knowledge that all men are brethren and that if they do not find Jesus as their Saviour, they will be eternally lost. But it is more than a realization of universal brotherhood, that makes every Christian a soul-saver. Jesus died to save the Christian and he would be utterly lacking in a sense of gratitude and the meaning of atonement if he did not want to share this great boom of salvation with others.

Creature needs appeal to one's sense of pity and love. If any of us had a brother or sister, a parent or child, who was in need of food, shelter or clothing, we certainly would strain every effort to supply that need effectively and promptly. Do we realize that in one day there is more dire need of the creature wants all over the world than ever before? While some of us are trying to make out whether it is the high cost of living or the cost of high living that is annoying us, people by the millions are starving, freezing and dying of plagues. No contrast so thoroughly shows the heartlessness of the unregenerated man as the picture we have today of one part of the world living in luxuries, such as the world has never before seen, and another part of it dying for the want of enough to eat and wear.

The realization of the meaning of world brotherhood should make missionaries of all thinking people.

THE S. S. LESSON

October 5.

John and Peter Become Disciples of Christ.

Jno. 1:29-42.

Golden Text.—Jesus saith unto him, Follow Me. Jno. 1:43.

John the Baptist was the greatest of the prophets and represented in his life all the severity of the old dispensation. His parents, on both sides, were of the priestly line. He was less than a year older than Jesus and, like the prophet Samuel, and the judge Samson, he was consecrated a Nazarite for life, which involved a life of the strictest kind. He gathered disciples about him and a number of these later became disciples of Jesus. As he was to prepare the way for Jesus so he was entrusted with the task of preparing suitable men to become the disciples of Jesus.

Jesus began His public ministry by submitting to the baptism of John, which ordinarily was a symbol of cleansing from sin and the beginning of a new life for God, but, in the case of Jesus, it was an assumption of the responsibility of His public service. In announcing Jesus, John speaks of Him as the "Lamb of God that taketh away the sin." Like the lamb in sacrifice, His blood was to be shed on account of the sins of others.

The witness of John was: (1) That Jesus was to be given preeminence over himself. Great as was John, he was of the old dispensation and a new era was to be ushered in and John was simply human, with all his grandeur, while Jesus was both human and divine. (2) That he was expecting Jesus to appear and that a special sign should be given to him when He would appear. (3) This sign was given by the Holy Spirit in the form of a dove. (4) That this Jesus upon whom the Spirit's witness came is the Son of God.

In John's life we learn the lesson of (1) serving God faithfully. (2) Of humility. (3) Of fearless testimony. (4) Of a willingness to be used by God in an inferior place. (5) Of a readiness to sacrifice.

John and his two disciples were standing together on the morrow—perhaps the last time they were together, but what wonderful things were to happen from that moment on. John was to go to martyrdom and they were to go to the end of the earth witnessing for Jesus. In that separation, made without a moment's hesitation, the salvation of many millions was involved. Jesus appeared to them that day because they were seeking to do God's will and because they had been fitting themselves by right living for greater opportunities.

They saw Jesus. It was the great crisis in their lives. We can see Jesus because (1) He is always near to us. (2) He is ready to reveal Himself to those who want to do the will of God. (3) He is now, as then, a living person, with plans and purposes to be fulfilled in which we may have a part. (4) He appeals to us in all His loveliness.

When John announced Jesus his two disciples left immediately to follow Him. (1) There was no hesitation. (2) They had been with the greatest of men, now they saw their opportunity to follow a greater. (3) They acted in accord with John's own words. John must decrease while the Christ must increase.

Note the attitude of Jesus. (1) He was conscious that He was being followed. No one can seek Him without His knowing it. (2) He turned. Jesus always meets the seeker half way. (3) He spoke to them. He is never so far away but that His word can be heard. He is ever ready with encouragement. (4) All who will may follow Him if they so desire. He invited them to "Come and see." The invitation is always the same. Note how sweetly He once said, "Come unto Me" and how pathetically complained "Ye will not come unto Me that ye might have life."

Andrew shows the true spirit of the disciple. (1) He thought of others to be brought to Jesus. (2) He began immediately. (3) He brought his own brother. (4) His message was about the Messiah.

Jesus and Peter learned to know one another through a brother doing his part. Are we doing a brother's part?

DEATHS

Luginbill.—On September 9, 1919, Berne, Ind., Barbara Luginbill, nee Lehman, aged 68 years and 5 days, after several months of illness from dropsy. She was born in Switzerland on September 4, 1851. In youth she jointed the Mennonite church and was a faithful Christian to her departure. She was married to Jeremiah Luginbill on November 11, 1869. The husband preceded her in death on September 1, 1913. The deceased is survived by 7 children, 3 brothers and 2 sisters, 23 grandchildren and 3 great-grandchildren. The funeral service on September 12 was conducted by Rev. P. R. Schroeder. Text for sermon: Job. 2:10.

Gerhard D. Braun was born Oct. 12, 1851, in South Russia. Was converted there in his youth and joined the Mennonite church. In 1878 he was married to Katherine Peters and a year later at the age of 28, was definitely led by the Lord to forsake, like Abraham of old, his homeland, countrymen, friends, and though the youngest of the family, to break the tender tie which bound him closely to mother, sister and brothers, never to see them again. His father joined the heavenly throng many years before.

Finding the cold climate of Canada too severe, after ten years' stay, he moved to Oregon, where he lived until 1909, when, on account of ill health, he took his family to Reedley, California, for a period of seven years, returning again to Oregon in 1916, where he resided until the close of his earthly career, August 8, 1919, at the age of 67 years, 9 months and 27 days.

After seven years of intense suffering, which later developed into cancer of the stomach with other complications, he was lifted up and welcomed home to that land of which he often spoke, sang and taught his children while they were yet babes on his knee.

Although he was too weak and fatigued to say much during the last weeks of his illness, his whole life was lived with a purpose to be a blessing and to make his family a blessing to the world; and his many kindly and fatherly admonitions and deep soul-stirring prayers will live forever in the hearts of his wife and children.

Even though this great break in the family, the removal of the husband and father, is a painful experience, yet at the same time it is a glorious one because of the blessed fact that he, so large a part of the family, has already triumphed and moved heavenward to the final goal.

His loved ones waiting to join him in glory are his wife, six daughters, two sons and six grandchildren.

Funeral services were conducted from the home on Sunday, August 10th, with Rev. Baumgartner speaking words of comfort from John 11: 24, 25 in the German and Rev. Aeschliman in the English from 2 Cor. 12:-9a.

Your own renewal for 1920 and a new subscriber from now until January, 1921, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.25.

NEWS OF THE WEEK

GREAT DEFICIT IS FACED BY U. S. GOVERNMENT

Washington, September 15. — A deficit of more than $3,000,000,000 by July 1, 1920, is facing the treasury, even should the congress not appropriate another penny before that date. Chairman Good, of the appropriations committee, today informed the house, warning it that "greater economy than ever exhibited before" must be practiced by government departments.

Already the government is committed to expenditures for the year ending next June 30, of $10,831,201,585, while the total revenues are estimated at $7,239,928,240.

"The price of living may be reduced somewhat by a vigorous enforcement of laws," said Mr. Good, "but no real benefit will be felt until the cost of production is reduced, and it may be necessary to reduce very materially our circulating medium. If the nation is to receive relief from present unrest and from high prices of the necessaries of life, our people must practice the strictest economy. The government, through its executive departments, should lead in this crusade."

BOSTON POLICE ARE DISCHARGED

Boston, Sept. 13.—Police Commissioner Curtis shut the doors of the police department in the face of the striking policemen today. He announced that he would not re-instate the men who had abandoned their posts. At evening roll call he made it known that the 19 officers and members of the union whom he had suspended had been finally discharged and that he would proceed at once to build up a new force.

The commissioner's action followed the strikers' acceptance of the suggestion of President Gompers of the American Federation of Labor that they return to work without demanding immediate recognition but without relinquishing any of their claims. It found support in an opinion by Attorney General Bruce Wyman and a statement by Governor Coolidge. The attorney general held that the police officers, having deserted their posts had made their places vacant and that the commissioner could fill them.

BOSTON PREPARING FOR GENERAL STRIKE

Boston, Sept. 16.—Sentiment in favor of a general strike in sympathy with the striking police was growing in Boston today.

The United Hebrew trades of the city, with a total membership of 30,000 workers, voted to walk out if the Central Labor union calls a general strike. Other unions voting on the strike question gave unmistakable signs that they are in favor of such action.

It was reported that a strike call would be left entirely to the discretion of the Central Labor union.

Central Labor union executives stated that in the event of a general walkout, workers in industries vital to the life of the city would not be called out. Firemen in hospitals, the men of the fire department of the city, milk wagon drivers and others employed in necessary work would be exempt from a general strike call, it was understood.

The city firemen, it was believed, would place themselves subject to a general strike call, but probably will not be called out.

Today the Telephone Operators' union was scheduled to begin balloting on the general strike question. According to reports, Miss May Matthews, an executive of the union, has assured the police that the telephone operators will support them "100 per cent."

Complete order prevails throughout the city.

It was announced that 400 riot guns and 20,000 rounds of ammunition was expected here today from Montpelier, Vt.

BOSTON'S FIREMEN TO STAND WITH THE CITY

Boston, September 16. — Officers and men of the Boston fire department will not join the policemen. The officers' attitude was announced today after a meeting of the directors of the Officers' club, which represents 15 per cent. of the fire fighting force of the city. The vote was unanimous.

A statement issued later by officers of Local 19, International Association of Firefighters, with which the members of the department are affiliated, said the firemen "have never voted to strike, will not vote to strike and will not strike."

John R. Murphy, fire commissioner, announced that he "had reason to believe" that the firemen as a whole would remain loyal to the city. A special meeting of the directors of the City Firemen's union called for last night, did not adjourn until early today.

On the whole the second week of the strike opened with no material change in the situation. The Policemen's union and the trade unions, which have already indorsed the strike, appeared to be marking time until the full strength of the sympathetic vote, which is being taken among various affiliated locals, could be determined.

TEXAS STORMS PLAYED HAVOC

Houston, Texas, Sept. 16. — The death toll of the hurricane which swept the southeastern coast line of Texas is developing into numbers which mark the storm of Sunday morning as one of the worst in the history of Texas.

Reports from the storm-swept district in the vicinity of Corpus Christi, where the property damage alone is estimated to be $3,000,000, today continued to bear out what had been feared that heavy loss of life had resulted from the disturbance. Scores of deaths were hourly reported today with the finding of bodies washed up on the beaches of the wind-thrashed area.

From Sinton came a wire report that seventy bodies of flood victims, mutilated beyond recognition, have been recovered there. Sinton is the relief headquarters for the entire surrounding bay shore territory. As far as is known neither the wreckage of the hurricane nor the subsequent flood took any victims at Sinton. Property damage there, however, was high.

At least 100 persons are believed to be dead in Corpus Christi and vicinity, Mayor Sparks of Sinton said today. At ten o'clock seventy persons had been identified, according to the mayor's information.

The death toll in Sunday's storm will reach between seventy-five and 100 in Corpus Christi and surrounding towns along the coast, according to an estimate of Dr. W. E. Willis, city health physician, of Corpus Christi.

Approximately 175 refugees were rescued at Odem, according to a telephone from Corpus Christi. They had been carried across Nueces bay on wreckage. All were suffering greatly from exposure.

A military relief train from Brownsville, bringing 5,000 rations and 1,000 beds, reached Corpus Christi today in the charge of Lieutenant R. M. Eichelsdoerter, aid of Brigadier-General F. C. Marshall, commander of the Brownsville army district.

Thirty bodies were found at scattered points along the coast by searchers, who worked all night.

Rescue parties in boats had removed the bodies of seventy-five persons from floating debris at Linton up to 9 o'clock this morning, Mayor Sparks said.

More than 200 bodies have been recovered from the beach in the district surrounding Corpus Christi, according to a message received today by W. G. Choate, assistant general manager for the federal railway offices here, from Dr. W. P. Rinehardt of Corpus Christi.

The bay shore victims were believed to be largely from Corpus Christi, their bodies whirled away from the city by the receding waters of the tidal wave. It probably will be impossible to count the Corpus Christi dead until the wreckage glutting the streets has been entirely cleared away, as it is known that many victims may be beneath the debris.

The storm which struck near Corpus Christi, carried buildings and wreckage twenty miles inland. Near Corpus Christi, where the railroad tracks were washed away, they were twisted into a shape of a corkscrew one half to two miles in length. Huge bridge timbers weighing thousands of pounds, bales of cotton, parts of houses and their furnishings, cattle, rabbits, etc., were thrown into the tops of trees by the waves at this point and left there as the water went down.

HOUSE FAVORS DOUBLING INSURANCE COMPENSATION

Washington, Sept. 13.—The monthly compensation originally provided by the war risk insurance act to disabled soldiers and sailors and members of their families is practically doubled in amendments to the act, passed unanimously today by the house. The amendment also eliminates red tape in administering the insurance. Among the changes in compensation payment provided for total temporary disability are that a single man shall receive $80 a month instead of $30; a man with a wife or child, $90 instead of $45; one with a wife and one child, $95, instead of $55; and the man with a wife and two children or more, $100 instead of $65.

Disability, it is provided, shall also be rated as partial and temporary, total and permanent, and partial and permanent, for which the monthly compensation shall be a percentage of the degree of reduction in earning capacity.

Automatic insurance provisions of the law are extended to cove all men, except those who actually refused to apply for insurance, who were finally accepted for service during the war. The permitted class of beneficiaries is enlarged to include uncles, aunts, nephews, nieces, brother-in-law and sister--in-law, while the definition of parent is extended to persons who stood in loco parentis to a service man.

QUOTES LANSING AGAINST TREATY

Washington, Sept., 12.—The bald assertion that Secretary Lansing opposed ratification of the peace treaty and league of nations covenant, although he was a member of the American peace commission that drafted it, was flung today before the senate foreign relations committee by William C. Bullitt, of Philadelphia, formerly employed by the mission at Paris in a confidential capacity.

The testimony, purporting to give Mr. Lansing's private opinion expressed in conversation with the witness the day the latter resigned from the mission because he was not in sympathy with the treaty or the league, popped out suddenly and sensationally. Bullitt had just expressed reluctance at the idea of revealing any part of a private conversation with the peace commissioners and members of the committee quite agreed with this view. Near the close of a three-hour hearing, however, Chairman Lodge asked how the treaty and its covenant was regarded at Paris. Secretary Lansing, Henry White and General Bliss, all members of the American commission, "expressed vigorons opinions." Bullitt said, adding in reply to an inquiry by the chairman, that these opinions were not enthusiastic.

Then from a memorandum of the conversation dictated, he said, while it was fresh in his mind, Bullitt quoted the secretary on many points, saying that Mr. Lansing opposed the award of Shantung to Japan, that he considered the leagne thoroughly bad, that the large nations would pay little attention to the small nations, and that the world had been arranged according to the desires of the big nations at the peace conference.

The most sensational statement attributed by the witness to the secretary of the state was that "if the senate and the American people knew what the treaty meant it would be defeated."

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, SEPTEMBER 25, 1919. No. 38

NOTICE AND INVITATION

D. V. new workers for Oraibi, Ariz., will be ordained on Sept. 28, P. M., in the Hoffungsau church near Buhler and Inman, Kans. They are Karl and Frieda (Balzer) Friesen.

All mission friends are requested and invited to take part with intercessory prayer.

P. H. Richert, Sec'y.

FROM THE DEACON OF THE JANJGIR CHURCH

Dear friends of the people of India:—I wish in my joyful mind to communicate this matter to the readers of Mennonite that in 1918, many of this Chhatisgarh dist., became the victims of influenza. After that smallpox broke out. About 45 had smallpox. Immediately cholera broke out and many people died. But blessed be the Lord that by His mercy, no one of our Christians had the slightest effect of it. When one considers upon those matters then in addition the famine gives suffering as it had never been in India. Last year in this month the price of rice was 14 seers for a rupee. Dal 9 seers per rupee and in these days, the price is 6 seers rice for a rupee and 2¾ seers Dal for a rupee. It seems to me that day by day the famine is increasing. More sufferers are coming for the help than a month before. Some can get only a little rice and only a little vegetables, as Khotni, Kherha and Chenchre bhaji, within 24 hours. We all the Christian servants get the enough salaries to live on, when there is no famine, but now we can not live on that, because of the famine, yet our Janjgir church has overcome all the difficulties, but living in a condition of poverty. Five girls of our boarding house, 4 High school students and a Brahman woman were converted through the labor of Rev. E. B. Steiner last December and on 29th July, 1919, there was a blessed day in our Janjgir church, they confessed the Lord Jesus and were baptized and in the afternoon we partook of the Lord's supper and never have as many taken part.

This is the fruit of the blessing of the Lord Jesus and of the prayers and gifts of the home people of America. Remember us in your daily prayers, I close with a best wishes.

One of your servants in India,

M. Rufus Asna,
Janjgir, C. P.

P. S. The writer of the above article is the deacon of our church. He came to me and said that he wished to write to the Mennonite again. The above letter is in his own words, which makes it the more interesting.

E. B. Steiner.

I.

II.

LETTER FROM KORBA

Korba, via Champa, C. P., India.
July 23, 1919.

Dear Friends:—You are probably aware that parts of India are once more sorely afflicted by a famine and that a part of our district is also affected.

The government has pronounced the Katghora Tahsil (county) as a "Scarcity District" which signfies that the people of this Tahsil are locally in distress and in danger of starvation. As it happens, Korba is the only mission station in Katghora Tahsil, which comprises a population of more than 150,000 people. Thanks to the government much is being done to alleviate the suffering. Many people, however, look to us for help and we cannot turn them away from our door. It is for this reason that we requested our missionary conference to ask "The Emergency Relief commission to appeal for funds.

In order that you may get an idea of the suffering that people around us are passing through at this time, we send a few pictures recently taken by me.

In the first picture you see a blind mother with her daughter. It happened that just when they came to our bungalow a rat had been caught. Thinking that perhaps these starving people would like to eat it, I asked them whether they wanted it. The mother gladly took it and is holding it in her hand in the picture. They ate it though they were of the Manjwar caste which do not eat rats. There are, of course, some castes in India which eat rats. The mother and girl were evidently in a starving condition and ready to eat most anything given them. They were kept on short rations for a short time. In case these starving people get full meals they are apt to get sick and die. As it was the mother was too emaciated and died after about two weeks and left the little girl an orphan.

The second picture shows a father, also a Manjwar by caste, with his two sons. His wife died during the influenza epidemic. They had been living on rice bran and wild fruits and were hardly able to walk when they came to us. The little fellow is being kept on milk as there was fear that he would not survive on the ordinary diet. He is now slowly improving and is beginning to look more cheerful than he does in the picture. We hope to be able to pull him through. The father and older son are also improving though yet unable to do any work. It is our purpose to give light employment to these famine sufferers as soon as they are able so as to not make paupers out of them and they thus become a burden to the community in the future.

Picture No. 3, is a sweet little girl who was found in the jungle

forsaken by her parents who were evidently unable to provide for her. Had it not been for the many people passing that way on account of the weekly bazaar which was held in a nearby village that day, the poor little girl would have undoubtedly become the prey of some wild animal. Perhaps the parents thought little of her as she was merely a girl. The poor little thing was found

eating grass to still her hunger. When no trace of her parents was found in the surrounding villages she was brought to us. The little thing was unable to walk or even stand up because she was so weak. The picture was taken a couple of weeks after her arrival and shows that she has gained in strength. As she does not know her name we have called her Dukhni, which means "sorrow."

From the fourth picture you get an idea of the Indian carts. The buffaloes have been unhitched and the cartmen are just ready to unload the sacks of rice which they have brought up all the way from Champa which is 25 miles south from here. About twenty carts of provisions came at that time and it took nearly three days to get up to Korba. We must get our rice from Champa as, owing to the scarcity here, we can only get small quantities locally and at very enhanced prices. As we are unable to do any carting during the rains we must get a sufficient supply before the rains set in or else we are left at the mercy of the traders who charge exorbitant prices for their provisions. We have borrowed money in order to store a lot of grain, etc., realizing that friends at home would be glad to help at this time of need in our Indian mission field.

The rains have set in and we hope and pray that this year India may have a good harvest. In our district the grain, however, cannot be harvested till November and December. Thus there are several long months left in which the poor must be helped by charity. At present there are new sufferers still coming in. We must provide for them till harvest.

In behalf of these sad sufferers we appeal to our friends at home to help us save them!

With kindest greetings, we are,
Yours in His glad service,
C. H. and Lulu Suckau.

CENTENARY JUBILEE CELEBRATION

Apostolic Mennonite Church, Trenton, Ohio.

One hundred years ago in August six families immigrated to America from France and settled in Butler county, Ohio. Three of these families were Augspurgers, the others were Miller, Sommer and Gunden. The first settlement was made near Collinsville, and there the brethren laid the basis for religious worship by congregating in the various homes on Sabbath mornings. Rev. Jacob Krehbiel from Canada was invited to become the first pastor to minister to the spiritual needs of these pioneers.

In 1832 a group of Hessian Mennonites from Germany also settled here; they were more advanced in various ideas such as the cut of clothing and the use of musical instruments. A union was formed between these two colonies but it did not last very long. The Hessian church was served by several ministers, all of whom it seems moved away to other fields of labor. The mother, or Amish as it was called, continued to grow and because they had spiritual leadership became the stronger congregation. Services were held in the homes until 1863 when a meeting house was built near Overpeck.

The Hessian brethren did not seem to prosper or increase for a number of years but about 1840, Jacob Mueller and ten years later Peter Kennel became the spiritual leaders of these worshippers, who now also began to grow. In 1863 the congregation was organized into the Apostolic Mennonite society and in the following year they built a meeting house about three-fourths of a mile southwest of Trenton. From this time on the congregation grew rapidly under the guidance of the Brethren Joseph and John Augspurger, John Unzicker and Peter Kennel.

The congregation made a decided step in advance when in 1892, they called Rev. Henry J. Krehbiel, a trained man, to be their pastor. Up to this time the church had no conference connection and it was through the efforts of Rev. Krehbiel and Rev. John B. Baer, the traveling missionary, that the congregation united with the Middle District conference. The church became still stronger when in 1897 the Augspurger church of near Overpeck formally united with the Apostolic society, making a congregation of two hundred and fifty members.

The new church in Trenton was dedicated October 11, 1908. It is "modern and built of brick with a spacious basement arranged for social gatherings, with a fully equipped kitchen, ..., Sunday school and primary room."—W. H. Grubb.

Early in the spring of 1919, a meeting of the church board was called to consider the advisability

of commemorating the one hundredth anniversary of the settling of Mennonites in Butler county. The plan found favor and various committees were appointed to prepare for the celebration to be held on Tuesday, August 26. An all-day program was prepared, the speakers were all chosen with reference to their close relationship and acquaintance with the early pioneers and their families.

Rev. John Kinsinger from Carlock, Ill., a former resident here, spoke on "Reminiscences from Early Days." He recalled many incidents from pioneer days that were both humorous and instructive. "Oustanding Characteristics of Early Settlers and their Proper Application for Today" was the topic of Rev. J. J. Kennel from Morton, Ill. We were soon made to see that although the twentieth century has many notable achievements to its credit, we could still profit greatly by studying the lives of the honest simple religious forefathers and applying their amiable traits to present day problems.

We must adhere to the order of events of the day, so the noon social hour and picnic dinner are next in importance. A sumptuous dinner was served to about 300 guests and friends in the church basement. This period served as a social hour for the many guests, some of whom had not seen each other for periods ranging from 10 to 34 years. After dinner a group photograph was taken and many were glad to carry a remembrance home with them.

The afternoon session digressed somewhat from the Butler County Mennonites and Rev. W. H. Grubb, Schwenksville, Pa. read a paper on "Growth and Development of the Mennonite Church Since the Early Immigration until Today." The paper was both interesting and illuminating on many points of church polity among the early Mennonites. Dr. S. K. Mosiman, from Bluffton, Ohio, a product from this community, made the closing address on the topic: "The Mennonite Outlook." The speaker said that we as a church have developed certain strong traits of character and that if we would follow those out to their proper end our outlook would indeed be bright.

Lunch was then served and again the friends and relatives

utilized every moment to renew their former acquaintances. The day proved to be all too short, but every one present felt that the celebration was very much worth while. Everyone was also strengthened in mind and soul because of the spiritual fellowship that was enjoyed. The weather was ideal for a festival of this kind and all went home thanking God for the many blessings He bestowed on the forefathers and that He continued to bless His children even until this day—A. J. N.

THE IMMIGRATION OF MENNONITES INTO NORTH AMERICA

J. H. Langenwalter, D. D.

(Continued.)

For some reason not much mention is made of Dock in the writings of American authors for a period of about 150 years, but since then there has been quite a keen interest manifested in his life and works, especially by the Hon. Samuel W. Pennypacker, "Historical and Biographical Sketches" pp 89-153; Dr. Martin G. Brumbaugh, "The Life and Works of Christopher Dock," Dr. C. Henry Smith, "The Mennonites of America," pp. 421-27; Daniel Kolb Cassel, "Geschichte der Mennoniten," pp. 303-7; Dr. Albert Bernhardt Faust, "The German Element in the United States" p 204.

Christopher Dock was born in Germany. But little is known concerning his youth, his educational advantages, etc. He arrived in Pennsylvania sometime between 1714 and 1718 and seems to have intended to farm. There is a tradition that he had been drafted into the army but discharged because of his religious scruples against carrying arms and that he had made a vow that if God would help him out of his difficulty he would devote his life to training the youth of his people. He seems to have had a wonderful power of self-control, for when, at one time, two men were discussing this trait in him and he appeared on the scene, he showed himself to be in the power of the trait in question after one of the men had "reviled him fiercely, bitterly and profanely," by quietly replying: "Friend, may the Lord have mercy upon thee." There are frequent traces of the fact that he needed others to bring him into the public light, —a characteristic of the Mennonites to whom he belonged. Several prominent men arranged affairs so that he became schoolmaster not long after his arrival in America and one of these, at least, Christopher Saur, was later responsible for the writing and the publication of the now famous "Schulordnung." Seidensticker's life of Saur and his son may be found in the Deutche Pioneer beginning with Vol. XII p. 10. Dock's first teaching experience in the colony extended over a period of 10 years, then he bought a tract of land and farmed for about an equal period of time. During this time he taught several short summer terms of school and at the end of the time returned to his favorite occupation. He now opened two schools, one in Shippack and one in Salford. He taught each three days per week. It is interesting to note how he increased the efficiency of both schools by establishing a friendly competition between them. A part of the language training consisted in the writing of letters on the part of the pupils of each school to the pupils of the other. Dock was postman and critic. Anyone who knows the Mennonites well, can readily see that such traits in the man's life, as the one just referred to, would make his people become much attached to him, even though they might not be able to state the value of his pedagogical principles in academic terms. Dock remained with the work which he loved, and in which he was so eminently successful, for the rest of his life. After the death of his wife and the marriage of his daughters, Dock made his home with Heinrich Kassel, a Mennonite farmer on the Skippack. It was his custom to remain at the schoolhouse every evening after he had dismissed the children and to pray for the welfare of each individually. In doing this he spread out the roll of the pupils before him and prayed for each one individually mentioning the names as he did so. But he did not only pray for the pupils—he prayed for himself lest he should fail to do his duty by them. One evening in the autumn of 1771 he failed to appear at the farmhouse. A search led to his discovery in the schoolhouse on his knees,—dead! A fitting close for such a life.

This living advocate of fundamental pedagogical principles was asked to write a book for the benefit of other teachers by prominent men as early as 1750 but he declined thinking that it would be wrong to seek praise for himself. He was, however, persuaded to write out answers to definite questions which had been given him. Thus the desired treatise was soon finished, but the good schoolmaster refused its publication until after his death. Through this refusal the manuscript was left unpublished for 19 years until finally in 1769 "the Friends of the Common Good" succeeded in persuading the old schoolmaster that he ought to lay aside his scruples and permit the publication of the work. To the chagrin of the publishers and others desiring an early publication, the manuscript was nowhere to be found. The publisher advertised for it. He was accused of having made way with it himself on the suspicion that it might have contained something which he did not like. After a search of more than a year the manuscript was found in a place which had been thoroughly searched by the publisher and his helpers. The work was then published without delay. It bears this inscription on the title page: "Eine Einfältige und gründlich abgefasste Schul-Ordnung, Darinnen deutlich vorgestellt wird, auf welche Weisse die Kinder nicht nur in denen in Schulen gewöhnlichen Lehren bestens angebracht, sondern auch in der Lehre der Gottseligkeit wohl unterrichtet werden mögen. Aus Liebe zu dem menschlichen Geschlechte aufgesetzt durch den wohlerfahrnen und lang geübten Schulmeister, Christoph Dock. Und durch einige Freunde des gemeinen Bestens dem Druck übergeben. Germantown: Gedruckt und zu finden bei Christoph Saur, 1770."

Of importance of this essay Ex-Governor Pennypacker says in his "Historical and Biographical Sketches", "that it is the earliest, written and published in America, upon the subject of school teaching, and that it is the only picture we have of the colonial country school. It is remarkable that at a time when the use of force was considered essential in the training of children, views so correct upon the subject of discipline should have been entertained." For a fac-simile reproduction and translation of Dock's work the reader is referred to "The Life and Works of Christopher Dock." by Dr. Martin G. Brumbaugh. In this same work may also be found the fac-simile reproductions of several numbers of Dock's "Geistliches Magazien" a treatise which the venerable schoolmaster wrote to those of his former pupils who were still living, for their instruction and admonition, and which contains 100 rules of etiquette (probably the first printed in America) and several of Dock's hymns, besides much material which gives the reader a picture of the conduct of the children of this early Mennonite settlement, in their homes and in school; all of which material is both interesting and instructive. S. W. Pennypacker in "Historical and Biographical Sketches" has also translated the material above referred to.

"Dock introduced the black board into the American school room. His Schulordnung reveals the author's beautiful character and his insight into human nature. He advised not only the training of children in their studies, but demanded also their instruction in righteouness. Morality, conduct and scholarship were the order in which these educational elements were instilled. If at this period the three R's were taught, a fourth, Religion, was never omitted and was generally placed at the beginning." Cf. Faust vol. II p. 204.

I have thus entered upon the life of the schoolmaster the more fully because of the influence which he wielded, not only during his life-time, but also because of the stamp which he placed onto future generations of this group of people whose problems I have set out to study.

Considering the times, the early settlers of Germantown and vicinity displayed a considerable literary activity by the way of producing books, pamphlets, etc. Many had also brought a considerable number of books from Europe. They manufactured their own paper (and it was paper of a good quality), and much of the printing was done by the family of Saur, who, though not Mennonites themselves, had much in common with these people.

Young, p. 12 considers C. Saur a peer of Benj. Franklin in the art of printing.

We find that the Mennonites had their Confession of Faith printed in the English language as early as 1712. A second edition was printed in this country by Bradford in 1727. This was the first book which was printed for Germans in Pennsylvania.

(To be continued)

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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THE EVIL OF IT ALL

Elmer Reichart.

August 30, 1919.

A young German of about seventeen years lay in Belleau Woods with bandage in his right hand in readiness to cover a wound of the right lung. The expression on the lad's face was innocence almost perfect. He was dead! There was a mother and a father at home awaiting news from their beloved and none came; not a word. Many of our American mothers know what grief of this kind means at the present time.

This picture is one that has often risen before me and I've often wondered—why is it so? What did this mere boy, with a prospective future before him, do to the American that killed him?

Nothing, positively nothing!

Life, according to God's word is worth more than the earth and everything earthly. It is unrighteous to act contrary to God's law and He tells us through Jesus Christ to love our enemies and pray for those that persecute and despitefully use us. It is trne that many wars are recorded in the Old Testament but we are not living in an Old Testament era. Nineteen hundred years after Christ—our date is an evidence of that fact. Our ideal character is Jesus, then why not try to apply His teachings in our every-day matters.

Paul of Tarsus informs us that love never faileth. He wished himself accursed for the life of his brethren and we instead in our modern, civilized world are cursing the lives that Paul's God and our God holds dear.

If warfare is in opposition to God's law, armies should not be tolerated. Not only the moral of the world in general is affected but the individual character is drawn downward by the unwholesome conditions of a company of men who are out for blood; sometimes intentionally and most often under the falsely created idea called patriotism. The origin of many of the defects of army life are entirely misunderstood and in many cases not even considered. Therefore a few statements by one who was not prejudiced at the time he entered the service but who could not avoid seeing what took place practically before his own eyes, would not be entirely out of the ordinary line of reasoning.

The following facts are written for those who are not clearly and truely informed about conditions, for most persons get their ideas of warfare from histories and newspapers where none but surface conditions are written and where morality seems to have been forgotten.

The thoughts and acts of any man are controlled largely by environment and army life compels a man to associate with many men whom he would avoid had he the opportunity. For instancee when in squad tents perhaps one good man is placed with seven who have lived under different conditions and if he has not the power to resist temptation it will not be long before he yields. Most fellows enter the service at the ages of eighteen or twenty, the time of their lives when manhood is not fully developed, when the environment of home life, parents, church and school, more than any other time in their lives, are needed. While receiving instructions in the training camps the soldier is compelled to listen to profane language continually because the drill sergeants will say "What the hell ails you?" or some similar expression when a mistake is made. Every time God's name is used in vain an impression is made that cannot do other than affect morally though hardly noticeable at the time. We return evil to Jesus Christ for the good and the life that He has sacrificed for us. Many of the buddies of the recruit swear because the so-called old timers (men who have spent a few years in military service) do, and soon either from his friends or from his teachers the habit is acquired. So the associations of the new soldier are far from ideal.

A young man is compelled to live with men only, when the love of a good woman should have the greatest effects for good in his life. Sexual feelings are sure to run through any man when he is constantly placed in the company of public women for it seems that generally the better classes will avoid a soldier, more so in peace time than war. And most army officials encourage rather than discourage the use of immoral means to satisfy this passion by claiming that the profolaxis treatment will make a man practically safe from infection. The disease may be avoided but no man can avoid the mental effect that these unnatural connections will make and his future home life with his wife will not be what it should have been. Most likely he will not desire to be married after forming his opinion of women from the contact with those who use their bodies for a means that God never intended. Women in military service are affected in the same manner, though not to the same extent for they are not placed under quite as bad an environment as the men. We know that men and women alike love and love to be loved. When they are placed under conditions that do not permit the expression of this part of their nature they will seek the way that is easily obtained for dollars and cents.

Another desire that is not satisfied is the taste for good food. The enlisted man has to eat canned goods during the summer season when he should receive freshly raised products as most surely he would if the choice were his own. Many men in our company at the present time are suffering from blood disorders contracted through eating improper food.

Army life causes worry, an attitude that will make a young man old. Often a soldier wishes to get just one glimpse of his home folks but he cannot; often the mail is delayed and he wonders what is happening to those that are dear to him. Many try to overcome this worry by taking intoxicants. Of course this is impossible but because others do it he does it. Note the results two such cases: There were two brothers in our company, real brothers; until one evening the eldest tried to drink all of the cognac (a French equivalent to whiskey) that a certain small town had in their possession. He was ordered by a sentry to enter the barrack so that he might sleep it off. He refused. An argument ensued. He vouched that he would even matters in a short time. After being forced into the billet instead of resting he removed his Colt forty-five from its holster, entered the street after firing three shots inside the building, and sought the sentry with whom he had disagreed. After brawling with him for some time he was ordered away by the corporal of the guard. Instead of answering with words, he fired. The corporal died and the criminal is serving his time in the military prison at Leavenworth. Another fellow in our company, just a few days ago had convulsions that might have resulted disastrously had the proper care been unhandy. Due to no other cause than drink and worry about his unfinished college education and the passing away of home opportunities while he was compelled to serve in a capacity that would not permit him to pursue the path that would be most advantageous to him. An autocratic condition in a Republican nation.

Army life promotes idleness. Especially in pre-war times and probably after this great war finished men will be placed in camps far from libraries and amusements with nothing to do but a few hours guard duty each day Psychology informs us that an idle mind is most likely directed to evil thoughts. A mental attitude of this kind will create physical laziness, liable to last after the soldier leaves the service of the government, for the easiest tasks are evil and he may seek other than a lawful means to earn his livelihood. This has proven itself. The armistice has been signed and many men have been discharged from the service. They have sought employment and found it. To the surprise of the employer the men that have had the least service have proven themselves to be of the best thinkers and doers; for the longer a man is placed under military conditions the more liable he is to contract the disease that once acquired is difficult to cure, laziness.

The army, through military law, deals wrongly with the men collectively. For instance: an argument took place between an American and a French soldier in a cafe at one of the larger ports in France, where many camps of embarkation were situated. The parties at the tables who were on the road to intoxication immediately became prejudiced, according to their nationality. A general disagreement followed. A shot was fired. Soon the entire room was a scene of uproar and confusion! Windows were crashed! Chairs and bottles were thrown with deadly intent! At last the police arrived and the surging mob through their efforts were brought to a silent company of men with no more of an idea of what they had been fighting for than when they started. What ensued? The com-

dandant having charge of the surrounding camps discontinued all passes for liberty in that city, and many of the innocent lads from the camps near by were not permitted to enjoy the freedom that an occasional trip to town afforded. An unreasonable principle was practised; the majority suffered for the offence of the minority.

Do you think, dear friend, that putting men in an organization that teaches bad citizenship is the correct means by which to make our nation morally efficient? Do you not agree that bloodshed can be avoided by diplomacy? Your answer to the former must be—no—and to the latter—yes; reason cannot fathom another sensible conclusion.

LOS ANGELES MISSION

168 So. Ave. 19, Los Angeles, Calif., Sept. 11, 1919.

This life's joys are usually intermingled with sorrows. This we have again experienced in our work since I wrote to the paper the last time.

A great joy it was for our S. S. children when in the beginning of July we could arrange for a picnic. At eight o'clock one Wednesday morning we gathered here in the chapel and soon we were gone on two auto-trucks to the further side of the nearby large Elysian park. The trip on the trucks was half of the picnic for the children. After exploring the picnic place and the nearby hills, most of us went to playing games. After we were fairly tired and the dear women-folks had the lunch ready, the children, about 60 in number, sat down in a similar manner as they did when Christ fed the multitude. Each one got a paper plate filled with sandwiches, etc., and a tin-cup for lemonade. All waited patiently till the blessing was asked and then everyone enjoyed his lunch. After the lunch we went to playing again and after we were all tired we settled down on the beautiful, soft, green lawn and had an informal program of songs, recitations, etc. Everybody was happy over the good day that had been spent. In general our Sunday school has this summer been better attended than last. This does not need at all to give the impression that the work is easier, for through the moving out of the district of many families and the moving in of new ones, it takes much hard work to win those new ones if they can be won at all. Through the influence of the city life, and Catholicism, and the careless training at home it takes a great lot of hard work to bring the children to a realization of their condition and their need of a Savior. If then families move out of the district when we are just beginning to get hold on the children it makes us feel sorry. So we experience that joy is mingled with sorrow. Some may ask the question then, whether it pays at all to have been in touch with such a child for a short period of time and then to loose it again out of one's reach. According to God's promise His Word shall not return void. Although the child probably could be brought to a point of conviction and an experience of sins forgiven sooner if it would remain under our influence, yet we dare not doubt the work of the Holy Spirit through the seed that it has received here in the short time and through the printed Word that it takes along from this place. One of the most important parts of the work one can still continue and that is to bear such a child on a prayerful heart. But we also need your intercessory prayers, that we might do all this work faithfully and untiringly.

You will remember that I reported about a man 82 years old who Jan. 15 confessed the Lord Jesus as his Savior. In May sometime, the poor old man began to get a kind of nerve spasms, which made it harder to take care of him, since his strength was fast failing, so that he soon was altogether helpless. During the last week of his life I helped take care of him every day at least part of the day. The 20th of July, about one o'clock in the morning dear grandpa, as we liked to call him, quietly passed away to his home for which he had been longing so much of late. To his daughter he had expressed the wish, some time ago, to be buried at San Bernardino where he had spent the greater part of his life and where his wife and other relatives are buried. To fulfill his wish in this respect, his remains were taken to San Bernardino the 22nd of July where we had a short funeral service. Since none of his family here are regular church attendants anywhere, I counted it a special privilege and grace from God that they asked me to conduct the funeral service and to give a short sermon. Based on Heb. 9: 24-28 I was glad to speak a few words of comfort and to call attention to the great aim which their father, grandfather and friend has now attained as we fully hope and believe. I was sorry that brother Penner, who just had to make a trip to San Francisco, could not be with us for the occasion. May this experience have a lasting impression upon his relatives and bring them nearer to their Savior, is my prayer.

A ray of hope, besides others in our work here, is the desire for good Christian literature. I had loaned out quite a few good small pamphlets and almost all of the persons who received one expressed the wish to read some more such literature. Here is a splendid opportunity to help along to secure suitable books and other literature either with cash to buy such material or with books that can be spared. You will remember the plea Miss Stauffer made for this same purpose. We need books for adults as well as for children.

Our streetmeetings, which are being held on Monday evening now, are being attended on the average by twenty children and some adults. Twenty is also the average attendance at our children's meeting, Tuesday night here at the chapel. The children are always glad to hear the stories of Jesus Christ.

The four boys who are members of the Bibleclass Wednesday night are coming quite regularly. These boys, 10-12 years old, are just in the best years to receive lasting impressions of the great Bible teachings. We are praying earnestly that these boys may remain under the mission's influence for a long while, and with them many others. It affords one great joy to have the privilege of doing this work and to see the spiritual growth of many of these children and also adults.

As you have seen how sorrow is mingled with joy so it is clear from God's Word and experience that this is all because of sin in this world, because of the battle between evil and good. Satan tries in many, many ways to oppose us in the work. But to fight with the strength of the Word and the Holy Spirit this great battle is the aim of the Christian and especially of Christian missions. Pray for us, we plead again, that we might fight this battle heroically.

With many thanks for your support of this work, with your prayers and gifts and with many greetings of love, I am your humble co-servant in the Master's vineyard,

H. D. Voth.

The Mennonite and Bundesbote to one address, $2.50.

OUR WOMAN'S WORK

LIST FOR INDIA

There have been various requests on the part of mission sewing societies to have the whole list of clothing desired by our India missionaries. Thus far we have given only a partial list to a society desiring to sew for India. The reason for this was to avoid too much duplicating. For instance, if we should send the whole list to each society and let them choose what to make, we might get mostly girls' clothes while there would be a lack of other things.

We believe, however, that it would help our societies to a better understanding of their opportunities if they would see just how great the need is. We are therefore glad to publish the following, which is the combined list of needed articles of our missionaries in India. This is the list for 1919. The kind of articles wanted next year will be very similar to this year's, but owing to the expansion of our India missions, **the number may be doubled, perhaps tripled.** Is not this a great reason for thankfulness? With the increasing efforts of our missionaries we dare not lag behind, for if we do, their work will suffer.

If any of you who read this list wish to work for India but have as yet no work assigned, will you please correspond with your representative member of the committee about it. For the reason stated above it would avoid complications if you would do so.

Owing to the recent famine, which always entails suffering of every kind, we believe that India is our most needy field at present. We therefore make a special appeal to you to sew for India. At the same time we beg of you not to relax your efforts in behalf of our other fields. In a recent number of the "The Mennonite" you read that our China missionaries do not wish for clothing, but they do need money. That is an open door for giving to those who cannot sew.

Our missionaries among the Indians also need our help. You will remember that the Oklahoma missionaries do not wish any clothing for their Indians, but those in Arizona and Montana are in need of clothing.

Let us also remember to send Christmas money to all our stations in good time (not later than early in October) so they can make their purchases betimes.

Will you send all money to Mrs. J. G. Regier, Newton, Kans.

Yours in His name,

Mrs. F. J. Isaac, Sec. of committee.

For Girls.

60 dresses for 12 year old.
80 dresses for 10 year old.
83 dresses for 8 year old.
102 dresses for 6 year old.
75 dresses for 4 year old.
72 dresses for 2 year old.
80 dresses for infants up to 2 yr. old.
36 waists for 14 year old.
15 waists for 13 year old.
24 waists for12 year old.
38 skirts for 14 year old.
16 skirts for 13 year old.
20 skirts for 12 year old.
30 vests for 12 to 14 yr. old.
200 drawers for 2 to 12 yr. old.

For Women.

122 waists, 36-38 in. bust.
160 cholies for leper women.
120 cholies for other women.
121 skirts, not less than 2½ yds. wide.

For Men.

145 shirts, 14-15 in. neckband.

For Boys.

50 shirts, for 16 year old.
54 shirts, for 12 year old.
100 coats, for 5-12 year old.
85 rompers, for 2-8 year old.
60 wool jackets for 3 to 16 year old.

For Untainted Leper Boys.

3 coats and 3 shirts for each size between 3 and 16 years.

For Untainted Leper Girls.

3 dresses for each size from 2 to 10 years.
3 waists and 3 skirts for each size from 11 to 16 years.
Money for 50 blankets for boarding girls.
24 baby blankets.

Please remember that this list was made out early in 1919, and since that time the number of boys and girls to be provided for has more than doubled on account of the famine. This great increase of children under the care of our mission affords us a great opportunity to raise and train native workers, which is one of the greatest assets of any mission. In saving these children we are not only saving their souls, but we have the prospect of training evangelists and other workers who will be able to save many others.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $5.50. The new subscriber will receive the paper from now until Jan. 1921.

THE C. E. TOPIC

October 12.

Training in Citizenship.

1 Pet. 2:11-20.

The state is the institution by which the light of the community is regulated so that there will be a maximum of safety and happiness for all, so far as this is humanly possible. The individual, as a part of the state, owes it to himself and his fellows to obey the laws under which he lives and to do his part toward making and enforcing just and beneficial laws. Government is a divine institution which God entrusts into human hands. It will be a government in harmony with the will of God only when those entrusted with the responsibility of making and enforcing proper laws seek to do His will. Anciently, God established a peculiar government for His own peculiar people. Later, through Christ, it was announced that the duty of a citizen consists in rendering "unto Caesar the things that are Caesar's, and unto God the things that are God's." If we are to have a really Christian country, all of its citizens should be Christians. Such a state does not exist today. We are, therefore, put to the measure of seeing to it that the Christian element has the ascendancy. It is useless, and an evidence of insincerity, for the Christian element to proclaim righteousness and protest against all forms of unrighteousness if that element does not use every honorable means at its disposal for enforcing justice, righteousness and decency.

Citizenship is a thing to be proud of. The Apostle Paul boasted that he was a citizen of no mean city. No doubt in his time there were plenty of things going on in the city of Tarsus that the apostle could never approve, but this did not keep him from finding a certain satisfaction in the things of Tarsus of which he could approve. As a citizen one is entitled to take advantage of all the just privileges that go with citizenship. Paul did not show the least hesitation in appealing to the highest court that he, a Roman citizen, might invoke when lesser courts were determined upon depriving him of his rights. We think of Paul, the messenger of Christ endeavoring to spread abroad the gospel of Jesus Christ. Can we not also think of him, as the Roman with a vision, that he was determined to reveal to his fellow citizens of the mighty empire that he hoped to see, enthrone the Lord Jesus, King of kings, and Lord of lords?

In training for citizenship we have two classes of individuals in mind, namely, the children who are born here and the foreign-born who come to find homes with us.

Children should early be brought to realize that the time is sure to come when they are to take up the responsibilities of citizens. It should be the aim of parents and teachers to so train those under them that they will make the best citizens. This involves a respect for law and order which must begin in the home and the school room. Every boy and girl should be made to feel that he or she owes it to their country to give it the best that is in them. They should, therefore, receive and take advantage of every opportunity to mature with sound bodies, clear, well equipped minds, hands trained for the best work, ideals that are the highest and will stand the strain of severe testing. Above all things, no man or woman has been successfully trained for citizenship until the highest ideals of Christianity have been so thoroughly drilled into him or her that there is an assurance of a Christian character, forming a chief make-up in their lives. A man may be a good citizen if he has high ideals and is honest about asserting them, but the best citizen will always be a high type of a Christian.

Strangers who come to make their homes in our country come with various motives, generally to better their condition. They have another speech; are used to other institutions and are generally ignorant of what goes to make up a good citizen. It frequently happens that they become citizens before they understand either the language or the customs of the country. We owe it to them to give them a knowledge of the best we have before they become citizens. We certainly owe it to them to set an example in good citizenship, and, if we have the idea of a Christian United States in mind, we will see to it that they know the best of all men, namely Jesus Christ, and make Him their example in life. Good citizenship can never be separated from consistent Christianity.

THE S. S. LESSON

October 13.

Fishers of Men.

Mark 1:14-20.

Golden Text:—Jesus said unto them, Come ye after Me, and I will make you to become fishers of men. Mark 1:17.

Galilee was the home province of Jesus. It contained the largest population of the three provinces into which Palestine was divided. It produced wheat, oil and wine and the little lake, called the Sea of Galilee, in the Gospels, furnished a living for a considerable number of fishermen who disposed of their catches in the many towns and villages that bordered on the lake. No place on earth is so rich in sacred associations as this small body of water that lies nestled between the mountains, sometimes calm and peaceful and at other times terribly wild and stormy. Capernaum, the home town of the disciples, mentioned in this lesson, is believed to have been the permanent home of Jesus for a time and was the scene of many of His miracles and to its inhabitants He gave the benefit of much of His teaching. John, the fore-runner "had been delivered up" that is, he was in prison for righteousness' sake, but, if the voice of this great and good man was stilled, God had raised up a greater and a better than he. God's witnesses are always present, no matter how far wicked men may go in their iniquities.

It is important to note the message of Jesus: (1) "The time is fulfilled." The prophecies concerning His coming were realized. The hour had come when men might see the Messiah face to face. The opportunity for accepting Him was right there. The old dispensation was ending and the new was beginning. (2) "The kingdom of God is at hand." Henceforth men could make God their king. From that time on the kingdom was to go on "conquering and to conquer." The King had come to set up His rule on earth. The kingdom was to be a different one: the sceptre of the King was to sway over the hearts and lives of His subjects, rather than over states and armies, that represented the exercise of force. (3) "Repent" meant a complete turn in men's lives. They were to be sorry for sin; they were to turn away from sin; they were to seek forgiveness.

Jesus found Simon and Andrew busy at their daily toil, doing the best they knew how, no doubt. When God calls men to responsibility He seeks for those who are faithful in their lesser tasks. To have a humble position in life does not mean that God will not notice one. He must frequently go to the humblest circles in search of men and women He proposes to use in larger and more influential fields.

The invitation was "Come ye after Me." This is the invitation He gives to all. It means (1) Follow Him as a disciple to learn and become possessed with His

ideals. (2) Follow Him in doing good, (a) to His little ones, (b) to all men, (c) to those of the "household of faith," (d) to one's enemies, (e) to all the world. The greatest good consists in bringing men to Jesus, their Saviour. "I will make you fishers of men." (1) Their past training was a preparation for future work. (2) They were to catch men that men might be saved. (3) The language He used in calling them was such that they understood the meaning of their future task. A fisherman must (1) know the habits of fish; (2) must go where they are; (3) must be patient; (4) must know how to keep himself out of sight; (5) must have something really attractive to offer. So with the fishers of men.

Neither Peter and Andrew, nor James and John, hesitated. It meant leaving families, business, nets, boats and associates. Earthly interests will never stand in the way of a child of God heeding His call.

The call was (1) to a God's service; (2) to the service of men; (3) to suffering; (4) to death and finally, (5) to glory.

On receipt of $2.75 we will renew your own subscription and send The Mennonite to a new subscriber from now till January, 1921.

RESOLUTIONS

The Fourth Quarterly Conference of Mennonites of Blair and Bedford counties held at Napier Mennonite church, Napier, Pa., Saturday and Sunday, Sept. 6 and 7, 1919:

Resolved: That this conference extend its deepest sympathy to the congregation of Richfield in the loss by death of its dear pastor, Rev. E. W. Graybill, and pray that God's richest blessings may attend every effort that Rev. B. F. Graybill, who has taken up the work, puts forth.

Resolved: That this conference appoint Ed Fisher, S. J. Hareline and J. G. Snyder to procure suitable ground in Bedford county for holding the annual Bible conference.

The annual Sunday School meeting to be held at Roaring Spring, Oct. 4th and 5th.

Resolved: That a vote of thanks be tendered to the people of Napier by this conference for the hospitality shown and refreshments furnished.

Resolved: That the mission offering of today, amounting to $11.29, be sent to "Workers Home," Altoona, Pa.

And a copy of these resolutions be sent the Richfield congregation.

Committee:
W. O. Gephart.
W. B. Souser.
W. S. Amick.

BOOKS RECEIVED

Owing to a lack of space in the present issue, the editor can only announce the titles of works recently received which will be reviewed in a future number:

"Religious Education in Mennonite Preparatory Schools and Colleges" by Lewis L. Miller, a pamphlet dealing with a matter of vital importance to our church. Price 20 cents. 720 W. 20th St. Chicago, Ill.

"Healing by Faith or by Prayer," Dr. I. Lambert Disney. Price 50 cents. A sane study of the possibilities of healing through prayer and faith that is not aimed at antagonizing the orthodox church. 1505 Tioga St., Philadelphia, Pa.

"The Man God Tried to Kill" William Edward Biederwolf. A series deeper life talks to men given at Winona Lake Bible conference. Glad Tidings Publishing Co. Price 75 cents.

CONTRIBUTIONS

CONTRIBUTIONS FOR THE ALTOONA MISSION

Herold church, Bessie, Okla., 1 box of clothing; Sichar church, Cordell, Okla., 1 box of clothing; Ebenezer church, Gotebo, Okla., 1 box of clothing; St. John's and Ebenezer, Bluffton, Ohio, 2 boxes of clothing; from Intermediates, Boyertown, Pa., by H. Bauman, 2 baby quilts, 2 dolls, 3 picture books; Wm. Stauffer, Wellington, Del. 1 box clothing; beginners' class, Berne, Ind., $12.76; Kate Reusser's S. S. class, Berne, Ind., $6.56; H. K. Ackerman, Phila. Pa., $3.00; Mary S. Welty, Bluffton, Ohio, $1.00; Rose Reusser's S. S. class, Berne, Ind., $10.00; friend, by P. W. Penners, Los Angeles, Calif., $2.50; Mrs. W. B. Sell, Quakertown, Pa., $5.00; Ladies of St. John's church, Pandora, Ohio, $7.00; organized S. S. class, Dalton, Ohio, $9.28; S. S. class of boys by John Baergen, Korn, Okla., $1.10; Rev. H. R. Voth, Goltry, Okla., $5.00; Susie L. Eck, Goltry, Okla., $2.00; John Schmidt, Goltry, Okla., $2.00; J. J. Peters, Cucamongo, Calif., $25.00; Rev. A. T. Wedel, Ringwood, Okla., $5.00.

Contributions for furnishing "Workers Home," Altoona, Pa.

Mrs. Wm. Wiebe, Beatrice, Neb., $5.00; Gerhard Wiebe, Beatrice, Neb., $5.00; Lelen Etzen, Gotebo, Okla., $5.00; Mr. and Mrs. H. H. Wedel, Gotebo, Okla., $250.00.

Gratefully acknowledged,
Elizabeth Foth.
Martha Franz.

Champa, C. P. India. July 17, 1919.

Received from Gerhard, Dallas, Ore., for the poor, $100.00.

With sincere thanks,
P. A. Penner.

Statistics of the Middle District Conference for the Session of 1919

Names of Congregations and Location	Elders and Preachers	Membership: Increase	Baptism	Letter	Death	Removed	Dismissed	Expelled	Decrease	Total Membership	Services: Preaching	C. E. Meeting	Prayer Meeting	Mission Society	No. Teachers	Scholars	Sunday School: Teachers' Meeting	Training Class	Contributions: Congregational Purposes	Foreign Mission	Home Mission	Education	Sunday School	Other Charitable Purposes	Totals	Remarks
First Menn., Bluffton, O.	A. S. Shelly, Pastor									299	Twice weekly	Weekly	Weekly	Monthly	27	415	Weekly	1	$ 1374.80	$ 693.12	$ 388.00		$ 400.00	$ 200.15	$2915.66	This is a report for 9 months only.
Sterling Menn., Sterling, O.	(Unit) Grover T. Soldner				2					38	Weekly	2 a Month	Weekly		2	33			292.99	5.71	5.26				303.96	All meetings twice a month till May 1; weekly since then.
Zion Menn., Donnellson, Iowa	P. P. Hilty									212	Twice weekly			Monthly	12	100	Weekly		1272.50	170.56	66.95		74.69	150.00	1734.70	
Summerfield Menn., Summerfield, Ill.	(unit) Aug. 17, 1919) J. P. Bloehr	4			2					122	Weekly	2 a Month	Weekly	Monthly	11	130	Weekly	1	1272.11	166.11	200.22	60.00	328.61	200.00	2228.05	
Bethel Menn., Fortuna, Mo.	D. D. King, until Apr. 19	3			3					133	Weekly	2 a Month	Weekly	Monthly	19	158			* 4117.85	450.40	54.81		44.73	106.35	4772.23	* $3206.85 of this was paid out for the parsonage.
Apostolic Menn., Trenton, O.	A. P. Hilty, since Aug. 19	12	1	8	4					162	Weekly until April	Weekly		Monthly	14	145		1	1403.14	45.00	45.83		142.37	262.00	1886.34	* $52 for Rescue Home. $210 for war sufferers in Southern Mennonite Conference.
Bluffton Menn., Bluffton and Pandora, O. (Ebenezer and St. John's)	J. J. Neff, assistant	11	2		3					146	Weekly			Occasion ally	42	610		1	3134.97	*2913.53			727.18		6773.68	* The Home Mission contributions are included in the Sunday School report.
First Menn., Berne Ind.	W. S. Gottschall	27	1	7	3	3	Times Weekly			654	Twice weekly	2 societies Weekly*	Weekly	Monthly	48	1134	Weekly	1	4346.70	1283.44	2521.12	7700.00	1004.61	1245.47	24301.34	* Except the Sunday School each month.
Grace Menn., Pandora, O.	P. R. Schroeder, Pastor.	35	6	11	3	965	Twice weekly			1	Twice weekly	2 societies Weekly	Weekly	Monthly	27	400	Weekly	1	3000.00	500.00	300.00		200.00		4000.00	Temperance Meeting each month.
Wadsworth Menn., Wadsworth, O.	J. F. Moyer	24	4	5	1	1				346	Twice weekly	2 societies Weekly	Weekly	Ladies' Aid Every 2 W.	9	75	Weekly	1	1000.00	25.00	25.00				1050.00	Contribution figures are approximate only.
Wayland Menn., Wayland, Ia.	M. M. Lehman	2	12	5		1				1370	Twice weekly		Weekly	Monthly			Weekly	1			935.85					This report is incomplete because of change in pastors.
Emmanuel Menn., Noble Ia.	S. M. Musselman	7	13	1						248	Weekly		Weekly		16	190	Weekly	1	1270.49	306.00			69.49	245.00	1890.98	No services for 4 Sundays on account of influenza.
	P. E. Stucky (not active)	3	2	4						268	Weekly		Weekly													

(a) S. K. Mosiman and J. H. Langenwalter, ministers. (b) S. F. Sprunger, Pastor Emeritus; C. A. van der Smissen, I. A. Sommer, and Joel Lehman, not in active service.

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By Sylvanus Stall, D. D.

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In addition to the 365 daily prayers for the year there is one for the extra day, February 29th, and special prayers for Mother's Day, Thanksgiving Day, Easter, etc.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, OCTOBER 2, 1919. No. 39.

IN MENNONITE CIRCLES

Arrangements are being made in the Souderton, Pa., church for the ordination of Bro. Samuel T. Moyer, who is to join our force of missionaries in India. Date to be announced later. Rev. S. M. Musselman of the Mission board is expected to be in Souderton for the occasion.

At the recent Mission festival of the Hutterdorf church, Freeman, S. D., Rev. Elmer Basinger and Rev. Benj. Kauffman assisted the pastor, Rev. Peter Stahl. The offering amounted to $205.48.

Rev. A M. Fretz, of Perkasie, Pa., has returned from a trip to Ohio in which he participated in a Fretz family reunion, the Middle District conference and the All-Mennonite conference.

A man, claiming to be a representative of the Belgium Mennonites, recently appeared in the East! He says there are but two churches in Belgium, Catholics and Mennonites! Also, he cannot understand why General Conference Mennonites do not wear the distinctive garb as they do in Holland! The editor would be especially pleased if more information were given him concerning so large a body of Mennonites in Belgium where it has not been known that the Mennonites were established. We would advise our brethren to insist upon proper credentials being produced by persons professing to represent anything, especially Mennonites of foreign countries, about whom they know nothing.

The Hoffnungsau church, near Inman, Kansas, of which Rev. Abraham Ratzlaff is elder, celebrated a mission festival on Sunday, Sept. 28. In connection with the festival, Bro. Karl Friesen and his wife were ordained missionaries. They will leave for their field in Arizona shortly.

On receipt of $2.75 we will renew your own subscription and send The Mennonite to a new subscriber from now till January, 1921.

REPORT OF THE BOARD OF FOREIGN MISSIONS

The Foreign Mission board, at its last session, resolved that hereafter the condition of the treasury and the amounts expended for missionary work be given to the church papers in a quarterly report.

The report herewith given dates from April 1, 1919 to August 31, 1919.

To date we have received $5,040.00 in Liberty bonds and War Saving stamps. In accord with the expectations of our government, these papers will be held for maturity. Later, we expect, our missions will find good use for the principal. The board is always ready to receive such securities for the use of missions.

In all funds on hand April 1, 1919		$ 8,968.28
Received in last five months		
General fund	$18,877.62	
Special gifts	10,664.28	
Poor Lepers	165.00	
Mission autos	39.00	
Total		29,745.90
Including balance		38,714.19
Liberty Bonds and W. S. S.		5,040.00
Total in various funds		33,674.19
Paid out in last five months:		
General fund	$34,330.31	
Special gifts	4,736.26	
Poor lepers	165.00	
Total		39,231.57
Receipts and balance		33,674.19
Deficit		5,557.38

A little more than this sum has been borrowed at bank bearing 5½ and 6 per cent. interest.

In October, quarterly salaries, etc., are due for which $12,000.00 will be needed as follows:

Salaries for all missionaries	$ 6,260.00
Running expenses, including gifts for autos	4,500.00
Chapel at Tuba, Ariz., for which special gifts are desired	2,000.00
Traveling expenses to India, S. T. Moyer	1,000.00
Total about	13,760.00

This report is not made with the idea of complaining, there is a deficit at this time every year. Good friends of missions are always anxious to receive information concerning the need of our work.

Thanksgiving day is due this fall and we expect that this $19,000.00 will be covered. We are especially grateful that so far the way to India has again been opened to four of our new workers, namely, Brother and Sister Noah Burkhalter, who arrived in Calcutta, on September 16th, and Bro. Moyer and his bride, who sail in about two months. Let us diligently remember these new workers, as well as the older ones, in our prayers. Brother and Sister Karl Friesen will be the new workers who are to go to Oraibi, Ariz., this month.

Fraternally yours,
P. H. Richert, Sec.
Gustav Harder, Treas.

BOOK REVIEWS

Religious Education in Mennonite Preparatory Schools and Colleges, by Louis T. Miller.

In the pamphlet worked out by Mr. Miller there is brought together considerable information in concrete form that may make it a valuable work of reference to such who have an interest in religious education in the Mennonite church. There are four chapters in the pamphlet. The first presents The Historical Background; the second, The General Religious Educational Trend; the third, The Method of Investigation, and fourth, Report of the Findings.

In answer to the question: How are the Mennonite schools and colleges meeting the expectations of their own denomination on the question of offering courses in Bible and religious education and furnishing trained leaders for the Christian service in needy fields?—the statement is made: "Facts reveal, from the lists of the alumni of these institutions that very few are engaged in aggressive constructive Christian service, though they are found doing good work in other worthy fields. One evident drawback is that few inducements are offered to prospective ministers. This accounts for the few men in Mennonite colleges who look forward to entering the ministry. If this phase of work in the Mennonite church would be more encouraging, more young men would enter the field where they would have the opportunity to carry on constructive religious educational programs."

Healing by Faith or by Prayer, by Dr. J. Lambert Disney.

In this little work of about 100 pages the author presents the results of his thought and observation covering many years' experience in the healing art. Having tried the methods of several schools of healing he has come to the conclusion that faith and prayer are the God-given and sufficient means for the recovery of the sick. The reader is given the benefit of his observation that he or she may profit by them.

During the past few decades various forms of faith-healing have appealed to the public for acceptance and have found many responses, for the reason that prayers for the sick have always been a function of the church and the privilege of the individual Chritian. Of the many advocates of faith-healing, few have been satisfied to remain in harmony with the orthodox church because they have not been sufficiently patient with their fellow Christians whose enthusiasm did not rise to the same level of their own, and, as has frequently been the case, a conflict of interests made separation inevitable. On the other hand, the attitude of the orthodox church toward faith-healing has often been inconsistent with its own practices and teachings, as well as with what Scripture has to say about the matter.

In his book, Dr. Disney gives the impression that he believes in accepting the plain letter of Scripture and then trying it out for what it says. Unlike Mrs. Eddy, he does not supplement the Bible with some outside revelation or discovery, or whatever it might be called. Unlike some others, who present new ideas on this subject, he does not indulge in bitter denunciation of such who will not agree with him. Neither is he in favor, always, of discarding outward physical means that may be used in seeking a recovery although he is not very strong in urging the use of

such means. He says concerning them:

"I have no explanation to offer as to just why such physical effects can be produced either by faith or physic, so to speak, beyond suggesting that the phenomena of healing, either way, is but an expression of the same law of thought force applied, since every idea that ever became manifested in the physical world has existed first and always has primarily existed as thought. But I do know, and by putting the principle involved to the test, any one capable of reasoning can satisfy himself that what I say is true, that faith or belief alone, if sufficiently present, can accomplish all that any known physical method of itself can accomplish; and much more, aye, even all things, if we are to accept the Word of Him to whom we are primarily indebted for knowledge of the truth involved."

The book, whether one can accept its position on many important matters or not, has the air of sincerity and therefore has a just claim to the attention of thinking people and is free from the narrow sectarian spirit that so frequently marks works of this character.

CORRESPONDENCE

Wadsworth, O., Sept. 23, 1919. Dear friends and readers of The Mennonite:—It is a privilege to be able to tell you something about the Lord's work at this place. I believe I can say truthfully that God is blessing us, with not only interesting services but with spiritual blessing as well. The Sunday school with Mrs. Ida Schaub as their leader, rendered a Children's Day program, to a large gathering of people. It is encouraging to see young people do their part in this way. We hope that through these services, we may be able to lead these little children and older ones too, to Jesus. If it fails to do this, and is only the means of showing the world what we can do, instead of speaking and singing to the honor and glory of God, we had better give them up; for God certainly could not be pleased with anything like that in His church. We also gathered together as members of the S. S. for our usual S. S. picnic which was held in one of the groves near town; a nice table was set and a pleasant social time was spent together and enjoyed by all. In the absence of our pastor, the pulpit was supplied for several Sundays by Rev. Jonas Kreider, William Good and Rev. Soldner, pastor of the Sterling church. His subject was, "I am the Way, the Truth and the Life." We also had with us Miss Catherine Niswander, one of the missionary workers from our city mission in Chicago, who told us something of the work and needs in that field. On the evening of Aug 27, a Workers' conference was held which proved to be a blessing to all present. The conference was opened by the superintendent, J. R. Krabill. A paper by Mrs. Walter Schaub, on the topic: The Relationship between the Church and the Sunday School was followed by a discussion led by Willard Hunsberger. A talk was then given by A. J. Krabill, the topic being, "Plans for a More Regular, More Prompt and Increased Attendance at the Sunday School." The discussion was led by N. S. Sprunger, then Miss Myrle Crocker gave us a musical selection, after which the topic, "The Prayer Life of the Sunday School," was handled by our pastor, Rev. M. M. Lehmann. We expect to have more of these conferences in the future. But when once people love Christ and His church, as they should, there will be no need for such meetings. I wish I could say something that would make the Chritian religion a pleasure and a joy, instead of a burden, as it is to those who are trying to serve the world and Christ at the same time, for we cannot get any satisfaction out of the Christian life, if we treat it like children treat their playthings; as soon as they are tired of it and want something else or something happens they do not like, throw it away and have nothing more to do with it. Those of us who have been raised in the Mennonite faith, it seems to me have no excuse for not knowing what Christ asks of us, if we are to have a part in the establishing of His kingdom, and I believe the outside world, if they would be willing to own it, knows it just as well as we do, for they have the Bible for their guide the same as we. I have never been ashamed that I am a Mennonite, for I owe all I have of the Christian life to those who have taught me in the Mennonite belief. I know we are looked on by some, as not being worth much but that has never bothered me any and as far as starving to death is concerned if I had not had worldly methods to depend on for my support which was hinted to me by one who should have been a help to me in my desire to serve Christ, instead of making it hard by abuse, I want to say, I have never yet given the credit for my support to the fact that I was forced to be dependent on worldly ways for a living, but I have always felt that God did the providing, or He would not have left me in that position; although I have always been grateful for anything I have received from others no matter what the source, and have tried to show it but somehow I guess I must have failed. A few verses from a poem entitled, "The Way to God," and I will close:

Oh! God! I am weary, so weary.
The road is rough and steep;
My garments are torn and tattered,
Wounded and bleeding my feet.
The night is closing about me,
The way no longer I see;
And oh, it is heavy to carry
The cross Thou gavest me.

But listen! a voice is speaking,
In tones that are soft, and low;
"Yes, thou art weary, beloved,
And often lonely I know,
For the path that thou hast chosen,
Is the same that I have trod;
'Tis the only way, believe Me,
That leadeth upward to God."

A SYMMETRICAL CHRISTIAN.

H. L. Zachman

There are three elements, or graces, that specially abound in a well saved soul. They are "righteousness, peace and joy in the Holy Ghost." These make a fine combination. When properly related to each other and proportionately developed in a life, they make a rightly balanced Christian. Should, however, any one of these principles be unduly magnified a sad and lop-sided condition would be produced. He who harps only on "righteousness" is greatly in danger of becoming stoical, rigid, legal, exacting. Should he dwell on "peace" only and exclude the other necessary graces, he would soon become a back-boneless and easy-going formalist. He would have no deeply-settled religious convictions and lack tremendously in moral courage. Should he make the mistake of laying stress only on the "joy" side of the Christian life he would soon develop into a wild enthusiast or a fanatic. How imperatively necessary it is, therefore, that these several graces receive equal attention, and emphasis.

Righteousness is the first essential element that must be experienced. This means a right relationship with God and with man. No one is any more right with God than he is right with man. To profess the former relations with our lips when our conduct denies the latter shows that we are adhering to a religion that is false and lacks divine approval.

Two communicants at the same Lord's table knelt down as far from each other as possible. Before the dismissal of the services both joined in singing, "Glory to God, I'm on my journey home." In a few moments later, they met accidentally in one of the main aisles whereupon one became a geologist, that is she looked down, and the other became an astronomer, that is she looked up, and both acted as though something was not overly desirable or congenial in that particular section of the church. In other words, their actions showed that they were not on speaking terms, and although they partook of the holy communion and sang the song above mentioned, they were far from possessing this first important element of our holy religion. Before we can have peace with God and find joy in the Holy Spirit we must be rightly related to God, man and our own conscience.

Peace comes next. This is a natural sequence of righteousness. "Peace that floweth as a river."—not a stagnant pool, not a salt lake, nor a dry branch, but a living stream. One that flows constantly no matter what may be thrown in its way to obstruct it. Soon it will rise above all that is intended to impede its progress and then flow on as before. So is the Christian's peace. Nothing can hinder its progress or flow.

Then this is a great peace. It is so great that its possessor never takes offense or becomes touchy. "Great peace have they which love thy law; and nothing shall offend them (cause them to stumble). Nothing. Whether recognized or unrecognized, praised or blamed, or what not, he is not "offended" or made to stumble. How this blessed experience is needed. He who has it does not allow himself to "feel hurt." He never gets out of sorts. Nothing aggravates or ruffles him. "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusted in thee."

The element of joy is another of his trinity of graces. Your joy as a Christian is the measure of your strength. If you lack in this you are a weakling no matter how straight, upright and exemplary your life may be. The Word says, "The joy of the Lord is your strength." Only as you have this holy joy will you have the power to influence others to forsake their sinful pleasures and

accept the better thing your life exhibits. The soul that is rigid and radical and lacks triumphant joy becomes repulsive rather than inviting to the men of the world and drives people from Christ rather than to him. One of the great needs of the present is an exhibition of salvation's joy. Graveyard religion must be laid aside and the religion of divine joy put on. "Restore unto me the joy of thy salvation" was the heart cry of one of old; then, said he, "I will teach transgressors thy way and sinners shall be converted unto thee."—Evangelical Messenger.

THE IMMIGRATION OF MENNONITES INTO NORTH AMERICA

J. H. Langenwalter, D. D.

(Continued.)

There was also an edition of the German Bible printed in Pennsylvania 39 years before the first edition of the English Bible was printed in America. In fact there were three editions of this German Bible before the first edition of the English left the press. Dr. Oswald Seidensticker in his "Deutsch-amerikanische Bibliographie bis zum Schlusse des letzten Jahrhunderts" found in Vol. IX, X, XII of the "Mitteilungen des Deutschen Pioneer-Vereins von Philadelphia" shows that there was great activity in the way of publishing German books and pamplets, many of which were by and for Mennonites in and about Germantown and Philadelphia. Such literary activity is not surprising when we consider the fact that almost every local church had its school even though they did not all have Christopher Dock's for teachers.

Another moral trait of these early Mennonite immigrants comes to light in the fact that they were the first to raise a formal protest against slavery in America. The protest is as follows:

This is to ye Monthly Meeting held at Rigert Worrells. These are the reasons why we are against the traffick on mens-body as followeth: Is there any that would done or handled at this manner? viz, to be sold or made a slave for all the time of his life? How fearful & faint-hearted are many on sea when they see a strange vassel being afraid it should be a Turck, and they should be tacken and sold for Slaves in Turckey. Now what is this better done as Turcks doe? Yea rather is it worse for them, which say they are Christians for we hear, that ye most part of such Negers are brought heither against their will & consent, and that many of them are stollen. Now though they are black, we cannot conceive there is more liberty to have them slaves, as it is to have other white ones. There is a saying, that we shall doe to all men, licke as we will be done our selves: macking no difference of what generation, desent, or Colour they are. And those who steal or robb men, and those who buy or purchase them, are they not all alicke? Here is liberty of Conscience, which is right & reasonable, here ought to be lickewise liberty of ye body, except of evildoers, wch is an other case. But to bring men hither, or to robb and sell them against their will, we stand against. In Europe there are many oppressed for Conscience sacke; and here there are those oppressed wch are of a black Colour. And we, who know that men must not commit adultery, some doe commit adultery in others, separating wifes from their housbands, and giving them to others and some sell the children of those poor Creatures to other men. O! doe consider well this things, yo who doe it, if you would be done at this manner? and if it is done according Christianity? you surpass Holland & Germany in this thing. This mackes an ill report in all those Countries of Europe, where they hear off, that ye Quackers doe here handel men, Licke they handel there ye Cattle; and for that reason some have no mind or inclination to come hither. And who shall maintaine this your cause or plaid for it? truely we can not doe so except you shall inform us better hereoff, viz. that christians have liberty to practise this things. Pray! What thing in the world can be done worse towarts us then if men should robb or steal us away & sell us for slaves to strange Countries, separating housband from their wife & children. Being now this is not done at that manner we will be done at, therefore we contradict & are against this traffick of men body. And we who profess that it is not lawfull to steal, must lickewise avoid to purchase such things as are stolen, but rather help to stop this robbing and stealing if possibel, and such men ought to be delivred out of ye hands of ye Robbers and set free as well as in Europe. Then in Pensilvania to have a good report, in stead it hath now a bad one for this sacke in other Countries. Especially whereas ye Europeans are desirous to know in what manner ye Quackers doe rule in their Province & most of them doe loock upon us with an envious eye. But if this is done well, what shall we say is don evil?

If once these slaves (wch they say are so wicked and stubbern men) should joint themselves, fight for their freedom and handel their masters & mastrisses, as they did handel them before; will these masters & mastrisses, tacke the sword at hand & warr against these poor slaves, licke we are able to belive some will not refuse to do? Or have these negers not as much right to fight for their freedom, as you have to keep them slaves?

Now consider well this thing, if it is good or bad? and in case you find it to be good to handel these blacks at that manner, we desire & require hereby lovingly that you may informe us herein which at this time never was done, viz. that Christians have Liberty to do so, to the end we shall be satisfied in this point, & satisfie lickewise our good friends & acquaintances in our natif Country, to whose it is a terrour or fair-full thing that men should be handeld so in Pensilvania.

This was is from our monthly meeting at Germantown hold ye 18 of the 2 month, 1688 to be delivred to to the monthly meeting at Richard Warrels.

gerret hendericks
derick op de graeff
Francis daniell Pastorius
Abraham op den Graef

The above copy is taken from Pennypacker's "Historical and Biographical Sketches", and he seems to have copied it from a fac-simile of the original made by the Friends. He has taken care to reproduce the original as nearly as possible so far as orthography and punctuation are concerned. Judging from the records of the meetings of the Friends this document was passed from the monthly to the quarterly and from there to the annual meeting, and then there seems to have been no definite action on the matter. Smith is evidently correct in assuming (pp. 121-2) that, "The Quakers, in spite of the good service they later rendered in the cause of human freedom, were not yet quite ready to declare in favor of total abolition."

Pastorius evidently was the scribe for this quartette which goes down in history as a small group of men who started a small fire which was to spread for many generations until that for which they plead only a few years after reaching the American shores should finally be accomplished.

The fact that the Mennonites of Holland felt themselves compelled to refuse further aid to the Swiss Mennonites in 1732 seems to have put a check on the immigration of Mennonites into the American Colonies for some time. The great famine in Switzerland during the years of 1815-18 again started the stream, which has kept up more or less ever since. It is difficult to establish just how many Mennonites had entered the American colonies, but it seems that there had been at least 3000 applicants for aid at Rotterdam up to the time that such aid was refused in 1732. It is doubtful whether all of these came to America and it is unquestionably true that many came here without asking aid from the benevolent brethren in Holland.

The newcomers from Switzerland did not settle in Pennsylvania. They proceeded to Ohio and Indiana. The former state already contained several Mennonite settlements founded by such who had left Pennsylvania with its comparitively crowded conditions and proceeded to what was then the West. Smaller groups of colleagues kept coming from Switzerland in 1817, 1820, 1822, 1824, 1825, and from then until 1835 they came in large numbers, after which smaller groups kept coming until about 1856. The Amish division settled largely in Fulton and Butler counties in Ohio, but there were also settlements in Lewis county, New York, in Canada, southeastern Iowa and Illinois. The Mennonites settled in Wayne, Allen, Ashland and Putnam counties, Ohio, Adams county, Indiana, Lee and Franklin counties, Iowa, and St. Clair county, Illinois. However, those who settled in Lee county, Iowa, and St. Clair county, Illinois, had not come directly from Switzerland, but from the regions of the lower Rhine. Their ancestors had come from Switzerland but had stopped in the provinces of Southern Germany about the time that the first members of the denomination came to America. There were also some who came from France. These settled in McClain, Taswell and Livingstone counties of Illinois.

(To be continued)

Your own renewal for 1920 and a new subscriber from now until January, 1921, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.25.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail-matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

Strange sights greet us in our big cities now! If, five years ago, some one should have said that within the next few weeks an American general would ride down Pennsylvania avenue, Washington, a mighty conqueror, a cardinal of the Catholic church, arrayed in his gorgeous robes, would be heralded by cheering thousands on Broadway, N. Y., and in other places, and a president would be "swinging round the circle" to a dozen cities appealing directly to the people in a serious difference between himself and the U. S. senate, we might have suggested the consulting of a brain specialist. And this is not all. Arrangements are being made to welcome a king and his queen and the Prince of Wales is shortly to follow. Have republican institutions gone to smash in America and has the Catholic church taken actual possession of the field to which it so long laid claim? The answer is that all this is the after-math of the war. Our nation has, whether consciously or unconsciously, allowed itself to be drawn into the "entangling foreign alliances" against which the great father of our country, Washington, warned us.

With the military party gaining prestige by the parade of Gen. Pershing, in other cities as well as in Washington, we may expect that, in spite of our profession to be a peace-loving people determined to end war, there will come loud demands for armies and more glittering bayonets and other killing implements. Indeed, already the program for an increased standing army is beyond the wildest dream of the most extreme pre-war enthusiast. With the coming of Cardinal Mercier, we may expect the Catholic element to get all there is out of the situation for itself. We do not wish to belittle the fearless old man who put his neck into the noose and then defied the enemies who had made a shamble of his country to pull it. He will remain in history as the one man who demonstrated that moral force was stronger than the mightiest machine of destruction ever designed by military power and devilishness. But when the Prince of Wales and the King and Queen of Belgium come, they will not flaunt royalty by wearing crowns on the streets. Why then should a foreign cardinal ride through our streets arrayed in brilliant robes that belong to the Middle Ages, rather than the present, when even our own native brand of cardinals don't do such things? Besides, there are multitudes of Protestant Christians here who are ready to honor Mercier, the man, but to whom Cardinal Mercier, the Roman Catholic dignitary, stands for all in Catholicism against which Protestantism protests.

With our president giving over the heads of the senators in his appeal to the people for support of his "League of Nations," we have a sight such as the American public never before witnessed. Personally we think, as a human instrument, the scheme might be worth trying out, but we cannot forget that the "League of Nations" is a human invention based entirely upon human wisdom with God not even considered. May it not be that because God has been forgotten in this that He is increasing difficulties in its way? When the Peace conference was in progress in Paris American clergymen in France at the time, suggested that its sessions at least be opened with prayer. Word came back to them that there was no time to be spared for prayers. We wonder, will God make sailing easy for a thing for which there was no time to pray over?

SOME INFORMATION CONCERNING MENNONITES IN RUSSIA.

Bro. R. A. Goerz, secretary of the Emergency Relief commission has received, from our old friend and brother Peter Jansen of Beatrice, Nebraska, a letter written in English and sent to him from a friend in Russia. The letter is reproduced, practically as it was written, and is remarkable for the fact that at last, as a measure of self-preservation, Russian Mennonites, the most conservative non-resistant people on earth, have been driven to taking up arms in self defense. The letter also indicates, that so soon as the way is open there is bound to be a Russian Mennonite migration to some other country. (Editor).

Halbstadt, Russia.
January 29, 1919.

Dear Mr. Jansen:—There are nearly two years. I received your kindly letter, which had made a long journey through the whole East Russia, till it reached me here at home. I answered immediately, but am not sure that my card will have reached you.

During nearly that whole time we have had in Russia an awful terrorism not yet finished. Since the bolschewists reign, October, 1917, it is impossible indeed for a civilized man to abide here. Impossible also to describe you all the terroristic cruelties we have must go through. I, myself, have lost my second son, a boy of 16 years, by these murderers. Your old friends, Jacob and Henry Sudermann are killed by these brigands in a very cruel manner and very many other men, women and children of our people too. There is scarcely an "economie", and very many villages too, not bereaved, destroyed, or burned, the owners killed or chased. When in spring, 1918, the Germans occupied the "Ukraine," the bolshewisti bands fled and we had peace and security here until December. But as soon as they must leave the country the earlier terror renewed "in duplo." We, that will say the Molotschna colonies have been preserved now from new invasions of the brigands, and murderous bands only by our own militarie organization. All men until 50 years—Mennonites and colonists—are armed and weaponed "until the teeth" and formed a redoubtable power very frightened by the brigands. We have had the last time some earnestly battles against these people and chased them away from our limits. In our favor is, that they generally are very "feige." Our losses of men are till now very little indeed, but the brigands have lost very many and frightenes amongst them increase exceedingly. You can imagine our situation here that has could thrust the Mennonites to such measures.

Today the government Tauria is nearly swept and cleaned; here are presently the Russians whose powers grow daily. The front is now some 50 wersts from us at the river "Konskaia" limit of our government. The French powers have occupied the Crimea and General Berthellot, commander in chief, will in the next time advance and rejoin Russian powers here. And so we have hope that our situation in the next time will change to the better.

But what will that do? Our wealthy destroyed in the whole country, hate of the neighbors, very increased during the last years, especially the least and all the other obstacles—it will be nearly impossible to dwell here in the future, notwithstanding situation will change in some views. A great many among us is intended to leave the country, as soon as possible to search another, where the circumstances will allow to find a sure new home. We are, you know, not communists, or socialists and can not live in a country where these govern, the more among such a people without culture and civilization which has a bolschewistic soul. Many of us have done with them forever, having no hope more for the future. Today we are busy to form some commissions for sending in the different countries to study them belonging their qualities for immigration. One of these commissions probably will go to British Columbia and surely will visit also the United tSates.

I constantly have thought of your knowledge, experience and kindness and would beg you to help them in their way and to procure them what they need, in love to your unlucky people here. I am sure you will do it, and shall give them when leave for America your address.

My brother in law, your old friend, Henry, is also intended to leave the country for America at the first possibility and will, I am sure of it, directly go to Beatrice to see you. If possible I would go with him with all the mine.

Your old friend John Wiebe Ohrhoff died one year ago, just at that time when the first bolshewistic robbers and murderers visited our "Molotschna." Henry has sold his property in Samara two years ago and is since that time at Ohrloff in the old house, sometimes also been chased by those brigands. The mine are in a sufficient health, longing only for a time of peace and security without these five years terror, fright, murder, robbery, etc.

I hope that this will reach you in a good health and shall be very glad to receive an answer. With my best wishes for you and greetings from the old Henry Saconam. Yours very truly,

John H. Willems.

Please address your letters: via Sebastopol Post Molotschansk, earlier Halbstadt, Tauria, South Russia.

The Mennonite and Bundesbote to one address, $2.50.

THE BROKEN CHINA CUP

It is quite easy for a parent, by ill-timed and injudicious severity, to force his child into the commission of sin. What every child needs to learn is to hate evil for its own sake, no less than for the sake of its consequences. If the child simply fears the immediate results of wrong-doing, the hope that he may evade these consequences will often stimulate him to ignore them and to do as he lists. But when he is made to feel that sooner or later his sin will find him out, and visit on him its terrible retributive power, he will be careful how he enters upon wrong courses.

Years ago, in one of our New England cities, lived an itinerant preacher with a large family, and a house always thronged with ministerial and other company. As the best china, after long service had gradually disappeared, a new set was purchased, and at a sewing society at the minister's house it made its first social appearance. After supper was served, the eldest daughter, a very careful, conscientious, and capable girl, her mother's chief reliance in household offices, was intrusted with the responsible task of "clearing away" and washing the dishes.

By some mishap she broke one of the new cups, and her soul was filled with consternation. "What would mother say? How should she ever be told of the dreadful breakage? That new set used for the very first time, and one of the cups smashed!" Tearfully Mary, the daughter, picked up the pieces and decided that she would tell her mother that she didn't know how they came into that sad condition. There were so many around, passing back and forth about the table, it was an easy thing for a bit of frail china to be broken. The mother though grieving over the accident, never once thought of questioning the truth of her daughter's statement. Mary had been a church member for four years. She habitually spoke the truth; she had done so from childhood. The mother little knew how her severity when dishes had been broken had driven Mary into telling an untruth.

For two months Mary kept the dreadful lie in heart. At first her relief in finding her statement so readily credited smothered the upbraidings of her conscience. But these soon became louder and louder, until she was compelled to listen to them. All her religious enjoyment vanished. Class-meeting was a terror to her, prayer-meeting an exquisite pain, the Lord's supper impossible. At last, satisfied that no punishment her mother could inflict was so severe and terrible as that she had already endured, and feeling that her soul was in danger, she made a full confession to her mother, and besought her forgiveness.

The mother listened in astonishment. She had not dreamed that her severity could drive Mary — conscientious, trustworthy Mary—into the dreary refuge of a lie. Of course, she forgave the child instantly, cheerfully, entirely. But from that day forth her policy was changed.

Thirty years after this incident occurred, one of the youngsters present at a crockery smashing of some sort, when the question of such catastrophe was discussed, remarked: "Mother was very good about not scolding when dishes were broken. We knew how dreadfully it made her feel, but she didn't say much. She told us always to come to her and tell her when such an accident occurred, and not leave her to find out about it herself. The look almost of despair that came over her face, and her remark that she didn't know how the breakage could be made good, that we should have to go without awhile, was punishment enough."

One single piece of that set remains—a cake-plate. The chief association is has, is with its social introduction at that sewing society. It warns against driving children into sin for fear of punishment, and because of the terrible retribution that will out and find him who takes a lie into his life.—Christian Advocate.

THE C. E. TOPIC

Oct. 19.

Our Pledge and How to Keep It.

Ex. 19:1-8.

Christian Endeavor became the mighty factor it is in our church life because of the pledge. People always took for granted that it was a Christian's duty to pray, read the Bible, be loyal to their church and be regular in attending divine service, but there was a certain definiteness about the pledge that kept them in mind of the daily duties that involved daily prayer, regular Bible study, and prompt and regular attendance upon the church services that were theirs in a peculiar sense. There is no mystery about C. E. success. It simply is the doing of the things that one had obligated himself or herself to do.

We may go beyond Christian Endeavor and say that the whole secret of a successful Christianity is to be explained on the ground that when one assumes the Christian life one pledges oneself to certain definite things. A Christian declares himself to accept Christ as his Lord and Master. He says to the world, the flesh and the devil that from henceforth they are his enemies and he will have nothing more to do with them. He declares to the church that, now that he is an organic part of it, he will do his whole duty, no matter what the cost. In proportion to the way people have lived up to this pledge has the cause of Christ gone forward by bounds and leaps.

The success of a Christian life is measured by the sincerity of the Christian in his promises to his Savior. He promises to take up His cross, to live for Him and die for Him, to consecrate his all to Him and to wait patiently upon His will. We wonder sometimes whether the words of the hymns "I'll go where You want me to go, I'll say what You want me to say, I'll do what You want me to do" or "Here, Lord, I give myself away, 'Tis all that I can do" are not lightly uttered. They will not be if one remembers that they are the words of solemn pledges and that there will be a personal accountability for keeping true to them.

Trivial persons object to pledges. They insist that they have no right to make general promises that in the future will cover every particular action, but they are thoughtless. In every relation of life, pledges of some kind are demanded and given, be it in business, in relation to the state or in relation to the marriage state. Time and again God has seen fit to give pledges to His people. The gift of His Son is the greatest pledge He could give to prove that He loves us. We can do nothing less than in return for His pledges to us, make pledges to Him for our own good. It is right that our affections, our time, our money and our very souls should be pledged to Him.

How shall we keep our pledge? There should be no question in our minds about keeping it. We have made a solemn promise to God and our fellowmen and we should be earnest about it always. A lightly made pledge is a serious thing that will get us into serious trouble. If there is no earnestness about the intimate relation we enter into with God we make a mockery of Him and ourselves. We take His name in vain and "The Lord will not hold him guiltless that taketh His name in vain."

Our pledge is a pledge to continued prayer and we cannot keep it unless we are in constant prayerful relation to Him. We need to pray for God's help against the temptations that come to us to regard the pledge lightly. We want to pray for strength to be true and faithful in our obligations. We need the spirit that prompts us to try not to see how little we can do to keep within the pledge but to endeavor to do all and much more than the pledge requires.

The matter of personal honor should concern any one making a promise. The person who is not as good as his word is not good enough to be a Christian. We despise the insincere person who only makes promises to be broken when his ends are served. Can we expect that God will do less than we in His attitude toward those who do not mean the promises they make to Him?

THE S. S. LESSON

October 19.

Jesus in Peter's Home.

Mark 1:29-39.

Golden Text:—Jesus said unto him, Today is salvation come to this house. Luke 19:9.

Simon and Andrew originally came from Bethsaida, but at this time were living in Capernaum, which was also the residence of Jesus at the time. What a privilege Capernaum enjoyed! Jesus was living there. Some of His disciples also were located there. With such men in their midst the possibilities for good were great, but they did not realize it and missed much that might have been theirs. We have Jesus in the midst of every city and town, if we will have Him. He is come to seek and to save the lost and give His little ones the benefit of His sympathy and care. When we look over the multitude of great cities in Christian lands with their misery and sin it is amazing to oberve how many who might, if they had a mind to do so, make Jesus their companion, friend and helper, but who choose to go their own way of sin instead.

Jesus had been in the synagogue that day. It was His custom to attend the synagogue regularly. We can do no less than imitate His example in this respect. What was it that attracted Jesus to the synagogue? Certainly the leaders were not anxious to have Him there and they used Him shabbily when He came. But it was not for those present that He came chiefly, although they might have learned many wonderful things from Him if they had been so inclined. He was

there because it was His Father's house and He delighted in His service. The attitude of many to church service today is wrong. They want to be welcomed, they expect to be pleased and entertained, they frequently want their own way there. No wonder they get so little out of the service and come from it so little changed. If all went to the house of God with the idea of meeting God there they would come away with visions that would bless them and others.

From the synagogue Jesus went to the home of Peter. There is something suggestive in taking Jesus along home from church. How often do people leave Jesus in church when they return to their homes? Taking Him along means that His presence and Spirit will be noted in the words, works, lives and actions of every member of the family. In some homes there is displayed the motto: "Jesus is the unseen Guest of this household. He hears every conversation and is present at every meal." Where that is true the home will be a different kind of a home and the members of the family will breathe out the Christ spirit in word and action. James and John were in the company. Peter was sharing his Christ with his friends. When one enjoys an intimate personal relation with Jesus others are bound to come in for a goodly share of that relation. The more of Christ we have the more we will be sharing with others.

In the house of Peter there was misfortune—a common lot. Possibly the oldest and, no doubt, the most actively useful was this mother-in-law of Peter. The mother-in-law and grandmother despite all other things that are said against her, is most frequently the good angel of the household. She was sick, as many others have been, but the coming of Jesus made that sickness a blessing. He was to heal her. If we only knew how often our misfortune and trials are a blessing in disguise or how near they may draw us to Jesus, we would complain less of our bitter lot.

They told Jesus about their trouble. That was enough. It meant a restored mother-in-law back again to her old life of active service. Why do we go on so often bearing our ills and aches when we have a Jesus to whom we might tell them and be relieved?

This cure was but the first of many. What a wonderful evening that must have been when, "All the city was gathered together at the door!" Oh, that people of the cities and towns would be so anxious to meet with Him and have Him relieve their miseries!

True to His nature, Jesus went out alone to pray the next morning. If He needed constant communion with His Father, how much more do we need it? The secret of power is prayer-fellowship with God.

Capernaum was not alone to enjoy the presence of Jesus. The nearby towns and synagogues were to have Him. He is for all men. The wonder of it is that He follows them and comes to them. This shows how exceedingly anxious He is about their salvation.

THE MARTYRS OF ALCATRAZ

J. G. Evert, Hillsboro, Kans.

Four bearded men there stand, in chains,
With hand-cuffs fastened to the bars,
Their arms stretched up, with fev'rish pains,
With bruises not yet changed to scars.
They barely reach the slimy floor
With their bare feet: in underwear,
Their shiv'ring bodies, weak and sore;
And yet their hearts are strong in prayer.

All's still, while dark and heavy gloom
The dungeon fills, and silence reigns,
O'er Alcatraz, this living tomb,
Where life is crushed with cruel chains.
How could they live, with bodies frail—
No blanket on the clammy floor—
Just bread and water, often stale,
And just so much, and no ounce more?

At stated times the keepers come
And bring the scanty food and drink;
But not sufficient 'tis for some
To hold their lives back from the brink.
Oh, yes! there's something else besides
The keepers give these heretics;
But their report securely hides
The shameful cursings, clubbings, kicks!

All's still again; when left alone
They pray for grace to bear it all:
No words we hear, but just a moan
Or cry of pain that would appall
'Most any heart not made of stone.
But no sound through the dungeon wall
Is heard, except the constant splash
Of waves that on the island dash;
And through the crumbling mortar seep
The briny waters of the deep.

In solitude each pris'ner stands,
With arms strung up, with aching hands.
What for? Because he meekly dared,
E'en then when war had been declared,
To follow conscience as his guide,
To heed the words, "Thou shalt not kill!"
To put all thought of hate aside
And thus the law of love fulfill,
Since peace can only then abide
When men to all can show good will.
'Tis true, the statesmen do proclaim
Throughout the world, in halls of fame,
New liberty to all oppressed,
Where'er they are, in East or West;
But to these men naught comes of this,
They are in danger to be crushed
By various harsh atrocities;
Howe'er their conscience can't be hushed
Though two of them must lose their life
Because they can't be forced to yield
And act a part in worldly strife,
In training camp or bloody field.

But many others like these four
In this enlightened land and day,
As many a martyr did of yore,
Chose rather Conscience to obey
Than purchase ease or even life
By taking part in warring strife:
Convictions true are stronger than
The love of ease or fear of man.

'Twas always thus: Christ showed the way,
With hands out-stretched on Calv'ry's cross.
The early Christians in their day
Did not consider death a loss.
The blood of martyrs was the seed
From which the future heroes grew,
Who lived their faith in word and deed,
When persecution came anew.

Thank God that these objectors four,
So gentle and so meek, and odd,
Are not alone; for many more
Have love to man and love to God
That prompts them to keep Jesus' laws:
To love and bless, forgive and bear,
But not assist in warlike cause,
Though hatred threatens everywhere.

(The four conscientious objectors referred to in the above poem are Hutterish Mennonites, three brothers and a brother-in-law, all married and with children, except one. For refusing to perform any military service whatsoever, according to their religion, they were confined in the guard house at Camp Lewis, Wash., for four months, then courtmartialed and sentenced to twenty years' confinement in the military dungeon on the island of Alcatraz, in San Francisco. Here they were held in severe solitary confinement for four months until their bodies gave way, when they were transferred to the military prison at Ft. Leavenworth, where two of the brothers died a few days after their arrival. The third brother was then released; but the brother-inlaw was held for four months longer, at first still in hand-cuffs, then only in a solitary cell, and finally in the stockade together with other "absolutists" like him. Detailed accounts of these cases have been published and may be had from the writer. There were many other cases of persecuted C. O.'s in various camps and prisons.)

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $5.50. The new subscriber will receive the paper from now until Jan. 1921.

MARRIAGE

Sprunger-Habegger.—Berne, Ind., September 28, 1919, Clarence Sprunger and Lorina Habegger by Rev. P. R. Schroeder.

Franz-Dyck — In the Mennonite church, Schrag, Wash., Aug. 4, Julius Franz and Agatha Dyck, Rev. M. J. Galle, the pastor, officiating.

CONTRIBUTIONS

REPORT OF THE EMERGENCY RELIEF COMMISSION.

For the Menn. Mission of Holland: Sister Hillegonda, Newton, Kans. $15;

For sufferers in Russia, Galicia, and Siberia: Menn. Congr. Wadsworth, O., M. M. Lehman, $14.-00; Mrs. Jno. R. Harder, Mt. Lake, Minn., Abr. Janzen, $20.00; Rev. P. W. Wiens, Mauhadei, C. P. India, $10.00; Mr. and Mrs. Peter Penner and four oldest children, Upland, Calif., $70.00; Mennoville Congr., Elreno, Okla., Joel Sprunger, $23.00; Menn. Congr., Westbrook, Minn., J. J. Balzer, $184.-94; Per A. J. Neuenschwander, Trenton, O., as follows: Theo. Ehresman, Middletown, O., $3.00; Harry Augspurger, Trenton, O., $2.00; Harry G. Augspurger, Trenton, O., $2.00; Rudolf Kennel, West Middletown, O., $4.00; Thomas Kennel, Middletown, O., $10.00; Per S. M. Musselman as follows: Menn. Congr. Wayland, Ia., $74.50; Emanuel Congr. Noble, Ia., $76.00; Jno. Rupp, Baldwin, N. D., J. J. Balzer, $5.00; First Menn. Congr., Woodlake, Calif., J. G. Regier, $10.00;

For the hungry in India: D. H. Richert, Newton, Kans., $3.00; Wilbert Schumacher and family, Bluffton, O., $10.00; J. S. Dester, Deer Creek, Okla., $131.27; Lizzie Stauffer, Donnellson, Ia., $5.00; Herman Stauffer, Donnellson, Ia., $5.00; Harrison Landis, Philadelphia, Pa., $10.00; H. R. Ackerman, Phila., Pa., $2.00; Mrs. Corn. Regier, Moundridge, Kans., P. H. Richert, $25.00; Tabor Congr., Goessel, Kans., J. S. Schmidt, $182.56; J. H. and Anna Schmidt, Gotebo, Okla., $150.00; Bethel Congr., Corn, Okla., Jacob D. Ediger $31.66; G. D. Peters, Delft, Minn., $2.00; Per D. A. Schultz, Avon, S. D., as follows: Ben A. Unruh, $50.00; Mrs. Tob. Ratzlaff, $25.00; Henry C. Ewert, $25.00; Mrs. Corn. Ewert, $10.00; A. A. Wollman family, Freeman, S. D., $100.00; Mrs. Joseph Walter, Freeman, S. D., $25.-00; Zion Mennonite church, Donnellson, Iowa, $210.00.

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A correction: $14.86 contributed by C. S. Pauls, Sister Herm. Janzen, F. Bartlett and Sister Hazel, Los Angeles, Calif., per P. W. Penner, receipted in the month of July for reconstruction, is given for Mennonites in Russia.

Gratefully acknowledged,
P. P. Hilty, Treas.
Fortuna, Mo.

NEWS OF THE WEEK

PRESIDENT WILSON FAVORS RESERVATIONS ON TREATY

Washington, September 30.—Senator Hitchcock (Dem., Neb.) who is in charge of the pro-treaty forces in the senate, knows that President Wilson will accept interpretative reservations provided they are so worded as not to require the return of the treaty to the peace conference. This information has been communicated to the senate since the return of the president.

The willingness of the president to accept reservations of the character mentioned will, it is believed, tend to hasten an agreement on a ratification resolution.

There was some doubt today among senators as to whether very much progress could be made as long as the president is not able to see senators, but Senator Hitchcock indicated to associates in the senate that there need be no delay on any account.

JAPS AND RUSS MAKE BAD MOVE

Vladivostok, Sept. 29.—Major General William S. Graves, commander of American forces in Siberia, has demanded an apology from General Roseanoff, in command of Russian troops in Eriamur province, for the arrest of Captain L. P. Johns of the twenty-seventh regiment and Corporal Benjamin Sperling, of the thirty-first and the flogging of the latter by Cossacks commanded by General Kalmikoff.

The incident which occurred September 5, is considered one of the most serious since the allies landed in Siberia.

The two Americans in uniform and on official business, went to Iman, a town 170 miles north of this city, on the section of the railway guarded by Chinese troops, passports being unnecessary by agreement between the allies. While they were at a hotel there, a detachment of Cossacks entered and arrested the Americans, claiming they were not provided with certification papers. Captain Johns managed to escape and, catching a moving train, went to Spasske, where he reported to the American officer in command.

A detachment of 150 Americans from the twenty-seventh regiment at once entrained and went to Iman to effect Sperling's release, and arriving theer, took three Cossacks as hostages.

They found General Kalmikoff's men entrenched near the station and were prepared to use force against them when a Japanese major interceded for the Cossacks, stating it is alleged that in the event of hostilities between the Americans and Cossacks, the Japanese troops at Iman would side with the latter. He told the Americans that Sperling had been taken to Kaborosk, where General Kalminkoff has his headquarters. A telegraphic demand for Sperling was sent to Kaborosk and a reply was received that he would be released at once. The Americans then returned to Spasske, taking their hostages with them.

Washington, Sept. 30.—Major General Graves, commanding the American forces in Siberia, is understood to have acted upon official instructions from the war department in demanding an apology from the Cossack commander for the flogging of an American soldier and an investigation of Japanese interference between American and Cossack forces.

General Graves has reported the incident in detail and army officials said today the situation was the most serious which has occurred since the American forces went into Siberia.

OMAHA NEB. MOB IS DESPERATE

Omaha, Neb., Sept. 28—Rioting, which began in the vicinity of the Douglas county courthouse late this afternoon, continued until this evening as the result of an attempt to lynch a negro, William Brown, held there for an assault on a white girl.

The situation has got beyond control of the local police force and a request has been made to the war department to send 2,000 troops from Fort Crook and Fort Omaha to the city. Maj. Weiss, commandant at Fort Crook, at once began putting his men into readiness to entrain on street cars for the city.

Maj. Weiss has just announced he will send the troops to the city in army trucks.

One man has been killed and two seriously wounded during exchanges of shots with the police, the lives of a hundred or more prisoners in the county jail are seriously threatened by fire, and Douglas county's fine new courthouse, valued at $1,500,000, was threatened with total destruction.

The mob has just set fire to the county treasurer's office in the jail building.

GARY WILL NOT SEE STRIKERS

New York, Sept. 25—After being shown an Associated Press dispatch quoting John Fitzpatrick, director general of the steel strike, as saying the walkout would end immediately if the United States Steel corporation would arbitrate differences, Elbert H. Gary, directing head of the corporation, declared in a statement tonight, speaking for himself, that he believed the board of directors "cannot negotiate or confer with Mr. Fitzpatrick or his associates."

Mr. Gary was shown the dispatch while he was attending a dinner given here today by Baron Kondo, president of the Japan Mail Steamship company, and was asked to make some comment.

Breaking the silence he has maintained since the beginning of the strike, Mr. Gary wrote a statement while seated at the table, and then, calling the newspaper men into the hall, read it to them.

"The board of directors of the United States Steel corporation are the representatives of nearly 150,000 stockholders, including from 60,000 to 70,000 employes," said the statement.

"We are their servants and are selected to represent and protect their interests, and also the interests of all our 250,000 employes, the majority of whom, I think, are not members of labor unions.

"Moreover, I believe our corporation is under great obligations to the general public concerning the issues involved in the pending strike. In these circumstances I would not at present assume to answer the question propounded to me.

"However, I will say for myself that questions of moral principles cannot be arbitrated nor compromised, and, in my opinion, such questions are included in the present unfortunate struggle.

"I also think we cannot negotiate or confer with Mr. Fitzpatrick and his associates as union labor leaders concerning our employes, whom these gentlemen have volunteered to represent."

MANY STRIKERS RETURN TO JOBS

Chicago, Sept. 25 — Despite the denials of union labor leaders there appeared to be an increase in activity at a number of steel plants in the Chicago district today and unofficial reports indicated that several thousand strikers had returned to work. The union pickets at several plants were more active than on previous days but there was no disorder except at Waukegan, Ill., where seven strikers were arrested for making threats and one employe of the American Steel and Wire company was severely beaten.

At the Illinois Steel company plants in South Chicago, it was reported that six blast furnaces, a slab mill and a plate mill were in operation. Officials denied a report that negro strike breakers had been employed. They declare that they are operating with nearly fifty per cent. of their normal force and that every man at work is an old employe.

At the Gary, Ind., plant of the United States Steel corporation it was reported that a slab mill and five batteries of coke ovens were in operation and that a rail mill would soon be put in service. It is said that between 1,500 and 3,000 strikers have returned and that the working force aggregates about 4,000.

Other plants at Gary reported to be operating with a reduced force were the American Bridge company and the American Sheet and Tinplate company.

At Indiana Harbor, Ind., 500 employes of the Inland Steel company announced their willingness to return to work as soon as adequate protection is provided and the mayor and sheriff said that means would be found to protect all men who desired to go back to work.

Officials at all the plants in this district attempting to operate reported that the strikers were returning in small groups and that the scope of their activity was gradually being enlarged.

STRIKE OF UNIONS COSTS $9,000,000 A WEEK

Washington, D. C. Sept. 21.—The big steel strike, scheduled for tomorrow, will cost the workers approximately $7,000,000 a week in wages, and the organized labor unions about $2,000,000, it was estimated by American Federation of Labor officials here today.

Should 200,000 men walk out, the strike benefits would have to be obtained from the men remaining at work and organization contingent funds. The unions involved have larger number of members employed in plants not affected, and assessments ranging up to $1 a day will be levied against those who stay on the job.

According to advance estimates of the presidents of the twenty-four unions, at least 200,000 will lay down their tools tomorrow. What the strike benefits will be has not been ascertained.

No estimate has come from the steel operators as to what their losses will be should the workers succeed in closing the steel mills completely.

GOVERNMENT AGAIN SOUNDS WARNING ON SPECULATION

Prices of farming lands in many sections of the United States, especially in Iowa and the other Corn Belt states, have risen with such rapidity that serious consequences may be expected, especially with the return of normal conditions. This is a warning to farmers issued by the United States Department of Agriculture.

Speculators, many of them business men of the cities, in many cases have reaped big profits by buying and reselling without making any substantial contribution in return. Farmers have sold land at prices that seemed high and then have bought again at still higher figures, losing thousands of dollars in the exchange. The bona fide farmer who purchases land at present high prices may find the returns on his investment abnormally small if earnings should decline when normal conditions are restored, and may find himself seriously embarrassed if he has financed the purchaser largely on credit.

That is a summary of the situation as it is viewed by investigators of the Bureau of Farm Management sent by the department into the regions of most marked speculative activity. Here is a summary of their advice which is broadly applicable probably to the majority of farmers in the regions affected, though it may not fit every individual case:

Much of the present speculative activity has been due to the fact that speculators have been able to catch some farmers unawares, buying their farms at a much lower figure than was justified in relation to prices in adjoining regions. Therefore you should be careful about selling to a speculator who is buying to sell again. If it is worth more to him it probably may be worth more to you. If you own a farm and desire to continue farming be very sure before selling that you can obtain out of the proceeds of your sale as good a farm as you have sold.

If you desire to purchase a farm you should be very sure that the price you pay is fully justified by the probable net earnings of the farm when conditions become more normal.

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Prayers by Drs. Wilfred T. Grenfell, W. W. Keen; Reverend Doctors F. B. Meyer, John Clifford, James M. Gray, Timothy Stone, David James Burrell, Washington Gladden, Hugh Black; Rev. W. Griffith Thomas; Bishops W. A. Quayle, Charles E. Woodcock; President E. Y. Mullins, Mrs. Alice Hegan Rice, author of "Mrs. Wiggs of the Cabbage Patch." Clinton Scollard contributes an original poem.

In addition to the 365 daily prayers for the year there is one for the extra day, February 29th, and special prayers for Mother's Day, Thanksgiving Day, Easter, etc.

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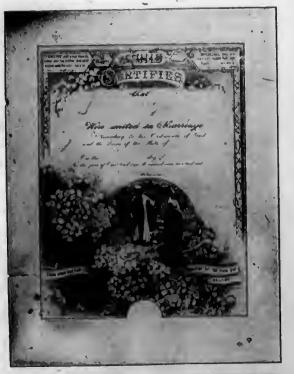

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, OCTOBER 9, 1919. No. 40.

IN MENNONITE CIRCLES

Rev. H. J. Krehbiel, of Reedley, Calif., officiated at the communion and baptismal service held in the Woodlake, Calif., church, Sept. 28.

Rev. P. P. Wedel, of the Western District Conference, is on a two week's trip visiting churches in Western Kansas and Eastern Colorado, in the interest of Home missions.

Rev. John Lichti of Deer Creek, Okla., a member of the Emergency Relief commission, has been visiting the Berne, Ind. church.

The Home Mission Board had a meeting in Chicago, last week.

In the various churches in the Eastern District Conference local committees are actively working in plans to begin the drive for $60,000 Thanksgiving fund next month.

Rev. Harvey Shelly of Quakertown, Pa., who was compelled to give up preaching on account of serious throat trouble, is employed with a manufacturing concern in Philadelphia.

Sister Anna Stauffer of the Los Angeles, Calif., mission has recently undergone an operation.

The statistical report of the Central Illinois Conference shows a membership of 2,745, a Sunday school enrollment of 2631. The total collection from all sources for the year was $28,552.68.

THE THANKSGIVING FUND

N. B. Grubb.

That we are at the opening of a new era was recognized by our Eastern District Conference when, at its regular session in May and at a special meeting in August, it inaugurated a campaign for a Thanksgiving Fund of $60,000, to be devoted to the threefold purpose of Relief and Reconstruction, Home Missions and Education. There is no better way of showing gratitude for blessings in the past than that of meeting our obligations to the present and the future. It must be apparent to every one that there is much to be thankful for. During the world war our land was kept safe from invasion by an enemy; our home fires could be kept burning; our worship of God in accustomed places could be continued unmolested; our business pursuits were not checked, rather, in many instances, business was and is today prosperous. How different the lot of many thousands in lands on the other side of the Atlantic! What shall we render, then, for our benefits.

In the first place, we must heed the cry for help. Ruin and desolation are everywhere in the Old World countries. Starvation and disease are stalking through the lands and claiming their victims by the thousands. Plainly our duty is to help to relieve, to rebuild, to put new courage into down-trodden and disheartened humanity. Consequently, our conference decided on raising the Thanksgiving fund and devoting 60 per cent., or three-fifths of it, to caring for some of those in dire need—many of them our brethren in the faith—in the stricken war countries.

Then, too, we must not turn our attention altogether from the home base, especially if we desire to make the church a useful agency in the future—if we desire to do our part in making the church a blessing to mankind. We must see to it that our church activities at home are strengthened. Lack of growth always means stagnation; therefore, we must seek to extend the church. With this in view, the conference decided to devote 20 per cent., or one-fifth of the fund, to Home Missionary enterprises.

Nothing has been so forcibly brought to our attention during the war period as the necessity for trained leaders, and we must not fail to train young men and women of our congregations to lead the forces of the church. Our educational institutions are the very fountain head of supply for this leadership. A forward campaign that would leave these out of its program would be incomplete. Recognizing this, it was decided to devote 20 per cent., or one-fifth, of the fund to educational work. Our colleges have passed through a period of stress, and need all the assistance our churches find it possible to give them. Other denominations are spending millions on their colleges, because they realize that the importance of Christian training is too vital to be neglected. We must do our part in our particular field of the Christian church.

There is a very practical side to the campaign that concerns every member, for the canvass will be an every-member canvass.

At the request of Conference, the campaign will be conducted by the new Laymen's organization, the Brotherhood of the Eastern District Conference. The organization volunteered to become the machinery for making the canvass and receiving the payments on the subscriptions to pass them on to the Conference treasurer. For our own church, the initial steps have been taken by the local committee of the Brotherhood.

Literature giving information concerning the objects to which the fund will be devoted will be sent out shortly. Please give it careful reading.

Is this a hard task? Yes, in that it is a challenge to do our best, but not in the sense that it is a well-nigh impossible undertaking. If you regard it as too hard, then

"Count your many blessings,
See what God hath done."

Above all, let us, first of all, seek God's guidance and pray that He may be honored in the movement.

On receipt of $2.75 we will renew your own subscription and send The Mennonite to a new subscriber from now till January, 1921.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $5.50. The new subscriber will receive the paper from now until Jan. 1921.

PRAYER AND PRAISE

The other week our dear editor stated that he was indebted to a sister for the suggestion of the "Prayer and Praise Column."

I want to humbly confess that the prompting of the "Prayer and Praise Column" was the work of the Holy Spirit. All praise, and honor and glory, to the Christ of God, who is pleased to work through His redeemed ones, if only we were more fully yielded to Him.

How blessed the assurance that our sins are forgiven; our names written in heaven, and that we may have a partnership, not only in His suffering, while in this body, but also in His work here and now, and then a blessed partnership when He shall be revealed from heaven, in all His glory. Rom. 8:17, 18, also, "When He shall appear, we shall be like Him." John 3:2. "When Christ who is our life shall appear, then shall ye also appear with Him in glory." Col. 3:4.

We can have fellowship with Him and glorify Him only as we abide in Him. John 15: 4, 5, 7.

We may not all be called to go to the mission field, but surely, if we abide, He will make known to us what is His will concerning us.

We who remain at home have the great privilege of being prayer stewards for those of the field; making intercession continually through our great High Priest for those who are laboring so faithfully for Him.

How may we be prayer stewards for those whom we do not know and perhaps have never seen?

Well, our Father knows them, if we do not. He knew them before the foundation of the world was laid; and if we will only show God that we are truly interested in them, He, through the Holy Spirit will soon burden our hearts with them, and the work, until they are as it were, a part of our life in Him.

"Call unto Me and I will answer thee, and show thee great and mighty things which thou knowest not." Jer. 33: 3.

A very simple way to begin this prayer stewardship; take a little note book, mark one page "Prayer", under which write the definite requests for prayer.

Mark the opposite page "Praise" under which record prayers that have been answered.

Giving Him praise for answered prayer is as important as asking for anything.

Write down the things you would have Him work through you, to help make Him known and to honor Him.

Do not hesitate to write down any failure or sin that has broken the fellowship; go to Him often and ask Him for Jesus' sake to purge your life.

How tenderly and lovingly He will teach you to lean on Jesus for all that you need, "My grace is sufficient for thee." II Cor. 12:9.

Set aside a certain time and each day go to Him, pour out your heart, for Jesus Christ, the Man at God's right hand will be present with you.

Satan likes to come to these meetings too; he most likely will try to hold you up on the way to the meeting, and whisper that it is all foolishness; that you will be peculiar in the eyes of others; etc.

Do not let him withstand you for God's Word, which is "forever settled in heaven" (Psa. 119:89) and which will rule ages after Satan is cast into the "lake of fire" (Rev. 20:10), assures us that, "ye are a chosen generation, a royal priest-hood, a holy nation, a peculiar people." I Pet. 2:9.

Before long it will be surprising to see how many souls God has laid on one's heart.

God alone knows how many victories are won on the mission fields, because some Christians at home are faithfully holding up the hands of some missionary, by prayer.

Read Ex. 17:8-16, who won the victory, Moses, Aaron, Joshua or Hur?

We have a little prayer band, only seven in number, we meet once each week and spend one hour in prayer for certain definite requests, as the Holy Spirit lays them on our hearts. God has graciously blessed us and wonderfully answers our prayers.

It must be especially strengthening to the faith of the native Christians, in heathen lands and also to the babes in Christ, to know that some one far away is specially praying for them and then see the prayers answered.

Let us be faithful in praying for our Mission Board, Missionaries, new candidates for the field, native workers, newly born souls, and for the unsaved. Also for a consecrated Christian doctor to India and China.

Pray also for the Jewish mission in Chicago, which has been organized by the Home Board. We in the East perhaps know little or nothing about it, as yet, but we should be much in prayer for this work.

Let us be more faithful to the ministry of prayer, and when we see Him face to face in the morning, we will be so glad that we ever had a partnership with Him. And now little children, abide in Him, that, when He shall appear, ye may have confidence, and not be ashamed before Him at His coming. I John, 2:28.

Prayer

The weary one had rest, the sad had joy
That day, and wondered "How?"
A ploughman, singing at his work, had prayed
"Lord help them now."

Away in foreign lands they wondered "How"
Their simple word had power?
At home, the Christians, two or three, had met
To pray an hour.

Yes, we are always wondering, wondering "How,"
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee.

—St. Louis Tract Depot.

CORRESPONDENCE

Summerfield, Ill. Dear editor and readers of the Mennonite:—Another busy summer has passed away. God has blessed our community in many ways. We have had a fair harvest, the corn crop will be better than last year, and there have also been more fruit and vegetables. There has been very little sickness this summer and spring and no deaths so we are thankful to our heavenly Father who has blessed us so abundantly and may he help us to be duly thankful and keep us from being selfish. Now that the world is in such great need, may we be ready to share with others our blessings. We will have an opportunity to show our gradtitude and our willingness to help others the first Sunday in Oct., when we expect to have our annual Harvest festival. Our Sunday morning services are well attended. The Sunday evening services have not been so well attended during the summer months.

During the past year the graded lessons were introduced into the Beginners and Primary department of the Sunday school. They are giving good satisfaction. A Teachers' Training class was organized during the winter months with a membership of sixteen young people from the Sunday school.

In April several members of the Sunday school attended the County Sunday school convention in East St. Louis. The convention proved to be profitable and inspiring to all who attended.

The friends who visited us during the past year and gave us helpful messages were: Sister Magdalene Wiebe from Beatrice hospital; Rev. J. H. Langenwalter, Rev. J. F. Moyer, Rev. H. J. Krehbiel, Elizabeth Boehr and Celia Kettunen from Bluffton college. We look back with pleasure to these visits and pray God may bless each one richly in His work. We are anticipating with pleasure a visit from one of our Chicago missionaries. We hope that the boards will so arrange it in the future that more of their home and foreign workers will come and visit us here in Summerfield. The small churches in our district have been neglected in this respect. The missionaries usually visit our large churches, the small churches usually have to wait until there is some pressing financial need. We do not object to give to missions, but we feel confident that the missionary work would be more liberally supported if more missionaries would visit our small churches.

Our boys who were away in the camps, also the one who was in France during last winter, have all returned home. We thank God they were kept safe and were permitted to return home to their loved ones.

In August our Sunday school had its annual picnic on Brother Pletscher's lawn. The day was pleasant and there was an opportunity to develop the spirit of sociability which is needed in every community and the world at large.

Our Sewing society meets once a month. The society is very busy at present packing boxes of clothing for the needy in Russia.

Our delegates to the Middle District conference came home with good reports. They had an enjoyable and profitable experience at these meetings. We hope more of our people may be persuaded to attend the conference sessions in the future and thus help to promote sympathy and cooperation among the churches of this district.

Mrs. Rev. J. P. Boehr.

Berne, Ind., October 2.—Many "changes," and frequently unexpected changes, take place at almost every turn of life. Time has changed from September to October, the season from summer to autumn.

A number of good, diligent farmers who have lived on beautiful, fertile farms for half a century or longer are moving to town. Today one young family, the parents of whom are children of farmers, moves out of town on a farm to give their children an ideal rural home. But the following retired farmers are moving to town soon: Christian Gilliom, Emanuel Sprunger and Daniel Stucky.

Thirty-three years ago the Christian Temperance society was organized here with nine charter members of whom seven are still living. Since that time the membership of the society has increased considerably. At present it is 574. In 1886 none of the charter members anticipated that the great change from saloon-life to national prohibition and total abstinence from intoxicating liquors was so near at hand.

About a quarter of a century ago here it was customary that marriages took place in the Mennonite church. Now it is not out of the ordinary that in the Sunday morning service the pastor of the church announces that certain young people intend to be married and in the afternoon the respective parties come in an up-to-date automobile to the parsonage and get married.

This year several desirable changes or improvements were made at the Mennonite church. The last was that of the church or Sunday school library. The library committee has planned to make another important change to meet the need of the present time. Thirty or forty years ago the library books were almost exclusively in the German language. Now the readers, with the exception of a few stalwart old people, pick the English books because the younger generation can enjoy the reading of a good and helpful book only in the English language, the language used in school and to a great extent in the home, in church and Sunday school and daily conversation.

At the last temperance meeting held on Oct. 1st, we had a suitable and appreciable change in the speakers. They were Rev. John Lichti of Deer Creek, Okla., and Mr. Moses Moser of Detroit, Michigan. Rev. Lichti from that well-known prohibition

state was here on a visit to meet Mrs. John Lichti who visited here her mother and other relatives.

Mr. Moses Moser of Detroit, that great manufacturing city of automobiles and the greatest city of the world that has **prohibition**, gave a very interesting and helpful talk on "The Effect of Prohibition in Large cities and the Future Work."

What great and surprising changes the future has in store for us only the unchangeable and omniscient God knows, in whom we trust. In His kind care we commit ourselves, holding fast to Romans 8:28.

I. A. Sommer.

Second Mennonite church, Philadelphia.—A few items which may be of interest to the readers

(Continued on page 5.)

THE IMMIGRATION OF MENNONITES INTO NORTH AMERICA

J. H. Langenwalter, D. D.

(Continued.)

The reasons for the coming of these 19th century Mennonite immigrants were somewhat different from those of the 17th and 18th centuries. They were more economic in nature as was seen above from the fact that the Swiss left their homes because of a famine. The same was true of others who came during this period. The active and barbarous persecutions of the earlier times had ceased and therefore this prime reason of the first immigrants had disappeared. There was however still a fundamental similarity, namely that of service in the army. Europe was restless and every potentate seems to have kept his subjects more or less in an uneasy and uncertain frame of mind. It was this uncertainty about what might happen in the future that made many Mennonites feel that they would rather brave the dangers of so long a voyage; the hardships of pioneer life and, last but not least, the disposition of their much loved homes at a loss. When one of their number was drafted they were permitted to get a release. Heavy burdens were thus sometimes imposed upon them and discriminations which were now and then shown, made the conditions all the more undesirable. The Mennonites were not unwilling to bear more than the average share of taxes, support their own schools and churches in addition to aiding as much as others in the support of the State churches, but at times the pressure was put on so heavily that their endurance was tried to the utmost. The root of the difficulty for the Mennonites and their forefathers, the Anabaptists in Europe, had been their objection to the union of the church and the State. They did not object to the existence of the State but wanted the two separated. The fact that the two were separated in the United States appealed to them very strongly. That their attitude would bring them problems from a new angle in this country does not seem to have entered into their considerations, and it was hardly to be expected, at least not until the war clouds began to gather for the Civil war, and we find that the immigration of the Mennonites dropped off very materially about that time.

It is very difficult also in the case of the Mennonites, who came to the United States between about 1812 and 1856 to establish a correct estimate as to the number who arrived. Very often there is not even an estimate given as to the number who came in any one group, then frequently the estimate is made somewhat as follows: "About 25 families and several single persons may therefore have decided to go to America." This report was made by a member of the company and no doubt was perfectly satisfactory for his or her purposes but it leaves him who would get at a correct estimate very much in the dark as to the exact number of persons who actually come. As we have seen above these people scattered over a very large expanse of country at a time and under conditions which placed statistical considerations pretty low in the scale of importance.

These people also were frugal, industrious, desirous of founding permanent homes and being good neighbors. Most of them went to farming and showed that they were able to accommodate themselves to the conditions of a new country so rapidly that they soon were classed as some of the more successful farmers in their respective communities. Church and school played a foremost role in the thinking of most of them. There was some difference to be detected, however, especially in the following generation. On the whole it soon became quite evident that the greater the economic reason had come to the fore in the decision to come to America, the less church, and especially educational advantages were emphasized after the people came to this country. In a general way, at least, it is also quite evident that those who were least active in using or creating educational advantages, were most emphatic in literal interpretations which left out of account the difference in political conditions in Europe and in the United States. This suggests the causes for some of the "splits" which occurred later in this land of freedom and also the causes for misunderstanding all of the Mennonites because of the fact that the attitudes of some of them were so out of keeping with a democratic form of government. However, these were problems which arose after the first generation had gotten well started.

The fact that some of their members had been in the United States for 150 or more years might be expected to constitute an argument against the above conclusion were it not for the spirit of individuality found among so many of them. That is one reason why they went to so many different portions of this country. It was less a feeling of disaffection for each other than a desire to be independent. This quality has proven to both their greatest point of strength and of weakness, depending upon the use to which it was put in this land of opportunities, which had been denied them in Europe and for which they had come to America.

The most recent wave of Mennonite immigration dates from the year 1874. This came from southern Russia and assumed very large proportions. Though coming from Russia, these people were not Russians by nationality. Catherine II of Russia, herself a German princess, invited the Mennonites to come to Russia as model farmers on the vast steppes of her domain. In order to induce them to come she offered them free transportation, free land, religious toleration and freedom from military service. This offer would probably have received little or no heed had it not been for the fact that the conditions of the Mennonites in Prussia were becoming anything but desirable for them. They had increased rapidly in numbers and had prospered economically, in fact these factors had attained such proportions that many of the Prussians began to fear for the consequences for the government in case of war, with so many opponents to war within the borders of the State. In addition to this the Mennonites bought so much land that many of the clergy of the realm began to want because there were not enough of the members belonging to the State church within their parishes to pay the salaries. The government then forbade any further purchases of land by Mennonites and assessed them for the support of the clergy. This conjured up two serious problems for the Mennonites. They were an agricultural people and wished their children to remain such, fearing lest the city life make them lax in their religious attitudes, as had been the case in Holland very frequently, therefore the decree forbidding them to buy more land made it a problem to them to know what to do with their rapidly increasing population. Then, the payment of one church tax to the State and the support of their own churches in addition seemed to them too large a burden, especially since they were frequently called upon to make extra payments to the government because of the fact that they did not bear arms. Because of these facts many of the Mennonites in Prussia were inclined to look upon the invitation of Catherine as an indication of the divine will for them to leave the country to which their forefathers had come from Holland, and turn to the East in order to find for themselves and their children what their forefathers hoped to find in Prussia,—religious toleration as they understood it. Those who remained in Prussia gained much at first. Because of the fact that so many of the Mennonites left or threatened to leave, the Prussian government made more favorable concessions or, at least, was less relentless for a time in carrying out some of the decrees on the statute books, and the fact that so many left at one time gave an opportunity of getting valuable property cheaply. These advantages were more apparent than real, however, for the Napoleonic career gave Prussia so much trouble that the wealthy Mennonites were soon called upon for levy upon levy of special taxes and their doctrine of refusing to bear arms was tested to the utmost, so others would gladly have gone to Russia if the door had still been open. The whole experience led to a less literal and more liberal interpretation of this particular tenet of their faith, among the Mennonites of Prussia.

(To be continued)

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THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The General Conference will meet in Pennsylvania in about a year. The months will rapidly pass and then once again brethren from north, south, east and west will greet one another and settle down in doing the Lord's business. When we came together in California, at our last session, a feeling of great uncertainty prevailed. We did not know how the war would go or how our people would be affected by it. In the merciful providence of God we may now look forward toward meeting at a time when our nation will be at peace. We have been tried and chastened. The Mennonite General Conference is something quite different now from what it ever was before. Fortunately, we are not in the position millions of Christians on the other side of the sea find themselves. By the accident of war prosperity has smiled upon the American people, yet it was no accident with God. We have been entrusted with much that we may give much. Plans have been effected in some quarters for the relief of the world's sufferers and in many quarters our people have done and are doing nobly, but this is but a beginning. By next year we will know more about our brethren in Russia, Poland, Germany, Austria, France and Siberia as well as in Holland and Switzerland and we have nothing more to expect than that they will send their appeals to their Mennonite brethren in America through the Conference. Not only will their immediate needs for clothing and food be heard, for we do not expect the great want created by the war to end this generation, but they will be enxiously looking to America as a possible place where they may take a new start. On several occasions the Mennonite made mass movements in the direction of America and they always found brethren here ready to receive them with open arms and purses.

In this the occasion of greatest needs we can do no less than repeat these receptions. There is still land enough easily secured to give every Mennonite who comes to our shores a chance to establish himself under his own "vine and fig-tree" and bring up his children under the advantages our free institutions have to offer. We must realize that they are almost certain to come; that when they do come they will need our assistance; that we must be prepared to assist them; and that the General Conference should by every means in its power create the machinery by which they will be most effectively assisted.

BASIS FOR MENNONITE CO-OPERATION

J. A. Hoffman.

The name "Mennonite," whether given to those who originally bore the name as a favorable or unfavorable epithet, is one by which an unpopular, misunderstood people have been known, both in Europe and America, for a period of four hundred years.

The subject of "Mennonite Co-operation" may seem a strange one, as it might appear to a superficial thinker or a casual observer, that a people who had so much in common should ever assume any attitude in relation to each other other than that of co-operation. But the assignment of such a subject for this convention is confession that co-operation among Mennonites is not what some would have it to be.

Mennonites have been, during many years of their history, a persecuted people. The pages of the martyrs contain the names of some of them. Christ advised His disciples that when they should be persecuted in one city, they should flee to another. This is what Mennonites have done, leaving one country, going to another, forsaking home, surrendering property, suffering death in some instances. As a result of this we have Russian Mennonites, Swiss Mennonites, Holland Mennonites, German Mennonites and American Mennonites. If co-operation among Mennonites is not what is desired, the above facts may account, in part, for it. In these days, when those who have dared to stand true to the faith of their fathers, are being disfranchised in Canada, and are treated as criminals in a so-called Christian America,—not wanted anywhere—there is consolation in the promise of Christ by which He assured His disciples who were persecuted pilgrims, that they should not have gone throughout all the cities until the Son of Man should come. Matt. 10.23. He who has such martyr blood running through his veins should highly esteem such an inheritance. The speaker has not come into this heritage as a result of a first birth, but as a result of a second birth, and esteems it as highly as some who can trace a Mennonite ancestry for generations.

There is not the assumption here that Mennonites have always been right in everything. They may have been in error in some things. It becomes us, upon whom a Mennonite heritage has fallen, to test the fundamentals of the faith of our fathers, and eliminate that which will not stand the test, and cherish, defend and love those which do. If Mennonites, regardless of what other qualifying name they bear, will subscribe to and practise such a course of procedure, there will be a coming together.

But what shall be the test or the measuring stick for these fundamentals? Some might answer: experience; others: modern scholarship. The correct answer is that the only standard for measurement is the Word of God; hence the Word of God is the only basis of a lasting co-operation. Experience and modern scholarship count for something, but no two experiences are the same, and scholarship is about as much divided as it is modern. Any attempt at co-operation for Mennonites on any basis except the Word of God will be futile, and might as well be given up at the first as the last.

But one says: There are such a variety of interpretations to the Word of God, how can we hope for co-operation upon such a basis? As long as the difference remains honestly one of interpretation, but the Word of God is accepted and declared to be the final court of appeal, the God-breathed message of God, we can afford to be patient with one another. Such an attitude maintained in relation to God's Word cannot but produce an effect favorable to a safe and desirable co-operation. Further, by honoring the Holy Spirit who inspired the Word of God, there will be a more generous and wholehearted recognition of the Word, resulting in the correct interpretation of it. In the meantime, there must be an exercise of charity and Christian confidence.

While the name "Mennonite" identifies us as a related people, this fact should not cause us to participate in any co-operation which would jeopardize any Christian truth. He is correct who insists, as a Mennonite, that another Mennonite is no more to him than anyone else, unless he is born of the Spirit and walks in obedience to God. But the spirit which emphasizes the difference between itself and other Mennonites, while it minimizes the difference between itself and non-Mennonites, is wrong. There is no need to deny that we have our faults. There are some of us who are too formal, some too unevangelistic, some too proud, some who cater too much to the approval of the world, some who are none too pronounced upon the fundamentals of Christianity and the inspiration of the Bible, some too suspicious of all the rest; but has not the time arrived when the best in Mennoniteism should be brought to the front, when we should all rally around those Christian teachings upon which we can agree, and pray earnestly that God would lead us into clearer visions of His truth? These are strenuous days, perilous days, when God's people should know and love each other better. Shall we, whose faith has been tried and tested in the furnace of affliction, allow ourselves to get farther apart in these last days? Have we sought acquaintance as we should? Have we prayed enough for each other as we ought? Not co-operation right or wrong, but to the extent that the right is not hazarded.

With the Word of God as our basis of co-operation, we might engage in all kinds of Christian work. There may be kinds of work and circumstances in which co-operation of various branches would greatly help; others where it is not necessary. Co-operation should not be sought for the sake of co-operation only, but for the sake of the good which may result.

The one place where differences are likely to be forgotten quickest is upon the foreign mission fields. Here petty little considerations are lost sight of in the light of the important and tremendous task before the missionaries. Co-operation in this field has been the forerunner of co-operation in other fields. Branches quite apart at home, have labored quite agreeably in foreign mission work.

Educational work is the next most likely field for co-operation. Bluffton college and Mennonite seminary is the biggest and only

experiment engaged in at present. This effort holds tremendous possibilities for success. The time is most opportune for such an institution, and the only thing which could bring failure upon the movement would be a neglect of the Word of God as the only basis of co-operation, and a lack of consideration for the needs and wishes of the constituency as a whole.

The field of journalism offers splendid opportunities for co-operation. There is no reason why some bodies of Mennonites could not use the same periodical, with current departments set aside for each. At present several of the bodies are using largely the same material in their publications, maintaining the identity of their respective periodicals. More and more, Mennonites are subscribing for each other's publications.

Some efforts are being made toward the co-operation of various branches in hospital work. There is a more free exchange of ministers and the sending of fraternal delegates to each others' conferences is not unusual. As a rule, the better we become acquainted with each other, the less fearful we are of co-operation. May this convention fervently pray that God would lead us out into the largest co-operation possible, whereby His name would be glorified, His cause would be advanced, and His coming kingdom hastened!

(Address delivered at the All-Mennonite convention, Buffton, O., Sept. 2.)

CORRESPONDENCE

(Continued from page 3)

and also indicate the activities of the church.

The Ladies' sewing circle have just completed a goodly number of warm clothing for children and to which have been added some good cast-off clothing and all of which will be shortly shipped to where they may help in keeping some from suffering during the winter months.

The Sunday school has again resumed their afternoon sessions for the fall and winter, and in consequence thereof is assuming its normal stride again.

Of the number of boys from our church who had been in various parts of the service, all but one has returned again to their homes in good health. The one who is still in the service is attached to the medical corps. There were 24 boys from our church and Sunday school in service, and that they have all been returned to us and to their homes is indeed cause for thanksgiving and praise to the God who rules over our destinies.

In line with all the churches of the Eastern District conference, we are organizing for the campaign to raise $60,000 for the three-fold purpose of construction, missions and education, in accordance with the plans outlined by the conference and which will be worked out by laymen's organization, The Brotherhood of General Conference Mennonites.

An effort is also being made to arouse an interest in an Intermediate society of C. E., which we hope may prove successful.

Brother A. A. Moyer, who has been on a business trip throughout the Middle West and South is home for a few weeks. He reports having had a very interesting trip and not the least of which was his visits to several of the Mennonite churches.

PURE RELIGION

The Apostle James gives us a definition of pure religion (James 1:27). There is only one religion that is pure. There is only one that is not defiled with the corruptions of this world. The religion of Jesus Christ has, in the centuries of testing, always possessed the qualities of charity and purity. It is our duty as professors of the Christian religion to keep the religion we profess pure and undefiled. James tells us how to do this. First we are to do so by being engaged in that kind of service that will count for the extension of Christ's kingdom on earth and for the physical and spiritual welfare of man. In the second place in all that we do we are to keep ourselves unspotted from the world. And in this we have our greatest difficulty. Our Christian service is to be rendered in this world, and thus we must necessarily come in contact with the world. Our problem is to come in touch with the world without becoming tainted, to serve in the world without becoming worldly. At the present time there is in so-called Christiandom what appears to be a landslide toward a defiled religion. In this hour of national stress and anxiety there is a temptation to incorporate into our religion things absolutely unscriptural. To illustrate, we will mention one example that has come to our notice, namely, the substitution of service for repentance, as a prerequisite of salvation.

The religion of Jesus Christ is a pure religion and we must keep it pure. In rendering our Christian service to the state, to the church, or elsewhere, let us hold fast to the Scriptural pure religion, and avoid all alliances that might hinder us from keeping ourselves unspotted from the world.—Christian Evangel.

THE C. E. TOPIC

October 26.

Christianity and the Health of China.

Luke 4:16-31.

The great country of China is crowded with misery because superstition and ignorance are boon companions there. Do we think it odd that for centuries the women of China have been binding their feet and making cripples of themselves because custom so decreed it? Then let us also think of the millions upon millions of sufferers and their pains the relief from which can only come through an enlightenment that goes with Christianity.

In our country it is a crime even to own opium. The drug is such a curse that it destroys the body, mind and soul of its victim. There are millions of users in China. Do our readers know how it came to China? A Christian power (England) went to war and compelled China to admit opium because it saw a chance to make money out of its sale. If so-called Christians were responsible for the curse, we can do no less than sending the missionary and the medical missionary to save the victims of the vicious drug. Just now, when we are beginning to feel that we have given liquor its death blow, we rejoice, but, do we know that beer-makers and whiskey-makers are making preparations to move to China with their dirty money and their devilish machinery in order to add to the degradation of the heathen Chinese?

China produces more crops to the acre than any other country on earth and yet there is no land where famine is such a frequent visitor. Famine occurs from a variety of reasons but its results are always the same. Weaklings die, the strong ones are made weak and disease follows, taking its toll of victims. Intelligent care of the sufferers, proper relief measures and a knowledge of the proper conservation of food helps, but sympathetic intelligent Christian help counts for most. Were it not for missionaries, and especially medical missionaries, the suffering in China would be many times greater. It is the opportunity of the Christian world to lessen the suffering of China.

China is one of the countries most afflicted with blindness. Is there anything calling for more sympathy than blindness? Much more can be prevented by proper medical attention and much more can be cured. Is it right to allow a fellow being to remain in perpetual darkness when there are those who can make it possible for him to see?

It has been observed that one of the greatest contrasts in condition leads to the same trouble in the end in China. "The poor grow sick from being underfed: the rich, who eat thirty-course dinners, from over-eating." Missionaries have the opportunity to teach food values and to feed the hungry.

Imagine a doctor recommending a powder made of dried frog's eyes, snakes and crabs as a cure for an affliction or, suppose his patient does not respond to his medicine and he orders a hole burnt into his body with a red-hot needle in order to let out the devil who is in there working against the cure.

Few of us could hope to survive such treatment, even though we might be able to throw off the disease. In China a patient who goes to a native physician, if he recovers at all, recovers in spite of the doctor. Missionary doctors have established hospitals and by their skill and devotion have done more in China to bring Christianity to be favorably regarded than any other factor in missionary activity.

Multitudes of babies die unnecessarily in China because of superstition and ignorance. They need to be taught how to care for their little ones properly, how to feed them and how to nurse them when they are sick. If a babe is worth while saving it is just as worth while to save one in China as in America.

Jesus made the sick the special object of His attention. He did so because He was the personification of comfort and help. He pronounces blessings upon the heads of those who care for the sick. It is often the sick man or woman who is most responsive to spiritual truths. China offers the largest opportunity for gaining blessings for this kind of Christliness.

THE S. S. LESSON

October 26.

A Lesson in Trust.

Matt. 14:22-23.

Golden Text: I believe; help thou mine unbelief. Mark 9:24.

The events of the lesson followed immediately after the miracle of the feeding of the five thousand which, in its creative

power manifested, was a mighty demonstration of the divinity of Jesus. He seemed to be particularly anxious about two things (1) to get the disciples away from the crowd and (2) to get the multitude away. Why? Because the crowd was beginning to see in Jesus an opportunity for political action. They might make Him King. He who could supply bread without effort would give them a strong advantage. To bad that they missed the purpose of it all. What a mighy lesson they might have learned about Jesus' ability to care for them and provide for the needs of their souls. Jesus next went to pray—apart, into a mountain. If there was a temptation presented by the evil one to take political advantage of the situation and use the crowds following Him for advancing political aims, He sought refuge in prayer. Note that Jesus separated Himself as far as possible from the thing that might have been His temptation and then He prayed. Our attitude toward our temptations should be like that, first get as far as possible away from them and then pray. Jesus met every great emergency with prayer. We can do no better than follow His example in this respect. There is something specially significant that the mount should be a favorite praying place for Jesus. (1) It was above the world. Prayer takes us above worldly things. (2) It was nearer heaven. When we pray we are nearest to God. (3) Mountains symbolize security. There is nothing so sure upon which to build as prayer. "A mighty fortress is our God."

The boats on the sea of Galilee were small compared to those we associate with great waters and were propelled by oars generally. The situation of the Sea of Galilee makes it subject to frequent violent storms. Jesus was sending His disciples on a frail boat upon a stormy sea. So we often seem to find ourselves when the storms of trial, temptation, and affliction come upon us. But we shall see that there was no safer place on earth for the disciples than just on board of that boat where Jesus sent them. In God's hands, even though dangers seem all around us we are always the safest.

Contrary winds makes rowing hard and test one's strength, but they need not be regarded a curse. To have passed through them gives the mariner confidence and develops his skill. On life's sea we are frequently confronted with contrary winds. Our strength seems small. Troubles, disappointments, failures, afflictions, temptations and hardships are some of the things against which we must struggle. Yet, without them, we would not know the joy of mastering them One thing they do; in our weakness, we learn to turn to the One who is stronger and mightier than we and whose help is certain.

They had to struggle until the dimness of the early dawn. It was a long hard try. Do we complain that our struggle lasts too long? Let us remember that He who secured our salvation for us had a longer trial. Let us also bear in mind that those who struggle long and win are an inspiration and help to those whose struggles are only beginning.

They saw Jesus near but did not know Him and were afraid. It is remarkable that we are afraid so often when Jesus is so near and that we allow our fears to get the better of us so far that we cannot recognize Him and His help so near at hand. They had been thinking too much of their own troubles and too little of Jesus, so that, when He was near, they were still the slaves of their fears.

How comforting are the words, "Be of good cheer." In every hour of spiritual darkness and storm He is saying the same thing to those who will heed Him.

Peter, the spokesman, always quick and impulsive, goes from one extreme to the other. He even seems to challenge Jesus. It was an offer to go into greater danger for His sake. Jesus willingly allowed him to come, but as Peter came near to Jesus, Jesus came near to him. In every hour of danger when we call Him we may be sure of His coming close to us. Then Peter's faith waned. He allowed his thoughts to turn from Jesus and His assurances to the wind and the storm—and he began to sink. It is always so. Let Jesus get from our thoughts and we sink. But even to sinking Peter, who in a moment weakened, Jesus was near to hear and help. It is in just such hours of weakness that Jesus is ready to help and save, if like Peter we cry—"Lord save me." Jesus rebuked the doubt. A disciple should not doubt. He should know that "Jesus is able to save."

MARRIAGE

Schumacher-Amstutz.—On Sunday, September 21st, at the home of the bride, Mary Anna Schumacher to William B. Amstutz, both of Pandora, Ohio, their pastor J. F. Moyer officiating.

DEATH

Nussbaum.—John Nussbaum was born in Switzerland, April 10, 1838. He came to America in 1867 and lived in Wayne county, Ohio, a few years, then in Adams county, Indiana, but for the past 40 years he has lived in Allen and Putnam counties, Ohio.

He was married to Elizabeth Nussbaum in 1868. She, together with four of their seven children preceded him in death. He died September 23, 1919, having passed four score years and one. Funeral services were conducted in the Grace Mennonite church, Pandora, Ohio, by his pastor, J. F. Moyer.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR SEPTEMBER

Men. ch., Pulaski, Iowa, Mrs. M. A. Niswander, $79.76; mission friend, Beatrice, Nebr., $2.50; First ch., Paso Robles, Calif., C. R. Lichti, $15.00; Sunday school, Escondido, Calif., P. A. Reimer, $10.00; Menn. ch., Escondido, Calif., P. A. Reimer, $19.81; Men. ch., Greensburg, Kan., A. C. Wedel, $20.00; Sunday school, Christian ch., Moundridge, Kan., C. C. Kaufman, $34.75; Sunday school, Deer Creek, Okla., P. E. Wicke, $11.20; Mission friend, Buhler, Kan., bond, $100.00; Sunday school, Kingman, Kan., H. Peiheim, $25.00; Men. ch., Quakertown, Pa., R. C. Borse, $25.00; Women's society program, conf., Pandora, O., J. F. Moyer, $95.00; Friedenfeld ch., Liberal, Kan., Klass Fransen, $159.00; Interest on bequest, H. Sudermann, $247.50; Tabor ch., Goessel, Kan., J. S. Schmidt, $86.59; West Zion ch., Moundridge, Kan., P. C. Schowalter, $40.00; Salem Zion ch., Marion Jct, S. D., A. A. Graber, $55.00; Alexanderwohl ch., Goessel, Kan., B. H. Friesen, $125.86; Garden township church, Moundridge, Kan., A. Neufeld, $34.53; Christian ch., Moundridge, Kan., A. H. Kaufman, $25.05; Mission friend, Berne, Ind., S. F. Sprunger, $65.00; Mission box, Berne, Ind., S. F. Sprunger, $5.10; mission friend, Newton, Kan., $100.00; Hutterdorf ch., Freeman, S. D., Peter Stahl, $86.30; Sunday school, Johannestal ch., Hillsboro, Kan., A. Klassen, $251.45; Men. ch., Deer Creek, Okla., J. S. Dester, $43.70; Mission friend, American Falls, Ida., bond, $50.00; Bethel ch., Dubois, Ida., D. H. Friesen, $12.52; Men. ch., Burrton, Kan., J. A. Richert, $1.90; A. Neufeld, Inman, Kans., $50.00; Sewing society, Laird, Sask., Frieda E. Regier, $100.00; Salem and Salem Zion ch., Marion, S. D., C. J. Schrag. $36.97; Men. ch., Pratum, Oreg., Peter Steffen, $38.00 Bergthal ch., Pawnee Rock, Kan., P. H. Dirks, $35.00; Sunday school, Bergtal ch., Hillsboro, Kan., P. F. Suderman, $50.02; First ch., and Sunday school, Philadelphia, N. B. Grubb, $47.71; Interest on bonds, $64.43; Mission friend, Newton, Kan., $15.00; Hoffnungsau ch., Buhler, Kan., A. B. Reimer, $71.34; Bertolets ch., Frederick, Pa., M. DeHaven, $25.50; First ch., Bluffton, O., A. C. Geiger, $180.00; Greenfield ch., Ft. Cobb, Okla., I. H. Base, $13.90; Friedenstal ch., Gotebo, Okla., J. N. Schmidt, $15.05; Young People's society, Gotebo, Okla., J. N. Schmidt, $4.00; Men. ch., Halstead, Kan., D. T. Schmitt, $51.31; Gift Chr. worker, Los Angeles Calif., $40.00; Mission friend, Herbert, Sask., $20.00; J. E. Wiebe, Newton, Kan., bond, $50.00; Mission friend, Goessel, Kan., B. H. Friesen, $22.00.

Special Gifts.

Schoental school, Altona, Man., C. W. Wiebe, for Josephine, $13.00; Mission friend, Beatrice, Nebr., starving, India, $5.00; Mrs. S. Voth and children, Gotebo, Okla., starving, India, $30.00; Sewing society, Butterfield, Minn., Mrs. P. P. Franz, Christmas, Busby, $30.00; Herman Janzen, Elbing, Kan., starving, India, $100.00; Alexanderwohl ch., Goessel, Kan., B. H. Friesen, starving, India, $115.93; Sunday school class, Reedley, Calif., H. J. Krehbiel, Nidrawati, $30.00; Bro. Hamm, Reedley, Calif., H. J. Krehbiel, Munai, $30.00; H. J. Fast, Mt. Lake, Minn., Emmanuel and Panna Lal, $120.00; P. H. Funk, Hillsboro, Kans., Samsundar, $60.00; J. A. Hiebert, Upland, Calif., Dipiyabai, $18.00; J. H. Matthies, Nampa, Ida, starving, India, $25.00; C. J. Voth, Choteau, Okla., Samara, $30.00; Sunday school, Eden ch., Choteau, Okla., Jain, $30; C. R. Crowzer, Winger, Minn., student, China, $5.00; Hutterdorf ch., Freeman, S. D., P. J. Stahl, for Unruh, India, $119.18; Mission friend, Elbing, Kan., starving, India, $50.00; Young People's society, Upland, Calif., Emil Horsch, Bible woman, $25.00; Mrs. P. J. Schrag, Moundridge, Kan., Bindrawati, India, $32.00; Sewing society, Johannestal ch., Hillsboro, Kan., Mrs. H. B. Unruh, Reception Home, $20.00; Girl's society, Deer Creek, Okla., A. Stauffer, Student in China, $35.00; Sewing society, Gnadenberg ch., Whitewater, Kan., starving, India, $31.00; Sewing society, Munich, N. D., starving, India, $33.55; Sewing society, Pawnee, Rock, Kan., starving, India, $63.80; Sewing society, Gotebo, Okla., evangelist, India, $17.45; Sewing society, Laird, Sask., orphans, Janjgir, $25.00; Men. ch., Vona, Colo., starving, India, $18.57; Men. ch., Elbing, Kan., Christmas, Montana and Arizona stations, $65.00; Anna Classen, Newton, Kan., Home for lepers, Frieda E. Regier, $48.00; Men. ch., Richfield, Pa., Jacob Snyder, Bible woman, $20.00; Sunday school class, Berne, Ind., D. C. Sprunger, Minnie, $25.00; J. von Steen, Beatrice, Nebr., Sonsai, India, $14.00; Mission friend, Corn, Okla., starving, India, W. S. S., $60.00; Women's society, Grace ch., Pandora, O., Mrs. P. D. Bixel, Reception home, $50.00; P. P. Schmidt, Elbing, Kan., starving, India, $10.00; J. H. Entz, Newton, Kan., John Willian, India, $25.00; Men. ch., Herbert, Sask., I. I. Doell, starving, India, $36.10; Sewing society, Upland Calif., Christmas for Petters, Linscheid, Habegger, Kliewer, William $25.00; Sewing society, Gotebo, Okla., evangelist, India, $18.00; Sewing society, Upland, Calif., Dumra, Janjgir, $20.00; Sewing society, Upland, Calif., Bertha, Champa, $18.00; Sewing society, Upland, Calif., Reuben, Champa, $15.00, all by Frieda Regier.

With sincere thanks,

Gustav Harder, Treas., Whitewater, Kan.

J. G. Regier, Ass't Treas., Newton, Kansas.

With the acknowledgement of the July receipts there should have been included the statement that the $120.75 given by the Friedenstal ch., Gotebo, Okla., was the sum collected at the farewell service given for Bro. and Sister W. C. Voth.

NEWS OF THE WEEK

LANE CHOSEN TO LEAD PARLEY

Washington, Oct. 7. — After perfecting an organization today the industrial conference called by President Wilson got tangled up in its own rules and adjourned until tomorrow.

Secretary Lane was elected permanent chairman. In his speech he stirred the delegates, representing capital, labor and the public to great enthusiasm by declaring that the high purpose of the gathering made failure impossible in the effort to harmonize industrial relations in this country.

Proceeding to the adoption of rules, the conference struck its first snag in a protest by John Sharpe of New York, a representative of the public, that the report of the rules committee made no provision for the minority expression and was a "travesty" on free deliberations. His criticism caused early adjournment of the morning session to permit amendments to be formulated by the respective groups, but on reconvening the rules were adopted without material change. They provide for public sessions and unanimous vote by groups on all conclusions and decisions and require the assent of a group before any member of it can introduce a resolution.

A committee of fifteen was named to recommend for or against all resolutions introduced as follows:

Representing the public: Thomas L. Chadbourne, A. A. Landon, H. B. Endicott, Charles Edward Russell, and Miss Lillian Wald.

Representing capital: S. Pemberton Hutchinson, John W. O'Leary, John J. Raskob, Herbert F. Perkins, and J. N. Tittemore.

Representing organized labor: Samuel Gompers, Frank Morrison, Matthew Woll, W. D. Mahon, and L. E. Sheppard.

AMENDMENTS TO TREATY LOST

Washington, October 2.—Taking its first action on committee changes in the peace treaty, the senate today rejected an amendment by Senator Fall (Rep., N. M.), to eliminate the United States from membership on the committee to determine the boundary between Germany and Belgium.

The vote, which generally was accepted as a test of the senate's attitude toward more than thirty other committees to determine the boundary between 58 to 30.

The roll call on the first amendment follows:

For adoption: Republicans—Ball, Borah, Brandege, Calder, Curtis, Dillingham, Elkins, Fall, Fernald, France, Frelinghuysen, Grenna, Harding, Knox, La Follette, Lodge, McCormick, McLean, Moses, New, Newberry, Norris, Penrose, Phipps, Poindexter, Sherman, Wadsworth, Warren and Watson—29.

Democrats—Gore. Total for adoption, 30.

Against adoption: Republicans — Capper, Colt, Cummins, Edge, Hale, Jones (Washington), Kellogg, Kenyon, Keyes, Lenroot, McCumber, McNary, Nelson, Smoot, Spencer, Sterling and Townsend—17.

Democrats — Ashurst, Bankhead, Beckham, Chamberlain, Culberson, Dial, Fletcher, Gay, Gerry, Harris, Harrison, Henderson, Hitchcock, Jones (New Mexico), Hendrick, Kirby, McKellar, Myers, Nugent, Overman, Owen, Phelan, Pittman, Pomerene, Ransdell, Robinson, Sheppard, Shields, Simmons, Smith (Arizona), Smith(Georgia), Smith (Maryland), Stanley, Swanson, Thomas, Trammell, Underwood, Walsh (Massachusetts), Walsh (Montana), Williams and Wolcott—41. Total against 58.

Senators paired were:. Johnson, Cal., Rep., for, with Martin, Dem., Va., against.

Absent and not voting were: Johnson, South Dakota; King, Utah; Page, Vermont; Reed, Missouri; Smith, South Carolina, and Sutherland, West Virginia.

It was announced that Senators Johnson, South Dakota, and Smith, South Carolina, opposed the amendment.

The second of the Fall amendments, proposing to relieve the United States from participation in certain international adjustments relating to Luxemberg, was voted down without a roll call

After debate the amendment providing against American representation on the Saar basin commission was defeated, 56 to 31.

By unanimous consent, twenty-six other amendments of a similar nature which had been approved by the committee were grouped together and voted down en bloc without a roll call. That left seven still to be considered.

BELGIAN ROYALTY ARE NOW NATION'S GUESTS

New York, Oct. 2.—King Albert, of the Belgians, Queen Elizabeth and Prince Leopold, who come to America to express personally their gratitude for the aid extended by a generous nation to their martyred country, received a noisy welcome to New York, when aroused at dawn by the firing of salutes as the transport George Washington steamed past the outer harbor fortifications. It was a truly American welcome, such as has greeted returning heroes from Europe.

The George Washington arrived off the Fire Island lightship at 5 o'clock yesterday. She anchored at sunset, three miles east of the Ambrose lightship. A flotilla of twelve destroyers under command of Rear Admiral Horace Plunkett, escorted the George Washington up the narrows and up the bay to the army piers at Hoboken.

As the the ship came up the harbor, salutes of twenty-one guns were fired from Castle Williams, on Governor's Island, from the coastal fortifications. In response, the George Washington brought out at her masthead the flag of the Belgian royal family and the national banner. American warships responded by dipping their colors.

At the old Hamburg-American pier at Hoboken, it was arranged for King Albert to leave the vessel at the upper lever of the pier and proceed to the reception room between lines of American soldiers at present-arms, and along a hall decorated with the flags of Belgium, the United States and the other allied countries in the war. Under a canopy of flags in the reception room the program called for the formal address of welcome by the vice president of the United States and King Albert's reply to the greeting of the American nation. Others in the official welcoming party at the pier were Robert Lansing, secretary of state; Newton D. Baker, secretary of war; General Peyton C. March, chief of staff of the army, and Breckenridge Long, third assistant secretary of state. Officials of the state department who are to accompany King Albert and Queen Elizabeth on their tour of the country, announced that it was planned to keep the royal visitors "incognito" during the first twenty-four hours of their stay here. Assistant Secretary Long said that this seclusion would be maintained at the Waldorf-Astoria, where the visitors are assigned to occupy the suite on the third floor that was reserved for General Pershing, while he was the guest of the city.

The official greeting of the city will take place tomorrow.

TWELVE COMPANIES SENT TO INDIANA HARBOR

Indianapolis, Oct. 6.—Acting on orders from Governor Goodrich, Harry B. Smith, adjutant- general for Indiana, sent twelve companies of the state militia to Indiana Harbor early Sunday morning. Mobilization was ordered late Saturday evening when Governor Goodrich received an appeal for assistance from Lew Barnes, sheriff of Lake county, and Leo MacCormack, mayor of East Chicago. All the companies were on their way soon after midnight, with the first troops scheduled to arrive in Indiana Harbor at 5:30 Sunday morning. From there they were to be distributed throughout the strike region. General Smith carried with him a proclamation of martial law, signed by Governor Goodrich, and was prepared to put the entire region under martial law at any time after his arrival.

NATIONAL CAMPAIGN FOR ROOSEVELT MEMORIAL

Endeavor Will Be Made to Raise Fund of $5,000,000 During Week of October 20-27.

Indianapolis, Ind., October 7.—The Roosevelt Memorial association will conduct a national campaign during the week of October 20-27 for a memorial fund for $5,000,000 to be devoted to the following purposes.

First: To build a suitable memorial at Washington.

Second: To establish a national shrine at Oyster Bay, Long Island, the home of the former president.

Third: To acquire, restore and maintain Theodore Roosevelt's birthplace in New York City.

Fourth: Through an endowed foundation to perpetuate Roosevelt's ideals of courageous Americanism.

Indiana's quota for the national fund is $20,000. The National Executive committee has agreed to permit all over-subscriptions in this state to be used exclusively for a memorial to Theodore Roosevelt in Indiana. The State Executive committee has fixed $20,000 as the goal of over-subscriptions to be used for the Indiana memorial. What this memorial shall be has not yet been determined, but it is proposed that the bulk of the Indiana fund be devoted to some form of memorial in the nature of Americanization or welfare work which will be state-wide in character and benefit.

EXPERTS SAY SUGAR MAY REACH THIRTY CENTS

Chicago, October 1.—The price of sugar is destined to go to 25 to 30 cents a pound during the next year and to become mighty scarce at that, unless the government speedily assumes control of its distribution, says a Washington dispatch to the Tribune.

Even under the most favorable cirsumstances the price is bound to go up, and may touch 15 cents during the winter and for several months thereafter. This is the opinion of the sugar bureau of the department of justice, which is endeavoring to stamp out speculation in the commodity and keep retail prices within reasonable bounds.

The department is urging the president to establish government control of distribution under which the supply of sugar for the production of candy, soft drinks, and other luxuries would be strictly limited and the price of sugar to the householder regulated. Then under the amended food control act sugar profiteers would be prosecuted.

According to the department of justice, there is not a pound of sugar today in the retail stores in the entire state of Indiana. This is because Indiana is in the twilight zone of wartime sugar control, between the beet sugar supply of the west and the cane sugar supply of the east. Indiana was being supplied first from one and then from the other, and when the shortage hit the country and sources of supply contracted, leaving Indiana in the lurch.

There is a multitude of reasons accounting for the shortage which has come about, even under the regime of the sugar equalization board created during the war. One of the most interesting reasons given at the department is that the royal commission purchasing Cuban sugar for England, France, and Italy, upset the board's calculations at an exceedingly unpropitious time.

The royal commission had contracted for one-third of the Cuban cane crop, but refused to take the entire amount last spring when it could have been supplied with convenience. Then when the marine strike had tied up shipping, glutted the warehouses with sugar and caused the refineries to shut down 50 per cent. in production, the royal commission insisted on taking all the sugar in sight. Since then the refineries have not been able to overtake the loss of production.

Special Offer

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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IN MENNONITE CIRCLES

Rev. W. H. Grubb, of the Schwenksville, Pa., church spent several days in Scranton, Pa., attending the State Sunday School Convention.

Dr. J. S. Disney, of the Second church, Philadelphia, who is the author of a number of works on health and other subjects is at present spending some time in the northern part of New York State.

Rev. A. S. Bechtel, of Normal, Ill., a graduate of the Bluffton Seminary and formerly of Philadelphia, has recently been elected editor of the Christian Evangel, organ of the Central Illinois Mennonite Conference.

Bro. M. H. Kratz of the Second church, Philadelphia, Pa., held a special meeting with the men of the Eden church, Schwenksville, Pa., in the interest of the Brotherhood drive, last Monday. This was one of a number of such conferences he has been holding in various churches of the Eastern District.

The weekly bulletin of the First church, Philadelphia, Pa., makes this interesting statement:

"Since the present pastorate of our church eleven have entered the ministry. Of this number six are at present pastors of churches, two have died, three are at present inactive; seven of the young women have become ministers' wives, four have been licensed evangelists, one has been president of Bethel College until his death; two have been teachers in colleges, six became doctors; 28 of the young men served in various capacities in the service of their country during the late world war. The last one has returned home within the last fortnight. Six of the ladies have become trained nurses.

The drive for $60,000 for Relief, Education and Home Mission work, which the Brotherhood of the Eastern District Conference proposes to carry out, begins officially on November 1. Literature bearing on the work will be cheerfully supplied by the local committees. It is the hope of many that similar drives will be instituted in our other local conferences.

NOTES AND COMMENTS

World-Conference on International Social and Moral Problems.

To take part in a program that includes reports from nine world-commissions on as many different international social and religious problems, as well as addresses from over fifty leaders from various parts of the world, representatives of over forty nationalities will meet in Pittsburgh, Armistice week, November 9 to 16, for a World's Christian Citizenship Conference, under the auspices of the National Reform Association.

Among the American speakers already secured are Charles Evans Hughes, Henry Van Dyke, Charles E. Jefferson, Nicholas Muray Butler, P. P. Claxton, Henry W. Temple, Gifford Pinchot, Frank J. Cannon, and Arthur Capper.

Fully a score of prominent statesmen and social reformers are to come from various countries including Albania, Belgium, Bolivia, China, Canada, England, France, Guatemala, Hawaii, Holland, Honduras, Japan, Montenegro, New South Wales, Norway, Panama, Russia, Scotland, Switzerland and Wales.

It is expected that fully 10,000 persons will attend the conference. A committee of 150 of Pittsburgh's most prominent citizens, with headquarters in the Union Arcade Building, have the local arrangements in charge.

The subjects to be discussed deal with conditions that are today challenging the attention of the church, and it is hoped that out of this important conference there will be evolved a practical program of action for the moral betterment of mankind.

Full particulars and programs regarding the conference may be had from the National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

A call to the Bible Institutes, Bible Colleges and Bible Training Schools of the United States and Canada, was given out from the Moody Bible Institute as follows:

Greeting:

At a Bible Conference under the auspices of the Moody Bible Institute of Chicago last February, an informal and unofficial meeting was held of representatives of some half dozen Bible Institutes, Colleges and Schools.

At this meeting the questions were discussed of a declaration of faith on which all such institutions could stand, and an educational standard to which they might form a basis of credits in the case of students passing from one to another.

Two committees were named to prepare such a declaration and standard and to report at a similar conference in Philadelphia in the following May.

At the May conference it was deemed premature for these committees to do more than report progress and await the calling of a body of appointed delegates from such institutions of the United States and Canada as might be interested, and whose representatives would be qualified and authorized to prayerfully discuss the subjects proposed.

The undersigned were asked to call together such a body of delegates, which is the object of the communication herewith published by the courtesy of the religious press.

The meeting will be held (D. V.) at The Moody Bible Institute of Chicago, February 5, 1920, at 10:00 a. m., and we now take it upon ourselves to suggest that each Bible Institute, Bible College, or Bible Training School desiring to be represented shall duly appoint one delegate, and one additional delegate for each decade of its existence, and forward the name or names of the same on or before December 31, to either address given below.

Trusting that the object of the call may stir the continued supplications of earnest believers whose attention is thus called to it,

We are, with sincere thanks to the publishers and editors of this publication,

Fraternally yours,

James M. Gray,

Dean of the Moody Bible Institute of Chicago.

John McNicol,

Principal, Toronto Bible College, Toronto, Canada.

A Plea for Interest in Kindergarten Work.

P. P. Claxton, commissioner of education in the Bureau of Education, Washington, D. C., says regarding the kindergarten work:

That the great world war will be followed by years of agitation and change in which all institutions of government, including our own, will be tried and tested severely, is already evident from what is now taking place both in Europe and in America.

Intelligent democracy is the only protection against reaction toward autocracy on the one side and class rule, disintegration, and anarchy on the other.

Our American democracy, the hope of the world, demands universal education of the best type —education of all for freedom, initiative, self-restraint, co-operation, and obedience to law. In this education the kindergarten has a very important place. Its spirit is that of democracy, and tends toward freedom, initiative, relf-restraint, co-operation, and obedience to law.

It is significant that the kindergarten did not receive governmental approval in Germany, because of this very fact of its spirit of democracy, and that Froebel looked to America for the attainment of his ideals in education.

For all our young children, both of native born and of foreign born parentage, and especially for the latter, kindergarten schools should be provided, either by public or by private support. Our millions of children of kindergarten age should no longer be deprived of the training which the kindergarten gives in industry, loyalty, patriotism, and the social virtues which are so essential in our political, social, and industrial democracy.

I should like to urge all school officers and all citizens who are

interested in the welfare of the people and in the permanency and fullest development of our democracy to use their influence for the establishment and maintenance of kindergartens for all children.

Illiteracy and Alcoholism

Westerville, O., October—Illiteracy of foreign countries will be one of the chief obstacles to be overcome by the Anti-Saloon League and the World League Against Alcohlism in their efforts to make the world dry.

Not only will it be the chief obstacle, but the most costly one, in the opinion of dry leaders, and one of the prime objects the Anti-Saloon League has in mind in its drive for $50,000,000 in addition to its regular income, is education of the people in the lands where existing temperance organizations will co-operate in a campaign for prohibition, according to Ernest H. Cherrington, secretary of executive committee of the Anti-Saloon League and executive secretary of the World League.

Mr. Cherrington points out that it has taken 25 years of League effort, on top of countless years of other efforts preceding the formation of the Anti-Saloon League, and $50,000,000 in money to make the United States dry. It will take additional funds to bring prohibition enforcement up to the highest state of efficiency, he says.

In face of such facts the League believes the sum it is asking is very small for the needs. The illiteracy of the United States is but seven per cent., while that of the Balkan States is more than 60 per cent; the average in South and Central America is 65 per cent.; in Mexico it is more than 80 per cent.; in India it is 92 per cent.; in Egypt, 93 per cent.; in China, 95 per cent.

"The world task would seem well-nigh hopeless but for the important redeeming fact that in the very beginning of our world missionary project we have the advantage of a great progressive nation with 100,000,000 population," says Mr. Cherrington, "including people of every country of the world, and toward which, in a peculiar sense, the eyes of the world are now turned, which is to present to all the results of a great experiment in National prohibition.

"This fact which is the very nature of the case is bound to be known and recognized by the peoples of every country, will be worth more in most countries in propaganda for world prohibition than probably all other factors in the early stages of the movement. To see that the world understands and appreciates what prohibition is doing in the United States and that the leaders of temperance movements in foreign countries understand the methods and plans by which results have been obtained here, constitute an important part of the foreign missionary work which should be done by the Anti-Saloon League forces during the next few years."

THE NEED IN EUROPE

The following statement, prepared under the direction of a committee of the Mennonite Brotherhood of the Eastern District Conference, is designed to arouse the interest of our people in the great needs of our bretlren in Europe. It should have a circulation beyond the limits of the Eastern District Conference and is therefore presented to command the attention of our readers. —Editor.

Nearly a year ago we were rejoicing because the armistice had been signed and the conflict that drenched the world in a sea of blood and hatred, such as it never before knew, had officially come to an end. But peace by no means signifies an end of the agonies for which the war was responsible. Warfare is a matter of months, or at most, of a few years, but the suffering it causes is a matter of generations. Devastated territories, bombarded towns, invaded countries and shattered bodies means poverty, starvation, death by exposure, disease and the stunting of the physical, mental and spiritual faculties of the victims, who today may literally be counted by the millions. If these millions are to be helped, and we can conceive of no one with the soul of a man and the heart of a brother ignoring their needs—it remains for us in more fortunate circumstances to prove the worth of the religion we profess and the sincerity of our manhood and womanhood by doing more than even sharing liberally of our surplus. A sense of honor and gratitude certainly should lead us to make sacrifices for the relief of the distressed great enough to materially relieve the situation and inspire others to make similar sacrifices.

As Mennonites we owe it to ourselves, as well as to our church, to maintain our traditional reputation for open-hearted and open-handed sympathy to those who appeal to us out of their needs. If there is any excuse for our existence as a separate church we must now show it in our taking upon ourselves a special and generous share of the world's responsibility in feeding the hungry, clothing the naked, nursing the sick, housing the homeless and comforting the cripples. Every denomination of importance is straining every effort in some big drive in order to secure the means for doing its part. We dare not do less than they. There are reasons why we should be doing more.

It should be a matter of serious concern with the Mennonites of Pennsylvania especially to "go the limit" in their relief for their brethren in Europe. At a time when great numbers of our ancestors were turned out of Switzerland and the Palatinate for their faith's sake, with empty hands and no place to turn, the Mennonites of Holland displayed one of the most remarkable evidences of brotherhood and love by instituting a drive for their relief, to which practically every Mennonite in Holland became a contributor, and a great sum was secured which was devoted either to establishing the refugees in homes of their own in Holland, or helping them on to America, where William Penn offered them security and a home. Mennonites in Pennsylvania are now more numerous and prosperous than their Dutch brethren, but the only way by which they can repay the kindness done to their fathers, when they come to them poor, outcast and persecuted, lies in the direction of being true brethren and friends to the multitudes of distressed in our own time. Were we to do nothing at all, or just as much as others do, we would stamp ourselves with the mark of base ingratitude.

There are comparatively few Mennonite communities in Europe and Asia, but it is remarkable that, in spite of their scattered locations, they found themselves so frequently between the upper and lower mill-stones in the horrid grind of war.

Holland and Switzerland are the oldest Mennonite centres. Though not in the war, they have had to both suffer and help. They suffered the lack of food and necessities incident to the war as it affected neutral neighboring countries and with it all did their good share of relief work. Pastor Ummel, in Switzerland, who visited us some years ago, has done conspicious work for orphans, but found his work seriously tried by conditions even though some little help came to him from America. The Dutch were early in the field to help the ruined Mennonite communities about Nancy. Their Missionary Society, the oldest Mennonite missionary organization, has a long and wonderful history of work done in Java and Sumatra. In pre-war times Russian and German Mennonites were the largest contributors to their work. The war shut off all outside sources and sadly crippled the society. Numerous references in Dutch periodicals lead us to feel that strong appeads will shortly come to us to help save their work.

When the invasion began it was not long before the ancient Mennonite settlement in the neighborhood of Nancy, in France, was practically wiped out. An appeal from there at the time specified that crops were gone, the cattle taken, houses and buildings destroyed and their fair acres turned into a battlefield. Because of the historic friendship existing between the two nations, bleeding France has a special claim upon America. Now that we know that brethren of our own faith had to bear the horrors of the invasion our hearts and hands should not be still.

By far the largest Mennonite communities in Europe are located in the country that once was Russia. Statistics collected before the war show the strength of the various communities as follows:

In the Government of Tauri there were 75 Mennonite villages with 33,500 souls; in Jakaterwalslaw, 72 villages, 21,440 souls; in Cherson, 16 villages, 5600 souls; in Samara, 35 villages, 12,000 souls; in Orenberg, 20 villages, 8,000 souls; in Stampol, 2 villages, 2200 souls; about Terek, 12 villages, 300 souls. Besides these, there were isolated groups scattered about Warsaw, Volhyma, Sartow and Ufa. In Siberia there are two large settlements estimated to contain 50 villages and 10,000 souls.

With the political changes brought about by the war many Russian settlements are now included either in the Ukraine or Poland. Mennonites were drawn into military service and, in the course of time, many came into Germany as prisoners and received spiritual and other attention from various German Mennonite pastors. The severest trials came to the Russian brethren after the Bolsheviki came in power. The Crimea, in which many of them live, became the scene of many bloody battles between the Red and White Guards. Incidentally both sides devastated the country. Brigandage became common and murders, arson and robberies an everyday occurrence. Men of influence, education and wealth were hunted down and

(Continued on page 4)

THE IMMIGRATION OF MENNONITES INTO NORTH AMERICA

J. H. Langenwalter, D. D.

(Continued.)

Those who left Prussia to go to Russia, however, were not in such haste as to neglect making careful investigations. They sent two men ahead to find out about proper locations and satisfactory terms. They left Danzig in October 1786 and returned in November 1787. These men seem to have made a favorable impression upon the Czarina and her high officials and therefore were successful in getting the desired concessions. In addition to those mentioned above the Mennonites were to have the following privileges: to settle in exclusive colonies; to build churches and schools; to have their own ministers; to have their own local government, but they were under no circumstances to make proselytes of the native Russians belonging to the Greek Catholic (Russian) church. In this latter point the agreement differed from that given to the "Brüdergemeinde" about 25 years earlier, although it was even then understood that the latter were to work among a tribe which did not belong to the Russian church. These concessions were favorable enough when heard and on paper. There were many disappointments awaiting the Prussian Mennonites, however, for they soon found out that not all people were as conscientious as themselves about the carrying out of promises. Nevertheless the colonies grew and multiplied and all went well until it was discovered early in the 70's that the Russian government intended to cancel the concessions made by Catherine II and ratified by Paul I in 1800 when he gave them a charter renewing his mother's promises and offered the Mennonites even more privileges in order to induce them to increase their number by further immigration. This charter is still preserved in a fire-proof building in Chortiz and contains the following provisions: religious toleration; exemption from military service; the substitution of affirmation for the oath; 65 dessatin (about 160 A.) of free, arable land for each family; freedom from taxation for ten years; the right to fish, and to establish distilleries, of which they were to have a monopoly within their settlement, and freedom from the quartering of soldiers among them.

Favorable as these concessions seemed to those to whom they were issued, they did not always prove to be a blessing for they led to a State within a State and it was psychologically almost sure that such exclusive communities in a country like Russia should lead to narrow conceptions and emphases upon non-essential rather than essential points, and so we find it in the development of the history of this people within the less than 100 years, which were spent in the domain of the Russians. There were splits and petty disagreements which often hindered the best development of the people; there was prosperity, which, however, was not always a blessing and led to the same kind of difficulties to which it usually leads under such circumstances, e. g. in Prussia as noted above. On the other hand there were a number of men who had strong characters and who continued to teach and to live the confession of faith in a truly remarkable way. Thus the colonies developed until the terrifying news reached the ears of the people that the Russian government had definitely decided to cancel the concessions made, even before one hundred years had expired. See especially Schmidt, Reminiscences pp. 7-9 for the curious intentional complications caused by Russia's move. Prof. C. H. Wedel is credited with the statement that there is evidence that the Mennonites were at first under the impression that their privileges were to be good "forever" instead of merely a century, as the government interpreted the matter when it at first sought to abrogate the concessions made. I have not found such a statement in print, however, nor any reference to the supposed fact that the Russian words for "Century" and for "Eternal" are identical, though the latter fact may be inferred from p. 6, "Eine Deputationsreise": "In Russland glaubte man, durch ein ewiges Previlegium das ihnen im Jahre 1800 vom Kaiser Paul verbrieft wurde, der Anfechtung enthoben zu sein."

Up to this time America was scarcely know to these Mennonites in Russia. There was a division of sentiment here as there had been in Prussia about 90 years before. Some were in favor of conceding a point or two and remaining but others were unable to make up their minds to such a step and therefore began looking for another country. Their motive was not an economic one for they had to leave well established homes and villages at a great sacrifice and go on a long, tedious, dangerous and therefore unwelcome journey in order to get to their new home. Again they sent out representatives to report to them as to conditions. Twelve men were therefore sent to America. Before these started efforts were made to dissuade the Mennonites from carrying out their plans. But the actual and trustworthy promises made were of such a nature that the disquiet once started was hard to quell and therefore these men started for America near the end of April 1873 with full power to act within the following conditions: (these conditions are here given in the German, copied from the report of one of the twelve, Rev. Leonhard Sudermann, in his "Eine Deputationsreise"

a) Gesetzliche Zusicherung vollkommener Religionsfreiheit und was für uns genau damit zusammenhängt, vollständige Befreiung von jeder Art Militärdienst.

b) Land, sowohl an Qualität wie auch in Bezug auf Quantität unsern Bedürfnissen, die Ihnen hinlänglich bekannt sind, entsprechend, sei es nun entgeltlich oder auch teilweise gegen Bezahlung mässiger Preise unter möglichst leichten Bedingungen, die Zahlungstermine betreffend.

c) Zusicherung einer ähnlichen abgeschlossenen Gemeindeverfassung mit dem Gebrauch der deutschen Sprache in unsern selbstgewählten Vorständen, wie wir es hier bis jetzt hatten.

d) Nicht unerlässlich, aber wünschenswert und zur Förderung der Auswanderung an und für sich wäre die Erleichterung resp. Herabsetzung des Ueberfahrtsgeldes von Russland nach Amerika, wie sie uns schon von Seiten der kanadischen Regierung in Aussicht gestellt ist.

It is interesting to note how carefully and how conscientiously these men investigated various portions of the North America, beginning with Manitoba. They noted carefully the conditions of the soil, climate, inhabitants, water, rivers, crops, schools, churches, etc., etc. They were very much in a hurry to get through with their arduous task and return to their homes but they never traveled on Sunday. The concessions of the Canadian Government were alluring enough to cause the representatives of the so-called "Bergthal" church in Russia to decide for Manitoba. This church later came over in 3 groups and settled in Manitoba. The representatives found it advantageous to separate and thus save time. The following states and territories were visited by members of this group with a view of finding settlements for their people in Russia: Minnesota, the Dakotas, Nebraska, Kansas, Iowa and Texas. Some of the Mennonites whom these men represented later settled in every one of the named states but Iowa and Texas.

The names of these 12 men were: Wilhelm Ewert, Jacob Buller, Tobias Unruh, Andreas Schrag, Jacob Peters, Heinrich Wiebe, Cornel. Bour, Cornelius Toews, David Claassen, Paul Tschetter, Lorenz Tschetter, Leonhard Sudermann. They represented the different villages which contained such as considered a change and when the settlements had been made here in America they found themselves scattered over a great deal of territory.

(To be concluded.)

A TESTED REMEDY

It is related that Bishop Kavanagh was one day walking, when he met a prominent physician, who offered him a seat in his carriage. The physician was an infidel and the conversation turned upon religion.

"I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that."

The Bishop said, "Doctor, suppose years ago some one had recommended to you a prescription for pulmonary consumption, and you had procured the prescription and taken it according to order, and had been cured of that terrible disease, what would you say of the man who would not try your prescription?"

"I should say he was a fool."

"Twenty-five years ago," said Kavanagh, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and wherever accepted have never known it to fail."

What could a doctor say to such a testimony as that? And such testimonies are what men need to turn them from the error of their ways, to the personal experience of the saving power of the Lord Jesus Christ.

"How would you prove the divinity of Christ?" said some ministers to a young backwoods preacher whom they were examining.

"What?" said he, puzzled by their question.

"How would you prove the divinity of Christ?"

"Why, He saved my soul," was the triumphant reply.

But to give this answer one must be saved, and show it in his heart, and show it in his life, and he then becomes a living epistle known and read of all men.—Sel.

THE NEED IN EUROPE

(Continued from page 2.)

shot like so many wild creatures. Crops were stolen, lands were taken and buildings destroyed. From being the garden spot of Russia the land was transformed into a desolation and our Mennonites, the most prosperous and successful farmers in the whole country, have been reduced to poverty and want.

In Siberia the situation differs slightly. The Siberian colonies were composed of the poorest of the Russian churches who took up pioneer life with the hope of bettering their condition. Their present state is equally severe, if not worse than that of their brethren in European Russia. In Siberia, the land of snow and ice, the rigor of the winter must be included in the hardships these poor people have to endure. Besides food there is an absolute need of the warmest kind of clothing, which, of course, makes helping them very expensive. Siberia is partly open to relief work while Russia, at this writing, is still closed, but the great distance and the terrific cost of travel and freight makes the work in Siberia very difficult. Brother M. B. Fast, of the Mennonite Brethren church in California, is already on the field and Brother Neufeld, a member of our church in Reedley, California, is on the way; the latest information we have is of his having arrived in Japan on the way out. These brethren are familiar with the situation and speak the language of the country, but the relief they have to bring is limited and their going will no doubt result in frantic appeals for more and immediate assistance.

There is a Mennonite settlement in Lemberg, in what was Austria, but now has become a part of Poland and there are Mennonites elsewhere in that country. The country about Lemberg has been fought over three times by the contending armies. Recent information from one who has seen Belgium at its worst and visited this particular section, says that the condition here is many times worse than it ever was in Belgium. We get some idea of things as they must be in Poland when we remember that two years after the war had started Polish people sent word to the Red Cross to send no more supplies for children under 12 years of age, as there were none of them remaining alive. We only need to add that in the nearly three years since that time conditions could only be worse.

Even German Mennonites have had to suffer severely. The prosperous Dantzig community was overrun by the Russian invasion in the early months of the war and great hardships and material losses resulted. Only this week our Emergency Relief Commission was led to note appeals coming to it from brethren in South Germany where there is dire want. At this writing the Methodists have two ships on the way to Germany carrying supplies of clothing, which is scarcer than food, to their German brethren. Here, too, is an appeal for our people to become the Good Samaritan to the German brethren who confess our common faith.

In the drive for money for our Thanksgiving Fund it is proposed to devote the greater part of the sum raised to relief and reconstruction work in Europe. The administration of the money devoted to this purpose will be in the hands of the Emergency Relief Commission of the General Conference who will apply it particularly to needs in communities where there are Mennonites.

Every one is familiar with the splendid work done by the Quakers in France and elsewhere. The Old Mennonite brethren have materially assisted them in this work, contributing many thousands of dollars, as well as a goodly number of workers. Some of our own people and churches have also contributed money to be used by the Friends in their work. It is proposed that our own Emergency Relief Commission, while working separately, will act in conjunction with the Quakers and so benefit by their experience and assistance.

As a church we have had to pass through many critical times, but this is the most critical of all and calls for all the loyalty, sacrifice, faith and prayer we can command. Especially do we need to make this task a matter of continual and earnest prayer. When it comes to giving there is no fear that the one who prays in the right way will not give in the right way.

CORRESPONDENCE

Noble, Iowa.—The Sunday School Rally Day was held on Oct. 5.

Carl Frey came home on Sept. 26th. He returned from overseas. He visited the eastern cities. He visited Paris, London, and other cities in France and England.

Raymond Monson has also come home, having been discharged from the navy.

It really was the October Workers' Conference that was held at the church on Wednesday evening, Oct. 1, but there were some things of real interest that were discussed than can be reported right now. It was several months ago that the teachers and officers, meeting in a Workers' Conference, decided that the big problem before our Sunday school was adequate room for the classes to do their work. The primaries and the beginners, and the Juniors were huddled together in one corner of the church on a Sunday, just as if we had no room for them at all. Since then the basement has been worked over, and is almost completed, making a splendid Sunday school room. This work was reported on by the committee that had it in charge. But everyone knows how it goes when you begin to make changes in your own home town. You generally begin with pretty definite plans what you want to do, and then decide that you might as well complete the work while you were at it. You do this even if it costs you more than you had expected in the first place. Something like this happened to the committee that had the work in charge. They need a little more money to complete the work. They will tell you about it. But then the work of the Sunday school is worth all it costs.

Wayland, Iowa.—Mary Elizabeth, wife of Charles J. Lute, died on Sept. 6, 1919, and was buried the following Tuesday afternoon, interment being made in the North Hill cemetery. Mrs. Lute was born Oct. 29, 1871, and was the daughter of Mr. and Mrs. G. W. Neff. She was married on June 17, 1888, and was the mother of seven children, who, with her husband, four grandchildren, survive her. Her father and mother, two sisters and four brothers also survive. She was not yet old, has been a great sufferer in the last year, but she bore it very patiently and as cheerfully.

The Sunday school is planning a Rally Day and Promotion Program for Sunday, Oct. 12. It is hoped that every one in any way connected with the school in the past or present will endeavor to be present on that day. Then it is also hoped that all who attend the school will see to it anyone who should be attending our school receives an invitation to attend this day, and see to it that he or she is taken care of if they do come. There will be something special for the day, and there will be the regular Sunday school as well. It is the Sunday for the preaching service, and we plan for a large attendance that day.

The Gleaners and their families enjoyed a pound party at the home of Mr. and Mrs. Jacob Roth in Washington on Friday evening, Sept. 12. It was a fine evening, and while not all the members of the class were able to go, a pretty fair representation of the class was present. It was planned for a social evening, and all present spent a fine evening. Mr. and Mrs. Roth have a fine home in Washington, but we want them to know that they are being missed here.

The Gleaners held their September meeting at the home of Mrs. Jacob Hertig, out in the country. They had a very good meeting, and after the transaction of the business, and the program of the meeting, they enjoyed the social hours together. Mrs. Hertig served refreshments. Since this meeting Mr. and Mrs. Hertig have moved to town.

The C. E. Society has announced a social at the home of Mr. and Mrs. Samuel Wenger for Friday evening, Oct. 3.

It was a privilege not often accorded a rural Sunday school to have Mr. Walter S. Hutton, state secretary of the Iowa Sunday School Association in our midst. Mr. Hutton attended the Washinton County Convention at Crawfordsville, on Friday and Saturday, Sept. 26th and 27th, and stayed over to attend the Marion Township Convention on Sunday afternoon at Pleasant Hill church. The rainy weather prevented the making the most of this opportunity, but his stay with us will be a blessing just the same. It is stimulating to every one to have a Sunday school man of such prominence in our midst. Mr. Hutton spoke at the Eicher church on Sunday morning, and in his adroit way pictured the real value of the Graded Lessons in the Sunday school, called attention to the value of real equipment for Sunday school work, and touched on other phases of the work and emphasized their importance. He left with us what we like to call an impelling vision of service. It was not only the kind of talk that makes you go away and say, "that was fine," but one felt the practical tone of the message impelled one on to make the work we call ours reach out towards that vision he held before us.

Mr. Hutton addressed an audience in the church at Wayland in the evening. He spoke of organized classes. He only mentioned the plan of organization, but in his practical way of taking up any subject, he told of a concrete example of the way the different officers and committee of one organized class took hold of the work and carried it through.

Mr. Hutton believes heart and soul in these fundamental principles governing the Sunday school work. First, that the Sunday school is that institution of the church that can administer to the whole life of every individual in the church. Second, that every one can be reached if approached by the right person, in the right way, and at the right time. We had hoped to be able to make the evening session at Wayland more representative, but the day was not favorable, and the evening was especially threatening.

DR. TALCOTT WILLIAMS' WASHINGTON LETTER ON THE LEAGUE OF NATIONS

Washington, D. C.

Running through the debate on the Covenant and the League of Nations it creates, is the constant assertion that the right to make war is necessary to the discharge of certain national duties. When the sons of Zebedee wanted fire rained on the villages which denied the ordinary rites of eastern hospitality to our Lord, John and James were calling for "direct action". So is the extreme radical of today for whose ends agitation and votes are too slow a path. He is unwilling to wait. He refuses the slower but peaceful road and desires the swifter remedy of force or "direct action".

But those who, to meet social ills, ask for force, "direct action" because better methods are slower, are morally wrong. If the sword be taken by those who defend evils, perish they must by the sword of others used in war. The League provides for this by making its members the enemies of all those who seek war for any end, save as the right of revolution is preserved. For war, the League substitutes investigation into alleged evils, a report by the Council or Assembly and an appeal to the public opinion of the world. These reports and decisions they make have behind them no force. Those do not stand on the same basis as "justifiable questions", issues that are open to arbitration. The remedy for grievances which are likely to "affect international relations which threaten to disturb international peace or the good understanding between nations upon which peace depends" is investigation and a report by Council or Assembly. Both parties agree not to use force in the matter and neither Council nor Assembly has the power to invoke it for a settlement.

This is the attitude of the English speaking nations toward all the evils of society. The Bolshevik plan is to use force, even massacre, and postpone any vote. This is urged in this country by extreme radicals. "Your remedies of agitation, argument and votes takes too long." Wrongs justify violence, the "red" radical says and his more respectable and more dangerous "parlor Bolshevik" justifies this by apologies for violence in Russia and in this country.

The Covenant for a League of Nations presents the same moral issues as are raised by our constitutional system. As the individual under our institutions must submit to law, appeal to voters and avoid violence to gain reform, so nations are required to take the same course in a World League. They must not use violence for their own ends. They must submit their differences to law and a court of arbitration. If evils exist, they must be brought to the bar of public opinion, by investigation and a report, which bring wrongs before the bar of humanity.

Objections to this policy and to these limitations and a desire for "direct action" are both a reversion to violence and a departure from the public and private ethics which Christianity has taught, spread and extended first to private relations and now to relations between nations.

THE C. E. TOPIC

November 2.

Standing for God and Right.

I Kings 18:17-24.

God always wants men and women who are absolutely committed to Him. Elijah asked Israel: "How long will ye halt between two opinions?" People sometimes understand this to be hesitating in the choice of one of two things. The idea of halting conveys more than this, it is a jumping from one thing to another and back again. It means at attempt to divide service, which is impossible. In this connection we must not forget the Master's caution: "Ye cannot serve two masters." We should also read his declaration: "Whosoever is not for Me, is against Me."

The appeal for all men is for them to come out and make a stand for Christ and against everything that is not Christ's. Conversion means an absolute turning about, a forsaking of the world, the flesh and the devil. The regenerated one is a new creature with a transformed will that is subjected wholly to the will of Christ. When we once know that all that our Lord is and has done is for us, it then remains for us to consecrate ourselves wholly to Him. Today we have much the same condition that existed in Ahab's time. People halt. They think they can be with Christ sometimes and with the things that are un-Christly at other times. They divide their time, a part for God and a part for themselves. Frequently the part they give to Him is a very small proportion of the part they keep for themselves — an hour or two one day out of seven.

Standing for God is standing for the right. One cannot be for right and let God out of it. The so-called morality, to which the average non-Christian is given, is not right. It is not right because it is a disobedience of His commands and does not show the proper attitude He has a right to demand. If one is right with God he will not be idle while there are so many unsaved in the world. He will not be silent when a pure and righteous testimony is so much needed.

Only pure men and women can stand for God and right. "The sacrifice of the wicked is an abomination unto the Lord." The clean hands and the pure heart are the ones that alone can bring Him an acceptable offering. A divided affection is a disloyal one which God does not tolerate. If in our own lives there are things of which God does not approve, thoughts that are impure, affections that are unholy, habits that unfit us for His service, we must get free from them. A life that is godly as well as goodly is the only kind of a life that stands for Him.

To stand with God requires bravery. God has no use for the coward. There are battles to be fought and won that call for all the courage a soul can demand. The soldier, to be a real soldier, must be brave, so must the Christian. In the Christian life not only is the coward not wanted, but there is no reason for being afraid. Faith is the quality that stands us solidly upon God. He is the rock that is eternal and immovable, against Him the forces of evil always fail and there can be no possible doubt but that the outcome of every struggle for Him and righteousness will end in victory.

A stand for God is a stand for conscience. This involves a correct sense of right and wrong with a determination to stand for right alone and be active to the limits of one's ability in testifying against wrong, fighting it and destroying it. We are not right if we concern ourselves only with our personal righteousness and do little in opposing and destroying wrong. The powers of wickedness are mighty and numerous. They must be overthrown and destroyed.

Does it occur to us that men of God who stood for right had a message? Read the lives of Elijah, and the other prophets, of John the Baptist and the apostles. Theirs was the burden of bringing the messages of God straight to a wicked world and they did so with all the God-given force they could command.

A stand for God and right implies that one knows God intimately. This means that one is a child of God and keeps in the intimate relation with Him that prayer makes possible. Being so close to Him there is no occasion for doubting that God will fail.

The great test of standing for God and right lies in our willingness to stand alone. Any one can go with the crowd, but it takes character to go against the crowd. Elijah on Carmel, Daniel and his companions in Babylon, Stephen before his murderers, and Paul on the steps of the tower at Jerusalem are some examples of standing alone, but their victories were glorious.

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose true,
Dare to make it known."

THE S. S. LESSON

November 2.

Lesson Jer. 35:1-8, 12-14 a, 18, 19.
Golden Text: I Cor. 10:31.

The National Advocate gives the following survey of the prohibition situation, as it affects other countries. Now that world-wide prohibition is being planned, it would be well for S. S. teachers and scholars to familiarize themselves with the sentiments of temperance people everywhere:

In Norway the sale of liquors containing more than one per cent. alcohol is banned.

New Zealand is to vote in November or December of this year on three questions: State control of liquor traffic, continuance of the license system, and national prohibition.

The movement to procure the prohibition of sake has been launched in Japan. Sake is an intoxicating drink made from rice, and the movement is added by the rising cost of living.

The following cable has been received by Mr. Guy Hayler from Prof. Taav Laitinen, of the Helsingfors University, Finland: "I have the honor to inform you that the prohibition law comes into force in Finland June 1, 1919. Taav Laitinen." A reply has been sent heartily congratulating the Prohibitionists of Finland on their victory.

The South African Temperance Alliance, through its secretary, has communicated to the Nation-

al Temperance Society and Publication House in New York the following resolution, passed unanimously by the last South African Convention: "That this convention welcomes with profound gratitude to the Almighty the ratification of nation-wide prohibition in the United States of America as an integral part of the Federal Constitution of that great republic, and congratulates the American temperance workers on their signal triumph; this convention pledges itself to relax no effort until nation-wide prohibition has been effected for the Union of South Africa. That this resolution be communicated to the temperance organizations of the United States of America."

No American who has been around the world will have anything to say against Great Britain's rule of subject nations. But the British government is doing nothing to check the increase in drink consumption in India, which is appalling to observers in that country.

Australia spent $36,090,000 on intoxicating liquors during the year ended June 30, 1918, according to an estimate made public by the government statistician, J. B. Trivett. This represents an increase of $2,755,000 over the amount expended the previous year. The nation's drink bill for the last ten years has risen from $23,890,000, or in per-capita expenditure of $15.45 in 1908, to $36,000,000, or a per-capita expenditure of $19.06 in 1907 and 1918.—American Issue.

The annual report of the Temperance Committee of the United Free Church of Scotland to the General Assembly of that body features American affairs and the American leadership in the world-wide dry movement against the traffic in drunkenness. Speaking of the world-wide movement, the report says:

"Meanwhile the triumphant reformers of America are planning new and vast enterprises. The Anti-Saloon League is calling international conventions. They are organizing a world-wide drive against drink. They are out for more worlds to conquer. They are launching their 'Mayflower.' They are coming here. They are rallying the moral forces of the world. They are marshalling for a better Armageddon. They call for a dry world by 1930. Let us join them next year in their onward march, and then let us together

Go to the conquest of all lands;
All must be His at length."

The report, which is signed by Rev. James Barr, of Glasgow, convenor, and Rev. T. B. Nicholson, vice-convenor, reviews the progress of the dry reform in the United States.—From European Bureau of The American Issue.

PROGRAM FOR THE 28th WESTERN DISTRICT CONFERENCE

To Be Held in the Mennonite Church at Beatrice, Nebr., Beginning on November 5, 1919.

I. Opening Conference Service and Sermon by the Conference Chairman, C. C. Wedel.
II. Division of Time.
III. Reading of the Delegate Certificates.
IV. Appointing of Various Committees.
V. Reading of the Minutes of the Preceding Conference.
VI. Election of Conference Officers and a Member of the Program Committee.
VII. Report of the Home Mission Commitee. Election.
VIII. Report of the Committee on Congregational Affairs. Election.
IX. Proposition for Changing the Constitution and By-laws.
X. Report of the Committee on Poor-relief. Election.
XI. Report of the Committee on Deaconess Work. Election.
XII. Report of the Committee on Schools and Education. Election.
XIII. Reports of Special Bethel College Committees. Election of Four Candidates for Director.
XIV. Report of the Committee on Military Service.
XV. Report of the Trustees Election.
XVI. Reports of the Auditing and Resolution Committees.
XVII. Selection of Place for Next Conference.
XVIII. Closing Service.

The Program Committee.

MARRIAGE

Sixt-Kennel.—Middletown, Ohio, Oct. 7, 1919, Walter Sixt and Luella Kennel, by Rev. A. J. Neuenschwander.

DEATH

Neuenschwander.—On Oct 10, Berne, Ind., Mrs. Elizabeth Neuenschwander, nee Stauffer, aged 64 yrs., 1 mo. and 7 days, from dropsy. On April 20, 1872 she was baptized and received into the membership of the Mennonite church of which she was a consistent member, a faithful Christian. On December 26, 1872, she was married to Jacob C. Neuenchwander. This union was blessed with twelve children of whom six preceded her in death. She is survived by her husband, 4 sons and 2 daughters. Funeral services were conducted by her pastor, P. R. Schroeder. Text for sermon, Job 19:25.

King.—On Sept. 30, 1919, Mary King near Middletown, Ohio, passed away after a sickness of almost two years. In her youth she joined with the Mennonite church of Trenton, Ohio, of which she remained a member until her death. Her age was 54 years, 2 days. Funeral services were conducted by Rev. A. J. Neuenschwander. Text John 14:1-3.

Schowalter.—Elizabeth Schowalter was born Nov. 2, 1841, in Imsatten Upper Bavaria, Germany. She moved to America with her mother and the rest of the children in 1855, and made her home with them in Donnellson, Iowa. Her father died in Germany several years before the family moved to America. She came to Summerfield in 1865 and has since been a member of our church. About four years ago she had two strokes of paralysis, which made her an invalid for the rest of her life. She died on Sept. 23, at the age of 77 years, 10 months, and 21 days.

Meschter—Matilda Clemmer Meschter was born Sept. 15, 1851. At the age of 16 years she made her covenant with her Savior and upon baptism was united with the Hereford Mennonite church. On December 27, 1873 she was united in marriage to Charles Y. Meschter a member of the Schwenkfelder church. After 15 years of married life her husband was taken away from her side and left her with six children the oldest which was 14 years and the youngest just 4 months. With uncomplaining heroism she shouldered the difficult task of bringing up her family and she succeeded admirably. During the "Flu" epidemic her strength was apparently overtaxed in waiting on others and from that time her illness which at first did not seem serious began. However instead of recovering she steadily grew weaker and no amount of attention was able to stay the progress of her disease. Thus she gradually wasted away until finally on Aug. 25 she was permitted to lay down this weary body and her spirit went to be with her Lord whom she had trusted so beautifully in her great trials of life. She reached the age of 67 years, 11 months and 10 days.

Funeral services were held on Aug. 28, in the Palm Schwenkfelder church where her pastor Rev. D. J. Brand was assisted by the Rev. O. S. Kriebel, D. D. and Rev. Elmer Johnson Ph. D. Interment was made on the Krausdale cemetery where the weary remains were laid to rest beside those of her husband.

Stauffer.—On Aug. 29, John L. Stauffer after a very short illness was called to his reward. Thus came to an end the life of one of those few in the church who never say "no" when something is to be done. Always at his post and ever doing his best we miss him in the church, we miss him in the community, his loved ones miss him in the home. He was born April 17, 1845. On April 22, 1865, he was baptized upon confession of faith in his Lord and Master and became a member of the Hereford church. Jan. 9, 1875, he was united in marriage with Sarah Stoudt Stauffer who with her two sons and two daughters and four brothers mourn his departure. So rapidly did the life ebb out that the two daughters who were employed not over 100 miles away found it impossible to reach home in time to see their beloved father once more. The call to come up higher came to him at the age of 74 years, 4 months and 12 days.

On Sept. 3 after a short address in German at the house by Rev Rob't Gottshall the body was taken to the Hereford church where services were conducted by his pastor. Interment was made on the adjoining cemetery.

CONTRIBUTIONS

ACKNOWLEDGEMENTS OF THE RELIEF COMMISSION FOR THE MONTH OF SEPTEMBER.

For Mennonites in Galicia.

Arlington Menn. congr., Arlington, Kan., Ed Linscheid, $98.16.

For the Hungry in India.

Friedenstal ch., Tampa, Kan., J. C. Wedel, $134.32; Bergthal ch., Pawnee Rock, Kans., Tob. B. Unruh, $50.00; Bethel ch., Inman, Kans., John J. Pauls, $423.40; J. F. Lehman, Halstead, Kans., $10.00; Sichar ch., Cordell, Okla., J. W. Schmidt, $56.92; Mrs. Mary Voth, Cordell, Okla., ditto, $25.00; Justine Bergman, Whitewater, Kan., $50.00; Bethesda ch., Henderson, Nebr., D. A. Janzen, $873.70; Hoffnungsfeld Eden ch., Moundridge, Kan., C. B. Goering, $938.61; Miss Mary Regier, Moundridge, Kan., J. Isaac, $10.00; Newhopedale ch., Ringwood, Okla., J. B. Becker, $50.00; Bethel Menn. ch., Korn, Okla., J. H. Ediger, $35.93; Menn. ch., Reedley, Calif., H. J. Krehbiel, $192.12; Bethel ch., Inman, Kan., John J. Pauls, $163.25; Herold ch., Bessie, Okla., J. A. Harms, $28.57; Bruderthal ch., Hillsboro, Kan., H. Riesen, $303.58; S. S. Greenfield ch., Ft. Kolb, Okla., P. H. Bose, $75.00; mission class of young girls, Chicago, Ill., Elsie Hirschler, $5.00; S. S. Moen Copi, Ariz., Caroline Burkhalter, $5.00; anonymous, Elbing, Kan., $575.00; Hillsboro Menn. ch., Hillsboro, Kan., Aug. J. Kohfeld, $154.44; Zion ch., near Elbing, Kan., H. R. Regier, $160.00; Christian ch., Moundridge, Kan., P. H. Krehbiel. $177.10; Dirk P. Tieszen, Marion, S. D., $361.00; Bruderthal ch., Hillsboro, Kan., H. Riesen, $10.00; P. Baergen, Korn, Okla., $75.00; Sewing society, Bethel ch., Fortuna, Mo., Nellie M. Garber, $50.00; A. J. Schantz, Orrville, Ohio, $10.00; Bergthal ch., Korn, Okla., J. D. Ediger, $40.00; Bethany S. S., Freeman, S. D., A. A. Wollman, $25.00; Tabitha Sewing society, Ringwood, Okla., Mrs. J. H. Schmidt, $16.12.

For Mennonites in Russia.

Zion ch., Donnellson, Ia., $206.00; Dirk P. Tieszen, Marion, S. D., $362.00; sewing society, Laird, Sask., Mrs. J. G. Regier, $50.00; P. G. Baergen, Korn, Okla., $11.40; Kidron ch., Tologa, Okla., P. J. Boese, $25.00; Mrs. Ida Becker, Middletown, O., A. J. Neuenschwander, $2.00;

For Syria and Armenia.

Bruderthal ch., Hillsboro, Kan., H. Riesen, $10.00; S. S. Grace ch., Pandora, O., Haydn Basinger, $40.00.

For Sufferers in Europe.

Menn. ch., Upland, Calif., Arnold P. Weber, $857.00.

For Ummel's Orphanage.

A. J. Schantz, Orrville, O., $10.00.

For Mennonites in Germany.

Senior sewing society and brethren, Menn. ch., Halstead, Kan., Katie B. Schmidt, $367.25; Menn. ch., Los Angeles, Calif., for mothers and children, P. W. Penner, $36.68; D. F. Krehbiel and two others, Moundridge, Kan., $50.00.

For Orphans in Christian Lands.

Leisy Orphan society, C. E. Krehbiel, Newton, Kan., $500.00.

Gratefully acknowledged,

P. P. Hilty, Treas.

Fortuna, Mo.

NEWS OF THE WEEK

WILL ROUND UP BOMB THROWERS

Gary, Ind., October 14. — Unless there is a misstep, Major-General Leonard Wood, commanding the central department of the United States army, in a short time, perhaps a few hours, will have the band of conspirators, who in order to carry out what they called an industrial revolution, started a rain of terror in America. They sent bombs made in Gary through the mails and by express to prominent citizens and members of the United States Senate; they placed bombs in the federal building in Chicago, partly destroying it, killing four persons; they sent a bomb to Judge Kenesaw M. Landis, and they tried to kill A. Mitchell Palmer, United States attorney general.

These conspirators will be rounded up by General Wood's army intelligence officers, working under the command of Colonel W. S. Mapes, in Gary, assisted by a large force of investigators, and special officers of the agents of the department of justice direct from Washington.

The government is within a few hours of the man who made the bombs. Until last evening the man who was supposed to have placed the bomb in the federal building at Chicago was held in the Gary police station. Why he received his liberty is not known, but it is supposed that he has become a government witness. One of the investigators said: "He can not get away. When he is wanted he will be on hand."

That there is to be another general uprising and destruction of government property and a terrorist movement in different parts of the country, is information that has reached Maj.-General Wood and he has been ordered by the war department to make use of all available troops to preserve order and protect property. This uprising is to extend from West Virginia to Colorado and it is the intention of the reds, as reported to government investigators to destroy government property at the cantonments in different parts of the country.

SENATORS CLASH IN DEBATE ON SHANTUNG

Washington, Oct. 14.—Bitter feeling engendered by the peace treaty's Shantung provision got to the boiling point again today in the senate.

The declaration to which formal objection was taken was made by Senator McCumber, Republican, of North Dakota, in the course of a heated exchange with Senator Reed, Democrat of Missouri, and had to do with charges that Japan was acting in bad faith with the promise of her statesmen to return Shantung province to China.

"Japan was our associate in the war," said the North Dakota Senator, "but I know that now that the war is practically ended many Sentors prefer to consider her as our enemy. Germany seems to be more an object of solicitude than our friends who helped us defeat Germany."

"If the Senator means that," shouted Senator Reed, "I want him to name the Senators to whom he refers."

Senator McCumber retorted that he would let recent utterances in the Senate chamber speak for themselves and when he declined to yield to further questioning by Senator Reed the latter appealed to the chair.

When he had quieted the disputants, Senator Ball, temporarily presiding, thumbed through a Senate rule book while a half dozen members tried all at once to get in a word of advice. Senator Reed then withdrew his objection whereupon Senator McCumber declared he had no intention of taking back what he had said and insisted that the clerk read the passage of his speech which had been questioned. That brought a renewal of the Missouri Senator's protest.

ARBITRATION COMMITTEE TO SETTLE STEEL STRIKE

Washington, Oct. 14.—After a heated all-day session devoted almost entirely to discussion of labor's proposal to arbitrate the steel strike, during which two attempts at postponement and a substitute resolution by Thomas L. Chadbourne of the public group met with defeat, the national industrial conference adjourned tonight without having taken other definite action than the appointment of sub-committees.

Another attempt to obtain action in the steel controversy, however, will be made by members of the public group headed by Bernard M. Baruch, through a new compromise proposal when the conference resumes its session tomorrow.

The labor resolution was laid before the conference today without recommendation by the central committee but with an amendment proposed in committee by Samuel Gompers, president of the American Federation of Labor, providing that the arbitration committee be chosen by the conference groups "from members or non-members," of the conference. In reporting the resolution, Chairman Chadbourne announced that while the resolution was favored by the majority of the members of the committee, it had received the negative vote of two groups and therefore could not be favorably reported.

PRESIDENT HAS ORDERS TO REST

Washington, October 11. — Hope that President Wilson soon might regain his normal health and resume fully the duties of his office was swept away today by his physicians, who announce that it would be impossible for him to leave his bed "for an extended period."

The announcement, made after a consultation between Rear-Admiral Grayson and the three other physicians aiding in the case, said there had been no interruption of the President's slow improvement but emphasized that he still had a long road to travel before he reached complete recovery.

Although in keeping with the program of rest originally planned for Mr. Wilson by Dr. Grayson, the physicians' announcement brought home to officials the possible effect of the President's illness on public affairs and renewed discussion as to what expedient might be adopted should the press of executive business reach a point demanding more attention than he could give it. The disposition on all sides seems to be to refrain from raising the question of the President's disability to act under the Constitution, but officials are known to have considered it as one of the possibilities of the situation.

The Constitution provides that in case of the President's "disability" the Vice-President shall act as chief executive, but there is no precedent for such a transfer of authority and official opinion, is divided as to how it might be brought about should the necessity arise.

The physicians' announcement was not taken to mean that Mr. Wilson would be prohibited from sitting up in bed and it was regarded entirely possible that he might be permitted to sign a few important bills and orders each day as his progress continues. That will be a matter, however, which those attending him must decide as time goes on, and the disposition of officials seems to be to let any question of his disability solve itself as specific cases arise.

None of the physicians would be more specific in predicting the extent of the President's confinement, nor would they say whether he might be permitted to give any attention to legislation and other matters awaiting his action. For several days Dr. Grayson's prohibition against work has been absolute and although the accumulation of executive action include the prohibition enforcement bill and important amendments to the food control act.

TO ADJUST THE MEAT INDUSTRY

"Our live-stock industry must be so adjusted that the people of this country may obtain wholesome meat at fair prices, and this must be done without discouraging production."

That statement was made before the National Association of Meat Packers in session at Atlantic City, by Dr. John R. Mohler, chief of the Bureau of Animal Industry of the United States Department of Agriculture. Ample production, he continued, is the most important factor leading to prices that the consumer is willing to pay and pay cheerfully. The public must have confidence in the method of production and distribution, and consumers are entitled to full information, he said, regarding the growing and marketing of live stock and the distribution of the meat and its products.

Control and eradication of animal diseases, Dr. Mohler asserted, are vitally important factors in ample production and proper nutrition as well. If the live-stock men of the country, he said, on top of their other problems, had to contend with pleuro-pneumonia, foot-and-mouth disease, surra, rinderpest, and other animal scourges that the United States Department of Agriculture has succeeded in keeping out of this country or eliminating as soon as they appeared, production certainly would fall and consumption would be curtailed by reason of high prices necessary to cover the risk of production. Fortunately, he continued, the list of diseases mentioned may be considered a problem already solved. They do not exist in this country, and the Bureau of Animal Industry is on the alert to keep them out.

"As to most other animal diseases," he continued, "I am now able to say from a scientific point of view that victory against them is in sight, and in certain cases eradication is practically complete. There is still need for abundant field and laboratory work, thorough supervision, and energetic inspection, but we are confident that it is merely a matter of time before every serious disease must yield to the weapons of science."

FRANCE HAS RATIFIED GERMAN PEACE TREATY

Paris, October 11. — The French senate unanimously ratified the peace treaty this afternoon, 217 members voting. The French chamber of deputies ratified the treaty several days ago.

The discussion on ratification of the peace treaty came to a prompt termination this evening after Premier Clemenceau asked the senators not to lose time but to pass on to the treaty immediately. There was no trace of the bitterness and cricicism which characterized the discussion in the chamber, all the senators being evidently of the intention to put the treaty into force at the earliest possible moment.

The debate occupied only three sessions of the senate, and only one of these was taken up entirely with the bourgeois report.

M. Clemenceau spoke briefly, saying there was no need to go over the discussion in the chamber and repeat the arguments in favor of the treaty as the senators were such sensible persons that they would realize these themselves.

Premier Clemenceau defended various clauses of the peace treaty and particularly one permitting Germany to retain cannon and fortresses on her eastern frontier. The premier explained this by saying it was to Germany's interest to defend herself on the east and that France had no desire to see Germany lapse into bolshevism.

Referring to the Anglo-French and French-American agreements, M. Clemenceau declared that he had not asked for a British-American alliance, but that he had accepted it quite willingly.

"The best justification of the peace treaty," said M. Clemenceau, "is that if at any time we had been asked if we wanted the present treaty, nobody would have refused it."

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, OCTOBER 23, 1919. No. 42.

IN MENNONITE CIRCLES

The Womens' Orphan Society of the Eastern District Conference held its annual meeting in the Perkasie church, Oct. 23.

Rev. W. S. Shelly who is now established in the work in Chicago, requests that communication be addressed to him at 1500 W. 72 Place, Chicago, Ill.

We wish to express the prayerful sympathy of our readers to Rev. Gustav Harder, the treasurer of our Mission Board, whose beloved wife passed to her reward after a lingering illness on September 30.

Readers of the Mennonite will be interested in knowing that the Russian Missionary and Educational Society, 1820 Spring Garden Street, Philadelphia, Pa., was incorporated under the above title last June. Rev. Cortland Myers, president; Rev. Wm. Fetler, general director; G. Percy Fox, treasurer; Norman J. Smith, corresponding secretary.

The Russian Bible Institute is the Society's missionary training school in the United States. In this school converted Russian brethren and sisters are preparing for work among their countrymen in the United States and Canada, but chiefly in Russia itself.

In relation to the Russian situation the following notice appearing in the recent issue of the American Friend might encourage Mennonites in their concern for their brethren in Russia and it might also inspire our people to immediate action so that the relief we are in a position to send would get on the ground early:

The State Department has offered to grant to our representatives passports to Lithuania. At a meeting of the Russian subcommittees held at 20 South 12th St., Philadelphia, on Oct. 9th, it was decided to take advantage of this offer and to send an investigation commission to the Russian Baltic provinces composed of two from America and two from the workers in France and that the English Committee be requested to send two. It is anticipated that this commission will be able to go over a good deal of the devastated area in southwestern Russia and particularly in the government of Grodno from which the refugees came who were assisted by our Mission in Samara.

It is hoped that some members of this commission will remain and form a nucleus for the future work.

The Emergency Relief Commission of General Conference, having information that there is dire need of clothing among the Mennonites of Germany, makes a special appeal to the churches, and particularly to the sewing societies, for clothing and material to be sent as quickly as possible. Clothing that has been used but is still good will also be acceptable. The suggestion is made that since material has been collected for Russia in some places and cannot be forwarded, because that country is still closed to relief work, the goods on hand now might be sent to Germany and when Russia is open others collected for that country.

NOTES AND COMMENTS

Dr. D. B. Towner, the last but one of the great gospel singers intimately associated with D. L. Moody—P. P. Bliss, Ira D. Sankey, James H. McGranahan, D. B. Towner and George C. Stebbins—died suddenly on October 3 at Longwood, Mo., where he was conducting evangelistic meetings.

Dr. Towner was born in Rome, Pa., in 1850 and received early musical training from his father. Later he studied under the distinguished musicians George F. Root, John Howard and Frederick Root. His first association with Mr. Moody was in Cincinnati, where, in 1883, he conducted a chorus of 1,000 voices for the evangelist's meetings. Thereafter he was associated with Mr. Moody until the latter's death. For 26 years Dr. Towner was director of the Music Course of the Moody Bible Institute and was also for many years chorister of the Moody church.

He composed more than 2,000 gospel songs and edited twenty-three hymnals.

The best known of his songs include "Trust and Obey," "Anywhere with Jesus", "Only a Sinner Saved by Grace," "Come Home," "My Anchor Holds" and a score of others which are known wherever gospel music is sung. His aged mother, past 93, survives him together with his wife, a daughter and a brother.

The Eighth International Convention of the Student Volunteer Movement will be held at Des Moines, Iowa, beginning Wednesday afternoon, December 31, 1919, and closing Sunday night, January 4, 1920.

These Student Volunteer Conventions are held but once in each student generation—that is, once in every four years— and constitute the largest, the most representative, the most powerful, the most fruitful, and the most notable gatherings of the students of North America.

It is expected that the Convention will be attended by delegates (students and professors) from more than one thousand institutions. In addition there will be present, as invited honorary delegates, secretaries of foreign mission boards, foreign missionaries at home on furlough, editors of papers, representatives of student movements of other lands, and other Christian leaders.

The Convention will have four prominent features. In the first place, the main program will occupy the morning and night sessions, and will include the strongest speakers of Christendom on the various themes to be presented. In the second place, there will be held on each afternoon sectional conferences, each with its own complete program. The third feature will be a large and impressive exhibit bearing on the progress of Christianity in the world. The fourth feature will be the exceptional opportunities for intercollegiate, interdenominational and international fellowship.

The benefits of this great gathering are limitless. Held at the most opportune time in the history of the church, bringing together so many of the leading spirits in all the centers of learning, as well as responsible leaders of the forces of Christianity, the Des Moines Convention, with inexhaustible divine resources available, will give a mighty impulse to the religious life of the colleges, stir the entire church to greater zeal and sacrifice for the realization of her missionary objective, and make possible a truly remarkable onward movement in the world's evangelization.

If this inspiring hope is to be realized, it is essential that all who are interested in the progress of Christ's kingdom give themselves faithfully in prayer on behalf of the Convention plans and arrangements, exercising the largest faith in the almighty God of the nations, in Jesus Christ, the Savior of mankind, in the Holy Spirit, who energizes men to perform great and unselfish deeds.

After two years in Russia during which she has lived through several revolutions and various governmental regimes and made an industrial survey of factories around Moscow, Miss Clara Taylor of Taylorville, Ill., is now on her way to the United States in the expectation of arriving in this country in time for the International Congress of Working Women which the National Women's Trade Union League of America is calling in Washington October 23.

Miss Taylor has been particularly interested in the industrial problems of Russia and took an important part in the opening of a Y. W. C. A. Hostess House in Archangel after the American troops left there. Many girls working in government offices, the telephone and telegraph companies, banks and the offices of the British government are living in Archangel, away from their families and with little facilities for recreation. The Hostess House was turned into a real Y. W. C. A. with classes, both educational and recreational, for girls, a recreation field and serves

also as a general social center.

Miss Taylor will contribute something of her experiences and observations in Russia to the International Congress for Working Women, when problems relating to hours and conditions of employment for women will be discussed, child labor and the welfare of women and babies. The Congress was called at the request of various women's labor organizations in Great Britain, the request being made to the Women's Trade Union League of America at the biennial meeting of the organization, held in Philadelphia in June. Among the countries which have so far expressed a desire to send delegates are: Argentine and several republics, France, Belgium, Finland, Poland, Czechoslovakia, England, Canada, Italy and Switzerland.

A NOTICE

Fortuna, Mo., Oct. 15, 1919.

Twenty years ago I visited all the churches of the Middle District soliciting funds for Central Mennonite College at Bluffton, Ohio. Now I am going over the same ground to solicit funds for the endowment fund of the Sanitarium for tuberculosis at Upland, Cal., conducted by the General Conference. Having entered upon this work in the church here I have had the glad experience of finding out that it's not too often for the same solicitor to come again in 20 years. Up to the present not one of those whom I have asked to contribute to this cause has refused and quite a number have said that I need not wait another 20 years before I come again. I hope my reception throughout the Middle District will be as gracious as it was here. Our people have learned to give and better still are giving cheerfully and I know the Lord has blessed them for their liberality and will continue to do so. The consumptives that come to Arizona or California are considered outcasts as are the lepers of India. It they have an abundance of money they may enter some private sanitarium, but if they have not they can find no place of shelter or refuge. To provide a Christian Mennonite home for some of these unfortunate least ones of Christ is our privilege and I am sure that on the judgment day He will say to us in this matter also: Whatsoever ye have done to one of the least of these my brethren ye did it unto Me.

With kind greetings and hoping to see you soon.

Your brother,
H. J. Krehbiel.

CHICAGO MISSION

October 8th, 1919.

"And this is the record, that God hath given to us eternal life, and this life is in His Son. And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, even in His Son Jesus Christ." I John 5:11, 20.

"One sacrifice forever. We perfected forever. And He who did it all, He forever seated on the throne. Our blessed Priest—King, He lives to make it all ours. In the power of an endless life, in which He offered Himself unto God, in which He entered the holiest. He now lives to give and be in our hearts all He has accomplished. What more can we need." We can truthfully say: "Hitherto hath the Lord helped us." I Samuel 7:12.

A year has passed since our little chapel was dedicated and we for the first time worshipped in it. Many blessed and helpful services have been held in this little house of God. May God continue to be with us and bless us as we go on in the work is our prayer. Pray for us and the work, also for our volunteer helpers, and for the souls who have been brought into the kingdom.

Let us labor earnestly together in prayer that many souls may be won for Christ this year.

Rev. W. S. Shelly and family have been with us now for three weeks, and we are all enjoying the blessing of having a worker's home. May God richly bless all the dear friends who helped to make the purchasing of a home possible. However not quite enough money has been contributed to pay for the home and furnishings necessary, so there still remains an opportunity for those who have not yet contributed toward this fund to do so. Malachi 3:10. Hebrews 13:16.

We wish that all the readers of the Mennonite would join us in praying for a fifteen-year-old boy who confessed Christ last winter, but after the death of his mother got in with a rough class of boys and gone entirely to the ways of the world. After his mother's death he had no one in the home to encourage him. His father is a drunkard and one of his sisters a very wicked woman, his brother a tramp, his brother-in-law a professor but evidently not a possessor and with all these things against him, he was led astray.

Some of our Sunday school children attended Sunday school rather irregularly during the summer months, for the reason that their parents would take them out to the parks and amusement parks. Since the cool weather has come many of those are returning.

We have combined our Sunday school and morning services. Instead of having the service following the Sunday school session lasting an hour, we have a thirty-minute session during which our Junior choir gives a song and Rev. Shelly preaches a short sermon for the boys and girls.

Our Junior Christian Endeavorers have started a campaign for new members. They are going from house to house inviting boys and girls who are not attending services anywhere to come to our Junior C. E., also inviting the parents to the services. They have also been taking up special offerings to be given toward the worker's home. The Senior Christian Endeavorers have also been taking up offerings for the same purpose.

Our Intermediate Christian Endeavorers are increasing in number, under the efficient leadership of Miss Pearl Harvey.

Last Sunday afternoon we had a promotion service, having a joint meeting with the Intermediates and Juniors. After a devotional service, and a sacred solo, rendered by one of the Juniors, the Junior superintendent, after each graduate had read a short testimony, presented a promotion certificate with a Bible verse to each graduate. After the Intermediate superintendent had welcomed them into their society Rev. W. S. Shelly gave them a short message based on their pledge, emphasizing dependence on Christ in order to do well the work assigned to us.

Miss Caroline Burkhalter was with us at our September Women's Missionary meeting, and gave us an interesting message of her work. Our society is making up a Christmas box for the Indian Christians of the Arizona station, we are making towels, aprons, also dresses for children. Some of our women are much interested and happy to be of service.

Could we only always realize the truth of the following verse, how much more God could do through us.

"He has the power, and He has the plan
But He needs a human to do it.
So you and I dare say 'I can'
We'll find His bigness through it.
For here's the task and all we ask
Is strength and heart and guiding
His great 'I am' makes sure 'I can'
His glory in us hiding."

In His service,
Catherine Niswander.
1500 W. 72nd Place.

THE PATH OF OBEDIENCE

Selected by J. B. Epp.

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
"No flowers," He said, "but a crown."
I said, "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back:
"There is more," He said, "there is sin."
I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."
I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you or they."
I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard, in heaven,
To have followed the steps of of your Guide."
I cast one look to the field,
Then set my face to the town.
He said, "My child, do you yield?
Will you give the flowers for the crown?"
Then into His hand went mine,
And into my heart came He;
And I walked in the light divine
The path I had feared to see.

—George MacDonald.

"SO-CALLED"

The Christian Science "Mother Church" of Boston, to carry out the expressed desire of Mrs. Eddy, the accredited founder of this anti-Christian system, will now establish at Brookline, Mass., a sanitarium. It is to be known not by the proper name "hospital" or "sanitarium," but the name will be "resort for the so-called sick." Wonderful consistency! According to this demon-cult there is no such thing as sin, sickness and death. Yet they get sick and then say they are " in error." Now, like other mortals, they build a resort for the "so-called sick." Surely they are going to have "so-called" nurses who had their training in some old-fashioned hospital and take the temperature and see that the "so-called sick" get the right diet. What a farce! All over this country, physicians and surgeons bear witness that they are called upon to treat "Christian Scientists." Several practioners in different places gave us this information. When these "Scientists" get a real disease they need a "so-called physician, who gives them "so-called" remedies. Some of them take 'so-called" anaesthetics and have "so-

called" operations. A good many die of "so-called" tuberculosis, and "so-called" cancer. And then a "so-called" undertaker puts them in a coffin and they are put in a "so-called" grave. All of which shows that their belief is a delusion. Still the thing grows everywhere, gathering its dupes, especially from the better classes, from the unsaved, nominal Christians and also from the reformed Jews, who are more or less ashamed of their race and are only too willing to accept a "Christless" religion, which puts the label "Christian" upon them. Sometimes sane people ask, "How can anyone believe in such a cult?" The answer may be found in II Thess. 2:10-12.—Ex.

THE IMMIGRATION OF MENNONITES INTO NORTH AMERICA

J. H. Langenwalter, D. D.

(Continued.)

The report of these men was favorable enough to cause a great many Mennonites to leave Russia within a few years. It is difficult to tell definitely just how many immigrated because no definite record seems to have been kept and those who were able to make the best estimate differ as to the number who arrived. Prof. Wedel thinks that there were approximately 10,000 persons, or 1200 families who came from Russia and from Prussia between 1873 and 1880, and locates them as follows: Kansas 500 families; Nebraska 100 families; Minnesota 100 families, the Dakotas 200 families, 230 families to Manitoba. He evidently makes allowance for other families who scattered here and there in other states. C. B. Schmidt, who was at that time immigration agent for the A. T. & S. F. R. R. estimates the number for Kansas alone to have been 15,000. The Annals of Kansas quote Schmidt as saying that there were 6000 Mennonites living in the Arkansas Valley on July 15, 1877. This would include practically all of the Mennonites then in Kansas, including those who had come from Illinois, Iowa, Ohio, as well as those who came from Russia and Prussia. Many people have made the mistake in thinking that all Mennonites came from Russia, but Schmidt should not have made this mistake because of his long experience with them. Of the two men quoted Wedel was probably a little conservative, as was his nature to be, and Schmidt, who was not of Mennonite stock, may have allowed his enthusiasm to place the number sufficiently high to make sure that no one had been overlooked. Wilder in the Annals of Kansas has entries totaling 2101 as passing through Topeka, Kansas, on their way to the central and the southwest part of the state, from Sept. 8, 1874 to August 10, 1875. This number again is undoubtedly too small as there were a number who came after the last date mentioned. I am inclined to accept Wedel's estimate of 10,000 as the most nearly correst, as he was one of those who came from Russia and was very careful in his work and his estimates. Rev. S. F. Sprunger also agrees with this estimate thinking that there were at least 10,000. Smith, however, states that there were about 1200 families who came over in 1874 and that there were 7383 persons in Manitoba alone in August 1879 and that this was but about half the number which came over during the years from 1874-1879. His authority is the Herald of Truth, January, 1877, and August, 1879.

The Mennonites who were already in America did much to relieve the sufferings of these people, for most of them came with little in the way of earthly possessions. Wedel estimates that the value of the aid rendered through the committee of the Mennonites of the United States amounted to $100,000.00. The Russian Government had done much to prevent their coming, the petty officers had relieved them of a great deal of money in order not to stand in their way and, in many cases the properties were still unsold, or the payments not yet made. We find that the Bergthal church which settled in Manitoba decided to go in three companies the last to dispose of the land and to bring the money. Meanwhile the rest had to do the best they could in a new country, and meet disappointment later when they found out that their village was burned before the last party had an opportunity to leave, and to find that a man whom they had entrusted with the collections did as he was told about the collecting but failed to remit to them. There were other hardships to endure. Unscrupulous men were ready to defraud them wherever there was an opportunity. Rev. David Goerz deserves much credit in that he came over early and became a great help to others by meeting them in New York and directing them to the proper places. He and others, especially B. Warkentin, C. Krehbiel and J. F. Funk also saw to it that the collected money was properly placed. It is noteworthy in this connection that these people accepted the proffered money as a loan and not only promised to pay but actually paid the money back to their brethern who had been in America before them and to the Canadian Government in case of those who settled in Manitoba. Prof. Wedel told me at one time that with respect to the latter payment there had been some surprise manifested among the officials of the Canadian Government when the Mennonites appeared to pay the money and that one of the officers had said that he had never yet seen people who had borrowed money under such circumstances who had not supposed that the government would some day vote the loan as a gift. What seems to have surprised these men most, however, was the fact that the Mennonites paid as soon as possible, or within 15 years, which was doing well considering the fact that they had a number of failures because of grasshoppers, wet seasons, frosts, etc. Not all of the gifts consisted in money and the repayment refers only to the cash advances.

The people who had settled in the States had similar hardships to endure, but they did not lose courage. They lived simply, worked hard, and trusted the Lord to do His share if they did their's. They had a lot of mother wit and sound humor. Americans were often pleased with these qualities. One phrase has become a proverb in Kansas. If I am not mistaken it was first used by one of their best farmer-teacher-ministers, familiarly known as "Lehrer Richert," who when he was asked why they raised so much better wheat than their American neighbors, replied that it was because they "plowed the dew under." This man was the father of a large family and became the father and grandfather of a dozen or more successful ministers, missionaries, teachers, or wives of such. There were a number of such men among these people, men who learned to adapt themselves quickly and quietly to new circumstances. There were others also, and it is not to the credit of the colonies in Kansas, the Dakotas and Manitoba that these early leaders were not only not appreciated but often neglected and abused. However, that was a natural result of the conditions under which they had lived in Russia. On the whole, however, the people were frugal, and upright in their dealings with others. Some of them soon became prominent as business men, e. g., Mr. Warkentin, who imported the Turkey wheat from Russia and thereby became a great benefactor to the farmers of the west, Mr. Peter Jansen, who is known as a successful business man and progressive citizen of Nebraska. When a town named for him was laid out he made out his deeds with an additional clause prohibiting the sale of intoxicants on the premises, and making forfeiture of the land the penalty for ignoring this clause. This shows one strong trait among these people. Mr. Jansen has served his state in the legislature, was appointed by President McKinley as one of the 12 commissioners to the Paris Exposition, and in other ways has rendered efficient public service. Many people of the denomination have objected to such service as being un-Mennonite, but their objections cannot hold good for the entire denomination, though they do constitute one of its problems. Other men have been pioneers in the field of education within their realm thus helping very materially in solving some of the problems which so often arise for the state or the community when a colony of foreigners come into their midst.

The State of Kansas passed an act exempting Mennonites and Friends from military service on March 10, 1874. This was probably an answer to the request of the 12 representatives who had been here in 1873.

(To be concluded.)

Once a ship was wrecked on the Irish coast. The captain was a careful one. Nor had the weather been of so severe a kind as to explain the wide distance to which the vessel had swerved from her proper course. The ship went down, but so much of interest attached to the disaster that a diving-bell was sunk. Among other portions of the vessel which were examined was the compass, which was swung on deck; and inside the compass-box was detected a bit of steel, which appeared to be the small point of a pocket knife blade.

It appeared that the day before the wreck a sailor had been sent to clean the compass, had used his pocket-knife in the process, and had unconsciously broken off the point, and left it remaining in the box. That bit of knife-blade exerted its influence on the compass, and to a degree which deflected the needle from its proper bent, and vitiated it as an index of the ship's direction. That bit of knife-blade wrecked the vessel.

Even one trifling sin, as small as a broken knife-point, as it were, is able to rob a soul of peace and happiness.—Rev. John McNeill.

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
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EDITORIAL

With the numerous appeals coming as a result of the war, our people are becoming accustomed to hearing special and emphatic requests for financial assistance and we are sure they are generally only too glad to add their mites to help relieve suffering. Much more is to be expected in this line. The generation in which we live will long have passed from the scene before there is no more need for charitable hands to help the sufferers from the war madness from which the world is only just emerging. If we are true to the faith that we profess and the brotherhood that Jesus revealed there will be a continued stream of money going from the churches of our lands to those in other lands less fortunate than we.

With all this abnormal need, that calls for straining efforts on our part, we must be true also to our own special and older interests. Our church has had many. There are the various hospitals which are the children of our generous impulses of other days. We have also orphans and old folks interests, which are peculiarly our own and concern our own flesh and blood, and, added to this, we must never forget that our Home and Foreign Missionary enterprises and our educational institutions impose on us the responsibility of not only keeping them alive but also of keeping them going and progressing. These interests are our own children. We have created them. To abandon them would be a criminal procedure for which we would certainly not want to take the responsibility. To neglect them so that they would have to suffer while we are under pressure would be as wicked as it would for parents to neglect their own children so that they might care for other needy ones. Let us realize that to do one big thing we must do many big things. We have taken up the challenge and are setting about to undertake the greatest relief enterprise we ever attempted. We will not succeed in that if we allow our other interests to suffer. During the past weeks we have brought the attention of our readers to special needs in various places—a chapel here, a workers' home there, an institution elsewhere and an orphans society somewhere else. Do not allow these to be neglected and do not permit the call from over the sea to be disregarded. In a word, prepare to double up on your responsibilities and do not "fall down on the job." Times are too serious to permit such a thing to happen. Opportunities are too great to allow any of them to slip by. Now, as never before, the whole future of our church depends upon how successfully we meet the present conditions.

THE MENNONITES

(The following account of a Friend's visit to a number of Mennonite churches in Ohio relates of the Old Mennonites who have wonderfully supported the Reconstruction work of the Friends.—Editor.)

Daniel Batchellor has been visiting some Mennonite churches in Ohio where he was warmly welcomed and hospitably entertained.

The Mennonites have been strong supporters of the Service work and we quote the following from him as many Friends unfortunately know little about these fellow workers in the cause.

The estimated population of the Mennonites in America and Canada is about 150,000. These are divided into various sects, which are again subdivided into "old order" and "new order." Through all of these sects there seems to be a fundamental agreement in matters of theological type. Many of their sectarian differences seem to an outsider trivial, especially where they refer to matters of dress.

There is among them a very general aversion to law proceedings, even to defend their rights. Except among the most radical of them, they do not practise life or fire insurance, although of late years it has become general—at least in that neighborhood—to put up lightning rods.

There seems to be a line of cleavage between the older order in the East and the newer order in the West. The latter is largely composed of Swiss immigrants and is growing numerically strong.

The history and development of the Quakers and Mennonites are alike in some important respects. They both have their roots in the Protestant Reformation, especially as it is related to the Anabaptist movement.

Menno Simons (born 1492) bears something of the same relation to the Mennonite church which George Fox does to the Society of Friends. Like the associates of George Fox those who co-operated with Menno Simons were well educated men, but over their time both societies neglected the higher education which was needed for intellectual leadership.

This weakness is now recognized by the Mennonites and they are providing collegiate training for their young people. They have other supported schools, corresponding to our George school, or to Westtown. Perhaps the earliest attempt at higher education was when the Friends and Mennonites founded Germantown Academy—the prototype of the University of Pennsylvania.

The Mennonites have suffered even more than the Friends from the practise of disownment and from exclusiveness toward all outside of their own party. But this is evidently giving way to a broader spirit. While each division has its own governing conference, they have one general conference, which aims to reunite all branches of their faith. Nor does the broadening influence stop here. My own experience with them shows that the spirit of fellowship includes those who belong to other branches of the Christian church. In other works of mercy they are reaching out into the world and they have recently begun extensive operations in home and foreign missions.

Their churches all seem to be built after the same pattern and in their simple arrangements they are not unlike our meeting houses. The points of difference are that they have one door of entrance instead of two, no dividing partition, no gallery and, in place of our facing seats, a pulpit platform.

Music takes a prominent place in their worship. They have no musical instruments but have good voices and sing well in four part harmony. At Zion church they had a choir of men's voices and another of women's voices; but in their worship the singing is congregational.

Although their conduct of worship is largely democratic their church government is more autocratic than with us. All doctrinal matters and changes of discipline are decided by a small board of bishops and councillors, from whose verdict there is no appeal. Judging from some things which I saw and heard, there is among the more thoughtful of their young people a desire for greater freedom to adapt their religion to the growing conditions of life.

I heard nothing of young people's movement, but saw evidences of life in that direction. They are supporting a mission among the foreign elements in Lima, Ohio, and there were indications of activities in other directions. The papers which were read on home and foreign missions showed that they have ideals with practical ideas how to realize them.

The large proportion of children and youths in their meetings is a matter of vital importance. Our great drawback is a low birth rate. With them the birth rate is high. I was told that their families range from six to ten children.

In the past they have suffered great losses of their young people, as we have, and from like causes. Not finding a fitting outlet for their energies at home they went out into other communities; but with the new educational impulse and widening culture the young people will find free scope in their own religious circle.

The Mennonites have solved the problem of connecting the Sunday school with the meeting. They recognize the paramount importance of the school and practically all of them take part in it. After the class lessons old and young assembled for the closing exercises which merged almost imperceptibly into the church service.

At the evening meeting, too, after the introductory exercises the children were taken out into other rooms while the papers were being read, after which they came back to hear the address and join in the singing.

My brief stay among these people has left a strong impression upon my mind that they and we have many things in common; also that there should be a closer bond of sympathy between us and more co-operation in social service.

In the great reform issues their aims coincide with our own. They are strongly opposed to the liquor traffic and one of their leaders assured me that they are doing their best to discourage the use of tobacco and narcotics. They are even more opposed to militarism than we are and are prepared to resist to the utmost

compulsory military drill, especially its introduction into the schools of our country. They are anxious to know what the Society of Friends was going to do in this matter.

A closer approach of the two bodies would be mutually helpful. They could get from us a broader outlook and we might gain from them a more earnest devotion to the principles which we profess.—Daniel Batchellor in The American Friend.

A MINISTER'S MISTAKE

In no other work or walk in life is greater wisdom needed than in the work of winning souls from sin and error to a life of holiness. That the good intentions of many sometimes prove futile is all too true, and largely because of the failure at this point. To remedy this defect the divine direction has been given: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The painful experience of one who for so many years was a minister and a successful pastor, illustrating the necessity of this quality in the work of the Lord, we here give for the benefit of some of the younger in the way who have not learned this needful lesson. He says:

"I once prepared and preached a most scathing sermon, under the impression that it was the preacher's duty to expose and denounce sin wherever he saw it—or thought he saw it—among the people of his community. Those for whom the rebuke was intended were present in the audience, and the sermon, which was written, was listened to with breathless interest by all. The next day when a friend who had little sympathy for those who were alluded to in the sermon said, "Good for you. Hew to the line and let the chips fly where they will." I felt a little puffed up over the matter, and thought with complacency on my effort to rebuke sin. In a day or two, however, I began to learn that most of my good people feared I had made a mistake. They felt that while my sermon was Scriptural and true—probably well deserved by those at whom it was aimed, still it would be likely to do harm, in that it would drive entirely away from me those I desired to help to a better life. While there were no direct personalities in it, still the implications were such that no one could fail to see who were meant; and the manner of its delivery added something to its sting.

"I soon began to question in my own mind whether or not I had been misled in my feeling that God called me to deliver that message. Fear that it had not been prayed over enough in the preparation, misgivings lest my own personal feelings had been too prominent while putting it together, and the conviction that I had not carefully put myself in the places of those I had condemned and had not looked at matters from their viewpoint grew upon me as the days went by. I, too, began to fear that I had made a mistake and in my heart sincerely wished I had not preached that sermon. Careful watching failed to reveal any good coming from it, and today, as I look back through the years, I can see that none of the offenders were brought nearer to Christ. The tie between them and the pastor was broken, enemies were made, and my own heart has suffered regret for years because I did not use more tact in connection with my zeal for the Master's work. The thought that possibly by being more forbearing and tender and courteous I might have won those who were driven from me has abided through the years. I never think of that sermon without regrets. Many times have I wished I had left out the stinging words and harsh judgments, and exhibited more of the spirit of Christian love.

"Could some one have taught me this lesson in some concrete way while I was preparing for the ministry, it would have been a blessing. It took years to learn it well. Let every young man preparing for the Lord's work learn at the outset that harsh denunciations from the pulpit seldom result in good, but usually do harm and handicap him in his work."—Sel.

THE COMMUNION OF SAINTS

There are saints enough if we only know how to find them. The old idea of sainthood demanded miracles of those whom it admitted to its calendars. The Church of Rome still makes the same demand. All make the sainthood an exceptional, irregular, unusual thing. We cannot surely think that this idea has anything like the real nobleness of that other which conceives that the highest holiness will not work miracles, but only to do its duty; will busy itself, not with unusual but with familiar things, and make itself manifest, not in prodigies, but in the ordinary duties of a common life.

Indeed to ask for miracles, as exhibitors of character, is always the sign of feeble insight and feeble faith. The true father does not ask his son for prodigies of submission to approve his filial loyalty. He sees it in the hourly look and walk of obedience. The headstrong Pharaoh could not see God until He showed Himself in the ten plagues. The loving David saw God in the quiet guidance of his daily life. "By Thee have I been holden up from the womb," he says. I have been struck by a fine instance of this discernment of God, not in miracles, but in the ordinary course of providence which occurs in the history of Martin Luther. It was a time when things were going very hard with him, a time when all the human props of the Reformation seemed ready to fall away. It was then that "I saw not long since," cried Luther, "a sign in the heavens."

Then you begin to listen for some startling prodigy. A falling star, a pillar of fire, blazing cross held out against the sky. Certainly some miracle is coming. But hear what does come. "I was looking out of my window at night, and beheld the stars, and the whole majestic vault of God, held up without my being able to see the pillars on which the Master had caused it to rest. Men fear that the sky may fall. Poor fools! Is not God always there?" That is all. That is His sign in the heavens. It is a miracle, but only that old miracle that has been shown nightly since the heavens and stars were made, that you and I will see when we go out tonight. The eye that sees God there is more clear and more blessed than the eye that has to be scared into seeing Him by lightnings and by fire brands.

It is not, if we understand it rightly, a sign of decreasing but of increasing spirituality, that miracles have ceased. And so it is a truer discrimination that recognizes the presence of God in men, the saints that are in the world, not by miracles they work, but by the miracles they are; by the way in which they bring the grace of God to bear on the simple duties of the household and the street. The sainthoods of the fireside and of the market place—they wear no glory round their heads; they do their duties in the strength of God; they have their martyrdoms and win their palms, and though they get into no calendars, they leave a benediction and a force behind them. . . .

Sainthip is leadership also. The highest leadership does not stand above its flock to rule them. It comes down among them and is one of them. And the completest brotherhood is not mere company, it aids and ministers to its brethern.

The communion of saints is a mutual ministry of saints. It is a noble thing to think of. Here, and in the Antipodes; here, and in regions of thought and culture utterly estranged from ours; here, and in the lordliest cathedral and the lowliest camp meeting; here, and in sick rooms, in prisons, in poorhouses, in palaces, the great communion reaches. The Holy Catholic Church, the Communion of Saints! Wherever men are praying, loving, trusting, seeking and finding God, it is a true body with all its ministries of part to part. . . . . Nay, shall we not stretch our thought beyond and feel the life blood of this holy church, this living body of Christ pulsing out into the saints who are living there and coming back throbbing with tidings of their glorious and sympathetic life.

It is the very power of this truth today that it lays hold on immortality. It leaps the gulf of death. "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. vii. 9-10.—Phillips Brooks.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $5.50. The new subscriber will receive the paper from now until Jan. 1921.

THE C. E. TOPIC

November 9.

How to Avoid Failure.

Josh. 1:1-8.

Failure is a miserable word. It tells the story of millions of wrecks that lie by life's wayside and predicts the dismal end of multitudes who blindly follow a path that leads to doom. The greatest of all failures is that of the soul that makes for itself an eternal destiny away from God. Sometimes the things that men regard as failure are not failures. A youth may set out on the way to acquire riches and end poor. Riches in his case might have been his destruction, while poverty may have opened the way to a life that God could approve. Some one says "I will seek happiness in getting the good things

of life" but conscience is born and new and good things, as the world values them, do not come along, that one is destined to labor and endure. But a life that struggles and suffers often blesses the world where one that is only devoted to getting and enjoying only hurts and hinders. From a worldly point of view, success would not have been attributed to Jesus, Paul, Peter, John, Stephen and a host of other men of God, yet, as we now view it, their lives contained the true success that made the world better and men right with God.

A right beginning is the best insurance against failure. If the ground is not thoroughly and properly prepared there is no assurance of a harvest. If the scholar does not master the elements in the beginning of his studies his career as a student will end in miserable failure. In the development of character and the growth in Christian life beginnings must be carefully regarded. The seeds of right, honor and piety must be early sown into the child life. As parents and teachers we must bear in mind that we are entrusted with the responsibility of starting the lives God has entrusted into our care. As Christians, if our Christian career is to be truly successful, we should build on the right foundation Jesus Christ. "The fear of the Lord is the beginning of wisdom." No Christian career can begin right and avoid failure if there is not an absolute surrender to the will of the Lord. "Be sure you are right and then go ahead" is an old threadworn saying, but it is a true one nevertheless.

In order to avoid failure God must have a part in our plans. We must not only put Him where we want Him to be, but we must make room for Him where He wants to be. If God cannot be made a fellow with us in our undertakings, if He cannot bless our efforts; if they stand in the way of His purposes; if they dishonor Him or ignore Him they will fail and we shall hear the final verdict of their failure on the great day of reckoning. Men blame failure on many things, sometimes they say they are "out of luck," sometimes they think great forces are working against them, often they suppose that they were denied the means of insuring success, but, if they will examine their failures carefully, they will find that their cause has been with themselves and their fighting against the will of God.

The truly successful one has had to learn many things, but chief among the things to learn has been the art of learning how to learn. The "know it all" attitude of the beginner in anything defeats his final success. We may find teachers all around us in nature as well as in older and wiser persons. What they have to go through is not only interesting, it is instructive. The older and the wiser heads are spared to us by God long after their period of activity in order that they may be a help and an inspiration to us.

The successful person is the one who has mastered his subject. To the one who is given to handicraft this means a long and patient application to practice in the thing in which he hopes to become proficient. In the practise of spiritual faculties this rule applies also. We succeed by keeping at it.

It might be well to point out in closing that success comes when one learns to do one thing at a time and do it well. Many failures can be attributed to persons having "too many irons in the fire." Others are the result of carelessly doing what might be well done.

THE S. S. LESSON

November 9.

Peter's Great Confession.

Matt. 6:13-24.

Golden Text:—Simon Peter answered and said, Thou art the Christ, the Son of the living God. Matt. 16:16.

The incidents recorded in our lesson occurred just a little while before the tranfiguration and shortly after the feeding of the four thousand and the performance of many other startling miracles. In about six or seven months Jesus would go up to Jerusalem and be crucified. The question Jesus was about to ask was designed to prepare the disciples for the revelation of the doctrine of the cross which was shortly to follow. Caesarea Philippi, the place in which this conversation took place lay on the north side of the Sea of Galilee.

The question which Jesus asked, "Who do men say that the Son of man is?" Jesus was the greatest personality of His time, or of any other time. Men could not help having opinions as to who He was, Had their attitude toward Him been correct they no doubt would have answered correctly. The only reason why men do not confess Him to be Christ is because they do not want Him as their Christ.

Herod had his idea. It was helped on by an accusing conscience. He had murdered that good man John the Baptist, and now he thought he had come back to haunt him. Wicked men are always uncomfortable in the thought of the sins they have done and when they have wronged innocent ones they cannot be at peace or make right the wrongs they have done. It was an ancient belief that, in connection with the coming of the Messiah, Elijah would return to earth, as indeed he did at transfiguration. Though they had had the greatest of the prophets with them, Israel still looked for the coming of a prophet. If they did not honor John the Baptist and did not recognize Christ they certainly would have missed the coming of another prophet. Self-righteousness and unbelief made it impossible for them to benefit by either John or Jesus. There is no use in looking for God's great revelations yet to be manifested when a people are blind to the great things they already have from God.

Jesus addressed the question to His disciples, but what could be more natural than that Peter, the usual spokesman of the twelve, should reply? The answer is characteristic of Peter, short, direct and immediate.

Peter's answer "Thou art the Christ" is the equivalent of the Hebrew Messiah. In Him they found the fulfillment of all that had been promised and predicted concerning the coming One. "The Son of the living God" as applied to Jesus can only be an attribution of divinity to Him. Note that, so far in the lesson, we have (1) Christ the Son of man, (2) Christ the Messiah and (3) Christ the Son of the living God. Man, God, and Redeemer. Without these three qualities centered in Him there could be no salvation for the race or for the individual.

Peter's answer met with the approval of Jesus in language that cannot be understood as anything but an assertion that the Father revealed Himself through Jesus thus asserting His divinity.

"To understand verse 18 Jesus' imagery of two cities must be considered. One city represents the kingdom of heaven the other represents Hades. The one is about to be built on a rock with Jesus as the builder, Peter the gatekeeper, with the keys. The foundation is to be a rock. In this figure it is impossible to regard Jesus or Peter as the foundation. The rock therefore here must represent the truth which Peter confesses. The church is Christ's and the gates of Hades shall not stand against the churchs' attacks."—Trorton.

The key of the ancient scribe was the symbol of his office which gave him authority to open the treasury of divine truth. Peter was to open the rich treasury of God's love through His Son on the day of Pentecost.

It was after this revelation that Jesus began to declare the doctrine of the cross which the disciples did not yet appreciate, but, since the disciples accepted Him as their Messiah, it was important that they should know the true nature of the kingdom in whose establishment they were to have such an important part.

Peter soon falls from his lofty position. He had just declared his faith in the Messiahship of Jesus, now he suggets the possibility of avoiding the tasks and pains that were to go with that office. The suggestion was put in the nature of a temptation before Jesus and Jesus recognizes the source of the temptation and again triumphs over the evil one with a word that reveals the might of God to be always superior to the cunning of the evil one.

To take up the cross means assuming all that is implied of suffering, of shame, and of agony that goes with the cross. To follow Jesus implies becoming His disciple.

On receipt of $2.75 we will renew your own subscription and send The Mennonite to a new subscriber from now till January, 1921.

MARRIAGE

Hollering-Mitchel.—On October 4, 1919, by Rev. N. B. Grubb, Willard V. Hollering to Lottie Engle Mitchel, both of Philadelphia.

Burnley-Swartley.—On October 8, 1919, by Rev. N. B. Grubb, in Zion Mennonite church, Souderton, Pa., Benjamin J. Burnley, to Leah D. Swartley, both of Philadelphia, Pa.

Felty-Diehl.—On October 11, 1919, by Rev. N. B. Grubb, Harry B. Felty, of Philadelphia, Pa., to Miss Ida M. Diehl, of Perkasie, Pa.

Shelly-Myers.—James W. Shelly to Ida Myers, Oct. 1, 1919, at the home of the bride, Olney, Phila., Pa., Rev. S. M. Grubb officiating.

Laux-Pfoff.—William Laux to Ethel Pfoff, October 11, 1919, at the home of the bride, 3953 W. 8th St. Phila., Pa., Rev. S. M. Grubb officiating.

DEATH

Thutt.—On Oct. 1, 1919, in the city hospital of Lima, Ohio, Herbert Ivan Thutt, son of Amos Thutt of Bluffton, Ohio, aged 17 years and 7 days. He was a member of the Bluffton Mennonite church having been baptized on confession of faith on Apr.

8, 1917. Funeral services were held in the parental home and in the church on Sat. the 4th, conducted by the pastor, Rev. A. S. Shelly, assisted by Rev. W. S. Gottshall. The body was laid to rest in the Ebenezer cemetery. Deceased is survived by his father, mother, three brothers and two sisters.

CONTRIBUTIONS

FOR MISSION PURPOSES

A friend of missions, $5.00.

Gratefully acknowledged,
Heinrich T. Neufeld.

Canton, Okla., Oct. 6, 1919.

The Mennonite and Bundesbote to one address, $2.50.

NEWS OF THE WEEK

OPERATORS AND MINERS FAIL IN SETTLEMENT

Washington, Oct. 21.—Failure of operators and miners to settle their differences after a four-hour conference today with Secretary of Labor Wilson may force the government to step in and prevent a strike of half a million bituminous coal miners called for November 1. Although another effort will be made tomorow to bring peace to the industry the strike tonight loomed big and close at hand and leaders of the two sides, speaking frankly and gravely, said there was little hope.

While the full scale committees representing the miners and operators were fighting their battles today behind a closed door, a strike storm raged in the Senate and federal agencies looked up the law, firmly convinced it would have to be invoked to save the country from untold suffering, with mines shut down and less than a month's stock on hand to keep the fires burning.

Filing out of the meeting place, the miners and operators nearly two hundred of them, went their separate ways to discuss the questions, the former led by John Lewis, president of the United Mine Workers of America and the latter by Thomas T. Brewster, head of the Coal Operators Association. Leaders and members of both groups were extremely reticent. Both Brewster and Lewis refused to discuss the situation beyond saying there had been no change in the attitude of either group.

NEW YORK PAPERS WILL SOON OPEN UP AGAIN

New York, Oct. 21.—Publishers of approximately 150 periodicals and trade papers having headquarters in this city, who suspended publication several weeks ago because of labor difficulties, decided late today to resume publication at once either in New York or elsewhere.

This announcement was made by John Adams Thayer, secretary of the Periodical Publishers' Association after a meeting attended by most of the publishers who on September 15 decided upon suspension "until such time as the printing industry in New York could be stabilized." The labor difficulties began when certain locals, in defiance of their internationals, called a strike for increased wages and shorter hours. This was followed by other workers taking unauthorized "vacations" until the publishers decided to shut down.

SENATE DEFEATED CHINESE AMENDMENT 55-35

Washington, October 16.—The Senate late today voted down the amendments to the peace treaty under which German rights in Shantung would revert to China instead of to Japan.

The vote on the amendment, which had been presented by Chairman Lodge, of the foreign relations committee, was 35 to 55.

With the Shantung amendment to the treaty of peace rejected, the only obstacle to ratification with reservations will be the Johnston amendment, which proposes to equalize the votes of Great Britain and the United States in the assembly of the league of nations. In event the Johnson amendment is voted down it will not be a difficult matter, Senators say, to agree on a set of reservations. Indeed, a majority of the Senators are in substantial agreement on the wording of the reservations that are to be proposed as a substitute for everything offered in the way of reservations at the proper time.

If the Johnson amendment should be adopted the Senate would undoubtedly become deadlocked over the treaty. The Johnson amendment is textual in character and would, it is asserted, cause a return of the treaty to Paris for further consideration and action by the peace conference.

It is the purpose of those Senators, who believe it would be extremely unwise to send the treaty back to vote against ratification in case any textual amendments shall be adopted. It is asserted that at least forty Senators are thus minded and if this is the case the treaty can not be ratified with any textual amendments.

Persons who have made a careful study of the situation in the Senate are convinced no textual amendments will be made to the treaty. These persons say that if the Johnson amendment should command a majority vote the vote would be reconsidered and the amendment rejected before the final vote on ratification. It has been plain for weeks that what the Senate desires to do it to ratify the treaty with appropriate reservations.

That it is nearing this goal is confidently asserted by the best informed Senators, who say that if all the amendments shall be rejected within the next few days the way will be open for an agreement on a ratification of resolution before the end of the month. The right of the Senate to make reservations is no longer questioned.

LIQUOR VOTE OF ONTARIO FAVORS THE DRYS

Toronto, Ont., Oct. 21.—The Heart (conservative) government of Ontraio suffered an overwhelming defeat in the general elections yesterday. As a result of the voting the new government will consist of 43 united farmers, 28 liberals, 26 conservatives, 12 laborites and 2 independents.

The liquor referendum resulted in a victory for the dry side.

CONGRESS HOPES TO ADJOURN NOVEMBER 10

Washington, Oct. 18.—Adjournment of Congress November 10, provided action on the peace treaty can be speeded, was considered by house and Senate leaders today.

Representative Mondell, House Republican leader, has been in conference with Senator Lodge in an effort to obtain prompt ending of the special session. No agreement has been reached, however, owing to uncertain ties connected with the treaty.

Textual amendments to the treaty probably will be disposed of within another week. Then the fight for reservations starts. Leaders refuse to predict how long it will take to reach an agreement, but the general desire of the Senators to get back home and constant prodding from the House, which has completed practically all it intends to do at this session, are expected to hurry talkative members.

SUGAR SHORTAGE PROMPTS CARE

Shortage of sugar-beet seed in the United States for the 1921 planting will be serious unless the beet sugar companies and seed growers in this country arrange immediately for the production of a large part of their sugar-beet requirement for that year. This statement by the United States Department of Agriculture is based upon unofficial but reliable reports from representatives of beet sugar companies and seed dealers who have recently visited the sugar-beet seed-producing countries of Europe.

The sugar-beet situation for 1921 is serious because of the limited production of sugar-beet seed in Europe as compared with former years, because of the increased activity in beet-sugar production in European countries, and because of the increased acreage planted to beets in this country in recent years. It is probable that several years will elapse before normal quantities of sugar-beet seed will be produced in European countries. American growers, therefore, must depend to a considerable extent upon home-grown sugar-beet seed. There seems to be no good reason why this country should not produce its full requirement of sugar-beet seed annually. The domestic production of sugar-beet seed, now totaling millions of pounds, has demonstrated that sugar-beet seed of the highest quality may be produced in this country.

The present indications are that there is sufficient sugar-beet seed, either imported or domestic, now in the hands of nearly all of the beet-sugar companies in United States to take care of the entire acreage to be planted to sugar beets in 1920, but that there is very little foreign sugar-beet seed now available for importation, and that the foreign production in the immediate future will be limited. Since sugar-beet seed stored under normal conditions will retain its vitality for several years, it would be advisable for sugar companies to secure any sugar-beet seed of good quality now available and not more than 2 years old.

The domestic beet-seed production is increasing rapidly. In 1918 about 6000 acres of sugar-beet seed were grown, while in 1919 upwards of 10,000 acres were planted to beet roots for seed in the United States. Unfortunately, drought interfered with a normal production of sugar-beet seed in some localities this past season, but the resulting reduction in yield was local and temporary and should not prevent or retard the efforts that are being made to produce in this country an adequate supply of sugar-beet seed to meet the American requirement for 1921 and the years following.

In order to produce a crop of seed next year for the 1921 planting, it will be necessary to select the beet roots this fall, pit them so they will not freeze during the winter, and plant them as early as soil and weather conditions will permit next spring. Persons desiring full details in regard to growing sugar-beet seed should address the Office of Sugar Plant Investigations, Bureau of Plant Industry, Department of Agriculture, Washington, D. C.

REPORT IS THAT PETROGRAD HAS FALLEN

Washington, Oct. 19.—The fall of Petrograd and the occupancy of both that city and the fortress of Kronstadt by the Russian anti-Bolshevik forces has been reported officially by the general staff of the Finnish army to the Viborg representative of the northwest government of Russia. This information reached the state department tonight.

Paris, Oct. 19.—Sergius Sazonoff, representing Admiral Kolchak and General Denikine in Paris, informed the Associated Press this evening that he had received no advices of the capture of Petrograd. He considered, however, that it was likely. No information regarding the fall of Petrograd has been reveived by either the peace conference or the American delegation.

London, Oct. 19.—Up to the present hour (6:15 p. m.) no news has been received which would throw any light on the Russian situation except a Helsingfors, Finland, dispatch dated Saturday representing that the red flag again was flying over Kronstadt and that the batteries of Krausnia Gorka had been active Friday the night long.

A Copenhagen dispatch, dated Sunday, said the report was still unconfirmed that the white forces had cut communication between Reval and Petrograd.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, OCTOBER 30, 1919. No. 43.

IN MENNONITE CIRCLES

Dr. N. C. Hirschy, former president of Bluffton College, is now located in Alexandria, La.

Rev. J. B. Baer and wife have returned to their home, 1008 W. 4th St., Los Angeles. They have been summering by the sea-side.

Owing to advancing age, and his removal to Newton, Kans., J. W. Regier, of the Elbing, Kansas, church, has resigned.

The Mt. Lake, Minn., brethren are at present greatly interested in the new hospital structure being erected. In digging the cellar in preparation for the foundation, the dimensions of which are 41 by 80 feet, 90 men and 38 teams were called into service.

Rev. E. M. Mc.Fadden of Pittsburgh, Pa., preached in the First Mennonite church, Philadelphia, last Sunday. Twenty years ago Rev. McFadden was a neighboring pastor and was frequently associated with the First church people in local evangelistic and other work.

Last Sunday the Sunday school of the Second church, Philadelphia, celebrated Community Day. There was special music and the speaker was Mr. Samuel Boggs, a prominent manufacturer in the neighborhood who is a great missionary enthusiast. Naturally, his address was of a missionary character.

Brother Maxwell Kratz, of the Second church, Philadelphia, and president of the Mennonite Brotherhood has been visiting numerous churches of the Eastern Conference in the interest of the Thanksgiving fund. The brethren A. A. Moyer of the Second church and S. M. Rosenberger and Irvin Weiss of the First church have also been actively visiting in the interest of the same fund. $60,000 is to be raised within the next three years, making an average contribution of $17 per member. During the month of October the ministers have been requested to preach sermons on sacrifice and service, reconstruction, home mission and education. Officially, the drive for subscriptions begins with the first of November. Committees are at work in various churches determined that their congregations shall "go over the top."

Brother D. B. Hess, of the Mennonite Sanitarium, Alta Loma, Calif., asks the readers to remember the dear brethren who are out at work now for the endowment fund in our intercessions before God. Bro. Krehbiel left for the Middle District Conference on the 8th inst. Bro. Horsch left on the 15th for the Western District. Bro. A. S. Shelly has been asked to negotiate with the committee of the Eastern Conference, Bro. D. A. Schultz has been asked to visit the churches of the Northern District and Bro. P. A. Aeschliman has been asked to visit the churches of the Pacific District.

The money appeals to raise funds and create interest in causes, many of which are worthy, just now made to the churches, emphasizes the fact that sacrifices are in order and especially expected from those who make a profession of Christianity. During the past week the following appeals came to the editor's desk with the request that he make them the subject of a special announcement to his people, most of them included appeals for contributions: A drive for thrift, recommended by the United States government; A campaign for members in the Roosevelt Memorial Association; Jane Addams to give a series of lectures, people requested to attend; Russian Bible Institute in desperate need of funds; The World's Citizenship Conference, to be held in Pittsburgh, Nov. 9-16; a series of addresses and lectures in the local Y. M. C. A.

This is not an unusual list for one week. Scarcely a day passes without pastors being appealed to, to direct the influence and support of their people to some cause which has behind it the backing of leading people. Worthy as may be some or all of these movements we must bear in mind that it is poor housekeeping to allow our own interests promoted by our own church to suffer while we give attention to outside appeals.

Word has just been received from Rev. F. Gasser, the missionary working for our Swiss brethren in China, and now at home on a furlough. A year ago Bro. Gasser was with us compelled to spend many months in this country waiting until transportation opened up and many of our people have learned to know and love the brother. He has been quite ill for some time after reaching Switzerland, but now has sufficiently recovered to be able to visit many of the Swiss and German churches.

THE EMERGENCY RELIEF COMMISSION

Appeals to All Our Readers to Read and Circulate the Following.

Dear churches: The following extracts from letters describe the conditions also in regard to the fugitives from Russia, in Germany. The need is great. We also desire to help these unfortunate ones, for many of them are our relatives and members of our faith. The fact that it is still impossible to reach the members of our faith in Galicia and Russia, fills our hearts with pain. It is still impossible to get passports for Russia. To wait and patiently wait, in spite of the poverty and dereliction in those countries, is necessary until we can help.

In regard to reconstruction in Russia and other countries, the commission finds it necessary to give up that phase of relief work, as our churches are not all agreed in doing that kind of work, but nevertheless, since we are now able to begin in Germany, we may hope soon to extend to Galicia and Russia.

Do not forget the above mentioned fugitives. Our treasurer, Bro. P. P. Hilty, Fortuna, Mo., will gladly receipt money for all sufferers and with pleasure remit the money to the proper persons.

Give in the name of Jesus.

J. Lichti, Sec'y.

From a Letter of Mrs. Jacob Quiring in Berlin Written Sept. 1, 1919.

Yesterday we had the first verbal news from South Russia, and that through the Danish consul E— from Berdjansk. He was on the way here exactly two months. When he left during the latter part of June, the Petljura army had driven the Bolsheviki out of the Ukraine. Thousands of colonists had fled into the Crimea, some falling into the hands of the Bolsheviki bands on the way As a whole though, the conditions were not so frightful as reports had them. Mr. E— says that Halbstadt is still standing, although the houses, left without occupants, have mostly been plundered and devastated. In so far, the people who remained during the time of the occupancy of the Bolsheviki, were better off; with them comparatively little disappeared. Of course much was requisitioned for their army, and when they were driven back, they dragged with them everything thy could lay their hands on, especially everything in the line of food supplies and provisions. They intended razing the crops, but when they fled in June, everything was still green and unripe grain would not burn. That was a gracious intervention, for it saved the country from famine this coming winter. Mr. E— stated, that the crop promised to be better than any they had had in 36 years. The most of the fields had been planted with grain. The land owners did everything in their power, notwithstanding the difficulties—no horses, and labor fearfully high(nothing new for a laborer to get 500 to 1000 rubles per week) to prepare the fields. Only some of the land of the estate-owners could not be cultivated.

The brother of Jacob Sudermann, Henry, was taken from the train and murdered. He could have escaped, was on the way with his sons from his estate. He suddenly recollected that he had left something at home which he needed. He left his sons and re-

turned to his estate. The sons happily escaped, but the train which the father had taken that followed the other, was stopped by the infamous Machnow band, Henry Sudermann was pulled out and killed. They chopped his head off. Three sons of a brother of David Dyck were also shot by the Petljura army on their return, but through a misunderstanding. They were held for Bolsheviki because they wore their red insignia, in order to protect themselves against them. Mr. E. stated that the prices were fearfully high since the Bolsheviki had left, but there was enough to be had. What was lacking most was medical supplies.

Yesterday I also spoke with Frau Consul E., formerly from Saratow. There the conditions must have been fearful. She had just had a letter from a friend there, in which it was stated that all men and women between 16-35 years of age, had been forced into the service of the Bolsheviki, in order to throw up embankments for shelter against the Petljura forces, who were just outside the city. Whether the Mennonites a little farther off, escaped this fearful rule of terror, we do not know.

But in Petersburg the conditions must beggar every description according to Consul E.—from Berdjansk. He had a letter from there, which stated that a pound of ham cost 200 rubles, a loaf of bread from 60-80 R., an egg, 10 R., a bottle of wine 2500 R. The city was filled with contagious and infectious diseases, as the sewerage was stopped. 1,000,000,000 R., he said, would not reach to bring the city into sanitary order. All the palatial residences were empty, and through the winter's fronts all the water and sewer pipes had bursted. The awful and fatal horse disease, called glanders, was calling for its prey in the city. It is supposed to have broken out by the eating of raw horse-flesh (naturally infected with these germs). In one school-building 60-70 children, among whom this awful disease was raging, were killed in order to check the spreading of the disease. The intelligence and the nobility is practically annihilated. O mother! the stories are sometimes too gruesome to repeat. In the Ukraine some of people shall have been veritably chopped to pieces.

Now, I want to again repeat what we wrote last week. If you can, by publishing the above report, or by sending it to our "Relief Committee". Interest the people to send funds to Rev Neff for aiding the fugitives in South Germany, not only the South German Committee, but also these people would be very grateful for it. It is doing a good work for one's own brethren.

Rev. Quiring writes in a letter of Aug. 29: "There are many fugitives from Russia in Germany who are in dire need of funds and I would ask you to get in touch with the Relief Committee of the General Conference and present to them the tragic condition of the Russian Mennonite fugitives. Millionaries have come to this country poor as beggars and whole families of our people who were robbed of all their goods have saved nothing but their lives. If you could possibly do something for them the Mennonites here would be very grateful. They are liberal in every way and do as much as they can, but the need is so great that it all seems like a drop in the bucket. Anything that may be collected for this purpose please forward to the address of Rev. Neff, Weierhof."

S. S. Haury.

PRAYER AND PRAISE

Tuba City, Arizona,
Moen Copie Mission,
Oct. 13, 1919.

Co-workers:—

"We will give ourselves continually unto prayer" (Acts 6: 4) for "the prayer of the upright is His delight" Prov. 15:8. We are not upright in ourselves but because we are clother with the righteousness of Jesus Christ we are accepted in Him and dare to because we are clothed with the grace and ask for help in time of need.

God's Word says that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. We wish to have the dear Christians in the home churches pray with us for a special blessing on the meetings held during the fall evangelistic campaign. They will begin October 23rd and last over a month. D. V.—This year the first meetings will be held in Moen Copie and then afterwards in all the other villages.

Pray that the missionaries and the native Christians who take part might be guided by the Holy Spirit to give just those messages that the people need; and that they might be filled with love and compassion for the lost and erring ones.

Pray earnestly that those Hopis who long to be delivered from bondage might have the courage to step out for Christ at any cost. There is Gertrude, an 18-year-old crippled girl, Charles, Adrian, Lillian, Elmer, Esther, Albert, and there are others who have asked us to pray for them.

Pray also for those who oppose the gospel and who are trying to keep others bound to the heathen ceremonies. Bertan, Philip, Tom and Beweneama are among the hostile leaders.

Some of the Hopis have banded themselves together to oppose the spread of the gospel. Then should not we, as God's children, be united as one heart and one soul to pray for the spread of God's Word! The King's business requireth haste. If we are busy here and there with other matters (I King 20:40) many souls will perish not only among the Hopis but among the many others who are yet in darkness and sin in heathen lands and in our cities as well.

Let us not grow weary in praying for the lost. The Lord hears and answers prayer. We want you to rejoice with us and praise God for the conversion of two Hopi girls, Mamie Jenkins and Kewani Gates. They confessed Christ openly at the Indian Mission Conference lately at Flagstaff. They are now rejoicing in the Lord and are earnestly praying for relatives and friends who are not yet saved.

Mamie is a sister of Minnie Jenkins, our native helper. Kewani and her sister Nekwalitznim were adopted by Mrs. Gates many years ago when their mother died. Nekwalitznim died three years ago of tuberculosis. She was an earnest, sweet Christian girl who prayed much for the converion of her sister. Kewani worked at the Moen Copi mission last summer, and is now attending a Bible school at Tolchaco, Arizona. Pray that these girls and other native Christians might daily grow in grace and increase in the knowledge of our Lord Jesus Christ.

Yours entreatingly for His sake,
Caroline Burkhalter.

On receipt of $2.75 we will renew your own subscription and send The Mennonite to a new subscriber from now till January, 1921.

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The Mennonite and Bundesbote to one address, $2.50.

OUR WOMAN'S WORK

"OUR WOMAN'S WORK"

Los Angeles, Calif.

Dear sisters of the Mission Sewing Societies:

Our own columns have been filled lately with conference reports, notices and requests. These are necessary and interesting, but we often wonder if some sisters do not have something on their hearts that they would like to say to all the other sisters, and which would be of great interest to all. If so, we urge you to send it to the undersigned, and we will print it in these columns Or, you might wish us to print some information that would be of interest to others, as well as to yourself. In that case, kindly write us about it and we shall be very glad to do all we can.

We should also like to have more reports from societies telling about their work, and what methods they have found most successful.

It would be interesting to find out which is our oldest mission sewing society, and also from which societies missionaries have gone out into mission work.

If you will think a bit, and not be bashful about writing, you can send us enough interesting material to fill our columns to overflowing.

In less than a year's time we will meet again in General Conference. Will you not use these columns freely during the coming year to become better acquainted with each other, and with the whole work of the sewing societies? I should be so glad to hear from any one of you, and if possible to help you in your work.

Your sister in Christ's service,
Anna G. Stauffer.
2125 Manitou Ave.

MAKE A NOTE OF THIS

In view of the fact that it is less than a year until the General Conference convenes in Pennsylvania, we ask that if any one has any suggestions or questions or themes to submit for the Sewing Society Program at the conference, she would kindly send them in to the undersigned. Anything that will help the cause of the Lord in the work of the women or that would otherwise be helpful to the sisters will be appreciated.

In a recent issue of "The Mennonite" we called your attention to the fact that it is time to send in Christmas moneys to our missionaries. Now a definite call has

come from our Oklahoma missionaries to help them celebrate Christmas with their Indians. They wish to have a Christmas dinner with them and to distribute groceries to them as well as to give out literature which will teach them more about the Christ they have learned to love and will help them to grow spiritually.

Let us prove our kindly interest in our missions by responding liberally to this call and demonstrate our "Christ-love" to our Indian brethren by adding cheer to their Christmas celebration.

All moneys will kindly be sent to Mrs. J. G. Regier, Newton, Kansas.

May I ask again that every society that has sent a box or boxes to any of our missionaries this year will please send me the list of contents of each box, also where it went and the name of the society that sent it.

Mrs. F. J. Isaac, Sec. of Com.

San Gabriel, Calif., R. F. D. No. 1, Box 374 A.

RECOGNITION IN HEAVEN

A correspondent is passing through the deep grief incident to the death of her husband. Out of her yearnings she asks for assurance that we shall meet and recognize our loved ones gone before in the heavenly state.

This is an oft-experienced sorrow, and an oft-recurring inquiry, and it has been repeatedly answered. We shall indeed be glad if we can contribute anything to the comfort of this friend, and of any other who may be passing through like affliction.

Our sole authority concerning heaven is our Lord Jesus Christ and His Holy Word. Far back in the Old Testament these words are used in reference to the dead: "He was gathered to his fathers," which at least intimates that even then there was a hope entertained that those who were kindred on earth have a meeting place somewhere beyond death.

But it is in the teaching of our Savior that we get the full light. In that oft-quoted passage, He says: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." This surely covers the ground, and is very strong. That we will recognize our friends is further supported from the experience on the Mount of Transfiguration, when the heavenly guests, Moses and Elijah, appeared to Christ and His disciples, and were recognized by them and conversed with them. Paul also speaks of being absent from the body and at home with the Lord. Surely it would not be home without our loved ones, and recognition of them. If our sorrowing friend will make herself familiar with the Word of God, we feel sure she will find abundant assurance that believers will be at home with God and with one another when they leave this world.

"For, whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope."—Sel.

THE IMMIGRATION OF MENNONITES INTO NORTH AMERICA

J. H. Langenwalter, D. D.

(Concluded.)

The colonies were often visited in the early days by those to whom the Mennonites were a curiosity and these visitors usually came away with much enthuiasm for the character and efficiency of these people, among these visitors were Noble Prentis, a newspaper man from Kansas City, who wrote two widely read articles on the Mennonites, one "The Mennonites at Home in the Commonwealth" in 1875 and another "The Southwestern Letter" published in 1882. He had not seen the Mennonites in the meantime and was much surprised at their progress, and seemed to fear nothing more than that the new surrounding should lead to a loss of the noble qualities of these men in their childen. W. R. Miller in his "The Peopling of Kansas" found them good pioneers, industrious, thrifty, not venturesome and well calculated to succeed on a soil such as Kansas possesses. Mr. C. L. Berneys, a Roman Catholic, reports a visit to these people in "Der Deutsche Pionier." He visited in their homes and was much impressed with them as people and with the reasons for coming to this country. He states the reasons briefly: 1) that as peace-loving people they did not want their sons to serve in the army but that the Russian Government did not want to grant this liberty. 2) that they had no title of ownership to their land in Russia and could not get one though they had made garden spots out of the desert.

In regard to the latter point he may have misunderstood his informants, or the particular men with whom he spoke may not have been land owners, as most of them seem not to have been, or were led to believe that they were not, by petty Russian officers. This matter of uncertainty, I have frequently been told by some of the immigrants, had been a distressing matter to them for many years. Mr. Berneys was so enthusiastic over what he had seen and heard that he wrote that Kansas would be willing to accept 100,000 more of such "rühriger, mässiger und in ihrem Thun und Lassen besonnener Bewohner", if Russia could spare them. He was also impressed with the fact that they introduced the mulberry, a large variety of blackberry and apricots and succeeded in making them grow and bear in dry Kansas. He marvelled at their adaptation to new surroundings and the adoption of the better American tools, etc.

The estimates thus far given were produced for the purpose of showing the kind of immigrants who came here and were known as Mennonites. Their number has not been sufficiently large nor was their character, on the whole such as to constitute them a serious problem to the new land of their adoption. Their greatest possibility as a problem lay in another direction,—they were likely to become a problem to themselves; coming from so many different countries; Switzerland, Alsace, the Rhenish and Bavarian Palatinate, Baden, Würtemberg, Holland, Poland, Austria Hungary, Russia and France, and coming, more or less intermittently during a period of more than 200 years, usually for the sake of religious liberty, though sometimes also because of economic conditions here or abroad; settling in so many different places in America, they were likely to find themselves trained and still being trained to think so differently in matters of every day life that the underlying unity springing from one confession of faith, was almost sure to be put to a test sooner or later. With the exception of those coming from France, and these were very few in number, the Mennonites all spoke German, but in so many different dialects, that when they met they found it difficult to feel perfectly natural in each other's presence. This may seem insignificant enough in itself but is at the bottom of a problem which soon called forth considerable serious discussion and effected the relationships of the various groups toward each other. Then there was the fact that, while most of them settled in large groups and therefore were able to adhere for a long time to the customs brought from the European community in which they had lived, there were such who early came into close touch with other people and therefore naturally became "different," a term which has a rather unwelcome sound for conservative ears. The differences of social standing in Europe were soon felt here, e. g., the descendants of those Mennonites who remained in Prussia when so many went to Russia during the last two decades of the 18th century came to America with a kind of social polish which some of the other immigrants coming about the same time, lacked in a very high degree; then too, there was the difference which the newcomers noticed in those who had been here a long time. Such were the factors which made even the Mennonites themselves feel that somehow they were not well mated in spite of their confession of faith to which they all adhered. In addition to this came the question whether their confession of faith would fare better in this land of freedom than it had in the various countries of Europe.

This insight into the minds of the Mennonites of 30-35 years ago is given here because it reveals the kind of thinking which occupied their minds very much and therefore would naturally have some effect upon the kind of citizens which would eventually evolve for the United States and Canada. Naturally some of the native born Mennonites would be little affected, and yet the coming of so large a number in so short a time tended to emphasize points anew which had, to some extent at least, become somewhat obliterated.

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Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

No one can read the letter of Mrs. Quiring, which is included in the notice of our Emergency Relief Commission, appearing on another page, without a shudder. What a state the world must be in when such a thing as taking little children out of school and shooting them because they are afflicted with a terrible disease brought on as an incident to the awful war of their parents' making! Will such things go on indefinitely? No, we say. It must stop. But how? Certainly not by adding misery to misery and renewing a war against the unfortunate country of Russia. Any resort to arms will only add more confusion to that which has already overtaken its millions. There is one remedy for this festering sore that has broken out over such a large and populous section of the old world and only one—evangelization. Unless the erstwhile kingdom of Russia becomes the kingdom of the Lord Jesus there is no possibility of saving its millions from the horrors which are burning out its body and soul. The veneer of civilization which made it seem respectable has all cracked and peeled off and there is no hope of restoring it again. A regenerated Russia alone will save the Russian people from the beastal savagery in which they are now steeped. If only half of the millions advanced to Russia by America to help her arm herself with instruments of destruction could be spent in sending missionaries, medicines, food, nurses, clothing and shelter Russia would respond and be on a fair way toward living decently and seeking God. The "Hun" stories that horrified us made us Americans willing to give unlimited help to our Russian ally in order that there might be a speedy end to such horrors and the world might be made a safe and decent place in which to live. It was sowing war and we see now a harvest of fire, sword, lust and hatred such as history never before recorded. That which was done in a few months will at least require many generations to undo.

The Russian situation is peculiarly a matter of Mennonite interest because there are so many of our Mennonite brethren in that unfortunate country. The letter to Peter Jansen, which we published a few weeks ago, and the one from Mrs. Quiring lead us to believe the worst. Mennonite settlements are in ruins; men, women and children have been murdered, some fugitives have found hiding places and from others we shall never hear. We are of the opinion that the Mennonite communities in Russia are forever obliterated and if any of these people are to survive until the world assumes its normal state, it will be in some other country under a kindlier flag and that can only happen as American Mennonites come to their aid. They should all forget their little differences and work hand in hand as brethren. While there have been times in which Mennonites have done much to their credit in relieving affliction and distress, we must confess to our shame that often, in the face of some great crisis, when a united stand was necessary, they defeated every possibility of accomplishing anything by their narrow party quarrels. When persecution raged in Holland and made it worth one's life to be a Mennonite, Mennonites divided into numberless parties banning and excommunicating one another, though they were opposed to slavery and militarism the civil war in America found them hopelessly divided and in the bitterness of party strife, and therefore without influence enough to affect popular opinion. These divisions continued until the great war and as a divided party no recognition of any consequence was allowed them, in spite of what seemed to be a favorable concession on the part of the government. Now, when our brethren across the sea, people of our own stock, confessing identical doctrines with us and, in many instances our relatives, are crying, "For God's sake, we have suffered enough, don't let us perish" what are we doing about it? Every Mennonite, no matter who, and every Mennonite church, no matter what its connection, that is not active in an effort to help these poor brethren, does not value the name, the history, or the faith that bears the name Mennonite.

We have touched upon the Russian needs. Some tell us the way is not open. It is a time to break open doors if they are closed against our efforts to do deeds of mercy even if it involves serious dangers. We recognize the difficulty in getting passports and the risks involved in getting through dangerous countries, but why not run the risk and try. At any rate, the doors must soon be open and by that time we must have on hand a store of supplies and money that will represent our greatest sacrifices. Let us, let all Mennonites, be up and at it, working hand in hand to help and to save.

THE C. E. TOPIC

November 16.

Cooperation in Christian Service.

Jno. 17:20-23; I Cor. 3:5-10.

Cooperation means working together. In the New Testament there are three excellent examples of cooperation namely: the builders on a building, the vine and its branches, and the body and the head. We might also include as a fourth, Christ and His bride, the church. Turn to the Old Testament and see a splendid example of cooperation during the period of reconstruction when all the people worked together in the building of the walls of Jerusalem and the work was quickly and satisfactorily done because "the people had a mind to work."

Like the scattered Jews, Christianity has suffered a terrible loss today because of the godless war that has recently cursed the earth. Religion has been shoved into the background, selfishness and materialism have wrought havoc with our spiritual structures while the fires of indifference have burned out the consciences and piety of many lives and the love of pleasure has destroyed much of the piety that people had. We have to build up a new Christianity. We must re-establish the brotherhood of man. We must get the world to realize the seriousness of life, and this world, now so terribly unprepared for His coming, must be shaken to a realization of the fact that the time is short. This calls for serious effort on the part of Christians. They must forget their insignificant differences and be ready to see good in one another and work hand in hand. There is so much to be done, there is so much Christlessness all about us and so much indifference that, if anything at all is to be accomplished, we must "all pull together" and all work for the same aims. The crying need is for help to save both the bodies and souls of dying millions. A difference that prevents us from working together with all the means that we can command is a sin against God and humanity.

The Bible frequently refers to a building or its parts as an example of the kind of a structure we should erect for our Christ. A perfect building is the work of one mind but represents the labor of many hands. Go over your house,—note the material used in its building and think of the multitudes who had a part in getting the material ready and manufacturing the tools for getting the stuff out. The number will amaze you, yet perhaps you yourself thought you were the creator of the building. In the city in which this article is written there stands a building costing $25,000,000 of the people's money that required 30 years in building. What an army the taxpayers, laborers and producers would make. It required skill, organization, and above all, the direction of a master mind. Just as complicated is the work of the church. We are builders. Christ is the Master-Builder. The perfection of the structure depends upon how we will work together under the Master's order.

Paul refers to the body and its head as an example of the mystical union between Christ and the believer. Note how harmoniously each member works with the other. When the eyes, the hands, the feet or any other member do not function, the whole body is sick. When the brain loses control of the body or any member of it, it becomes dead. It is not enough for the members to be in outward harmony with one another, they must be in harmony with the divine will. Then alone is there true cooperation.

Jesus refers to a cooperation existing between Himself and the disciple as similar to the vine and its branches. Fruit bearing is the object but there can be no fruit on the branch unless it is in vital relation with the vine, the source of its life and strength. Get the idea that the most perfect Christian cooperation is only possible when the individual is centered in Christ and gets His strength from Him.

Cooperation should begin in the home. Each member should work with all the rest for the good of all. This eliminates selfishness, friction and neglect. The Christian family is the ideal because it gets its inspiration in mutual helpfulness from the the source and example of all good things.

A lack of cooperation in the

church is a sad sight. It is defeating the plans of God and working for evil instead of for good. There is no reason whatever for brethren in the Lord working against one another in the great cause of saving souls and glorifying God. The bitterest quarrels are church quarrels and the sweetest harmony is the fellowship of the saints in Christ Jesus.

THE S. S. LESSON

November 16.

Witness of Christ's Glory.

Luke 9:28-36.

Golden Text: This is my beloved Son: hear ye Him. Mark 9:7.

A week after Peter's great confession the transfiguration occurred. Other accounts of the event appear in Matt. 17:1-13 and Mark 9:2-13. The place of the transfiguration was on one of the peaks of Mount Hermon, the highest mountain in the Holy Land, which is said to be continually covered with snow. Peter, James and John were selected to be the witnesses of this event because they were the natural leaders of the apostles and were specially fitted for the event. Peter, one of the oldest, if not the oldest, was to assume a unique leadership of the church to be established after the Lord's departure. James was to be the first of the twelve to endure a martyr's death and therefore had the encouragement of having had a foretaste of glory. John, the youngest of the disciples was to survive long after the rest had passed away and his testimony would be needed as an eye-witness who could combat the corruptions that in later years would threaten to undermine the faith of the saints. He was also "the beloved disciple" and therefore entitled to a special, intimate relationship.

Notice that the transfiguration occurred on the mount. How often in Scriptures do mountains become monuments of some great blessing the world had to enjoy. The ark rested on a mountain, the Law was given from another, Moses saw the promised land from one, Jesus went on a mount to pray, He made a mount a place from which to proclaim the laws of His kingdom, it was on Mt. Zion that the temple was built and close by Jesus made an offering of Himself for the sins of the world.

The transfiguration occurred while He was praying. The days of transfiguration through prayer are not over. Ananias was sent to see Saul of Tarsus of whom it was said "he prayeth."

It is no wonder that light should have emanated from Jesus in transfiguration. He said: "I am the Light of the world." He also said: "Ye are the light of the world." Light (1) shows glory. (2) It dispels darkness. (3) It gives life. (4) It is used as a guide—as the stars guide the sailor. (5) It may warn of danger—as the lighthouse warns. (6) It brings safety where there is danger in darkness.

The two saints who appeared to Jesus at this time are of peculiar significance. Moses represents the law, Elijah the prophets and Jesus the completion of the law and the prophets and the beginning of a new era of light and glory. The conversation at this time had an important bearing upon the work that Jesus was to enter immediately. "They spake of His decease which He was about to accomplish at Jerusalem." These two men, Elijah, who never died and Moses, who died in a way different from other men, brought to Him the encouragement of a resurrected life after death and strengthened Him for the difficult task He was about to undertake. We must not mistake this scene for a dream or vision. The three men actually saw the glory of Jesus and the two men who were with Him.

The suggestion made by Peter was ignored. It was a good thing to have been with Jesus and the two saints there but they were not to abide in their lofty experience indefinitely. They were near heaven then, but there was still a great deal for them to do down below. God gives us an occasional glimpse of heaven. Not to take us away from our tasks, but to encourage us that we may take greater encouragement for the harder things yet to be done.

The voice that the disciples heard was God's testimony to the perfect, sinless life of His Son. He had to be a sinless offering if His blood was to atone for sin. In the beginning of the ministry of Jesus, at His baptism, God's voice of approval was also heard. He testified to His previous sinless character and now at the close of His three years of public life, the same testimony is proclaimed. The command was: "Hear ye Him." This was a signal that the authority of the law and the prophets was to be laid aside and the authority of Jesus, the Messiah, to be received. We are to recognize His authority (1) as our Prophet, Priest and King, (2) as the only One who can redeem us, (3) as the only One who can rightly direct us how to live, (4) as the only One who can lead us over the river of death into eternal glory, (5) as the only One who has won the victory over sin, death and hell.

REPORT OF PATIENTS TREATED AT THE MENNONITE SANATORIUM AT ALTA LOMA, CAL.

Compiled by D. B. Hess.

The first patient entered on March 13, 1914. In all 80 different patients have been treated. Four of these had been dismissed and re-entered later, making the total patients treated 84. Three patients have been pronounced cured. 40 patients have left greatly improved. 13 have left unimproved. 20 patients have died in the institution. 1 has been dismissed because of unrúly conduct. 1 has been dismissed because of being unsatisfied.

Religion of the patients so far treated: 1 Adventist, 1 Buddhist, 7 Baptist, 3 Brethren, 2 Catholic, 5 Christian, 3 Congregational, 1 Episcopalian, 1 Holiness, 13 Methodist, 8 Mennonite, 2 Nazarene, 2 New Thought, 8 Presbyterian, 1 Unitarian, 31 no church affiliation. —Three souls have been won for Christ during the life of the institution.

Report by Years.

1914.

11 patients were cared for during the year. 1 left pronounced cured. 7 left much improved. 2 left not improved. 1 who entered this year remained and died in 1918.

1915.

10 new patients entered this year. 2 left improved. 3 left unimproved. 4 passed away during the year. 1 who entered this year is still in the institution much improved.

1916.

10 new patients entered this year. 2 who had been dismissed re-entered. 5 left improved. 5 died during year.

1917.

15 new patients entered. 7 left improved. 1 left unimproved. 1 dismissed for unruly conduct. 4 died during year. 2 upon whose condition nothing is reported.

1918.

21 new patients entered. 1 re-entered. 9 left much improved. 5 left unimproved. 1 left pronounced cured. 1 left unsatisfied, 4 died. 2 no report on their condition when leaving.

1919 up to and including Oct. 7.

18 patients (new) entered. 1 formerly dismissed re-entered. 10 left improved. 1 cured. 1 left in unimproved condition. 1 left in dying condition. 2 died in the institution. 4 entering this year remain in institution at this time. 1 entering 1915 is still here.

Nationality.

64 American and German American, 3 Canadian, 3 Russian, 2 Japanese, 2 Swede, 1 Irish, 3 English, 2 Danish, 2 Swiss, 1 Korean, 1 Bohemian, 1 Welsh, 1 Mexican.

Occupations.

26 housewives, 11 farmers, 7 laborers, 2 ministers, 1 stenographer, 1 salesman, 1 clerk, 2 engineers, 1 telegrapher, 1 miner, 1 grocer, 5 teachers (two ministers were also teachers) 1 seamstress, 4 mechanics, 1 lawyer, 3 students, 5 nurses, 2 painters, 2 munition and iron workers, 2 carpenters.

MARRIAGE

Stucky-Moser.—Berne, Ind., Oct. 19, 1919, Ira Stucky and Irene Moser, by Rev. P. R. Schroeder.

CONTRIBUTIONS

ACKNOWLEDGMENT OF RECEIPT OF GIFTS FOR THE SANATORIUM AT ALTA LOMA, CAL.

From July 1, 1919 to October 15, 1919.

July 10, several buckets of apricots from Mrs. Cherbak; July 12, a book from Mrs. Walling (a patient); Aug. 1, 1 box apricots from Mrs. Kate Detweiler; Aug. 5, bucket apples from A. J. Ledig; Aug. 12, 1 box nectarines from Mrs. Lizzie Weber; Aug. 22, 1 box peaches from Mrs. Lizzie Weber; Sept. 1, 1 box peaches from Mrs. Henry Schmutz; Sept. 6, grapes from Mrs. Towes; Sept. 9, 2 boxes peaches from J. J. Peters, papers and magazines from Dr. A. L. Weber, papers and magazines from O. P. Brady (druggist), papers and magazines from Mr. Schumaker, tracts from Mrs. Epp of Pretty Prairie, Kans., 10 paper bound books on religious subjects from Rev. Epp; Sept. 24, grapes from Mrs. Toews; Sept. 26, 2 buckets prunes from A. J. Ledig; Oct. 7, 12 quarts of canned fruit from Mrs. Lizzie Weber, 1 box peaches from Mrs. Kate Dettweiler; Oct. 12, $5.00 cash from Mrs. Rees.

There has been received quite a number of quarts of canned fruits which has not been reported at this time because I was requested to report this all at one time and as the fruit is not all in cannot do so. This fruit was put up in the Sanatorium's jars by the Serve Others Circle girls of the Upland Mennonite church. When all the fruit is received the number of quarts will be reported enmass.

Thankfully acknowledged,

D. B. Hess.

HOME MISSION CONTRIBUTIONS

General Fund.

P. E. Wicke, Deer Creek, Okla., $7.95; a brother in Canada, by P. P. Tschetter, $20.00; Mennonite mission cong., Los Angeles, Calif., P. W. Penner, $55.59; Deer Creek, Okla.,

cong., J. S. Dester, $27.48; Sister Hillegonda, Newton, Kans., $10.00; Deep Run, Pa., ch., A. M. Fretz, $11.-00; Perkasie, Pa., ch., A. M. Fretz, $25.26; Bowmansville, Pa., ch., A. M. Fretz, $8.00; gifts from Canada, by P. P. Tschetter, $14.10; Hoffnungsfeld Sunday school, Moundridge, Kan., P. J. Schrag, $43.41; Tabor ch., Goessel, Kans., J. S. Schmidt, $73.08; interest on mortgage and bonds, J. G. Regier, $183.36; ladies' missionary society, Pulaski, Ia., Mrs. M. A. Niswander, $26.00; Swiss cong., Bluffton and Pandora, O., C. W. Roethlisberger, $500.00; Escondido, Calif., ch., H. H. Adrian, $31.78; First Menn. ch., Upland, Calif., Arnold P. Weber, $101.01; Lizzie C. Ruth, Upland, California, $25.00; Grace church, Pandora, O., N. S. Hilty, $50.00; Christian ch., Moundridge, Kans., A. H. Kaufman, $17.30; Bergtal ch., Pawnee Rock, Kans., Jacob Rudiger, $23.33; Canton, Kans., ch., J. T. Wedel, $26.16; proceeds from sale of G. Ensz's booklets, J. J. Balzer, $31.00; Nordstern ch., Guernsey, Sask., Can., Jacob Quiring, $100.00; Geary, Okla., ch., A. E. Loganbill, $25.00; Bethlehem S. S. Bloomfield, Mont., Anthony Unruh, $24.11; Bethlehem ch., Bloomfield, Mont., G. L. Deckert, $44.34; Monroe, Wash., ch., S. S. Baumgartner, $8.07; various brethren, Portland, Ore., S. S. Baumgartner, $13.00; J. S. Dester, Deer Creek, Okla., $31.-11; Hoffnungsau ch., Buhler, Kans., A. B. Reimer, $34.93; Rosthern, Sask., ch., H. H. Derksen, $132.00; Zoar and Bethesda chs., Langham, Sask., Peter Mierau, $75.00; Renata, B. C., Can., Diedrich Epp, $15.50; Aberdeen, Sask., ch., Jacob F. Epp, $22.50; a deacon of the West Swamp, Pa., ch., by W. S. Shelly, $5.00; various brethren of Can., by P. P. Tschetter, $20.-00; interest on mortgage and bonds, J. G. Regier, $126.51; Springfield, Pa., ch., J. M. Landis, $8.00; Herold ch., Bessie, Okla., J. A. Harms, $20.89; Upland, Calif., S. S., Bertha Schmidt, $11.73; Laird, Sask., sewing society, Mrs. J. G. Regier, $100.00; Los Angeles, Calif., ch., P. W. Penner, $16.42; Halstead, Kans., Sunday school class, Marie Schowalter, $1.00; Los Angeles, Cal., ch., P. W. Penner, $10.17; mission box, Berne, Ind., S. F. Sprunger, $4.20; Christian Wirkler and family, Los Angeles, Calif., $20.00; E. J. Haury, Halstead, Kans., $50.00; Christian ch., Moundridge, Kans., A. H. Kaufman, $19.75; B. R. and G. A. Regier, Elbing, Kans., $75.00; Margarette Regier, Elbing, Kans., by G. A. Regier, $10.00; First Menn. ch., Bluffton, O., A. C. Geiger, $90.00.

Altoona Workers' Home.

Various contributions through A. A. Snyder, Altoona, Pa., $453.13; $50.-00 3rd Liberty Loan bond, through A. A. Snyder, Altoona, Pa.,; Grace ch., Pandora, O., N. S. Hilty, $30.00; various donors through A. A. Snyder, Altoona, Pa., $745.78; $250 War Saving Stamps through A. A. Snyder, Altoona, Pa., Peter M. Krehbiel, Moundridge, Kans., $50.00; Peter Sperling, $10.00, S. P. Ediger, $5.00, anonymous, $1.00, Dietrich Neufeld, $5.00, Mary Sperling, $5.00, H. H. Regier, $5.00, D. D. Gaeddert, $5.00, H. A. Becker, $10.00, Heinrich Schulz, $20.00, Mary A. Buller, $2.00, D. A. Friesen, $5.00, C. C. Sperling, $5.00, Mary G. Regier, $5.00, P. P. Buller, $2.00, J. F. Schmidt, $10.00, Jushua Regier, $5.00, Mrs. H. J. Regier, $5.-00, all through A. B. Reimer, Hoffnungsau, ch., Buhler, Kans.; Zoar ch., Goltry, Okla., John P. Schmidt, $30.-00; P. J. Schmidt, $5.00, A. K. Zacharias, $2.00, by J. H. Schmidt, Gotebo, Okla.; Christian ch., Moundridge, Kans., A. H. Kaufman, $100.00, L. L. B. and $90.00; Canton, Kan., ch., J. T. Wedel, $152; Mrs. Amanda Hackenberg, Halstead, Kan., $5.00; friend of missions, Halstead, Kans., $10.00; Anna A. Goering, Moundridge, Kans., $8.00; Mr. and Mrs. J. H. Probst, Pandora, O., $10.00; D. B. Unruh, $6.00, John M. Jantz, $10.-00, H. D. Koehn, $6.00, Mrs. Wm. B. Jantz, $10.00, F. G. Hiebert, $7.50, Mrs. D. B. Unruh, $6.00, J. W. Jantz, $10.00, David W. Jantz, $6.00, Benj. Jantz, $10.00, Lydia Jantz, $10.00, Jacob P. Unruh, $10.00, Anna Jantz, $10.00, Wm. B. Jantz, $6.00, Henry W. Jantz, $6.00, all through John M. Jantz, Ringwood, Okla.; H. M. Jantz, Canton, Kan., J. T. Wedel, $25.00; Mrs. Kesselring, $1.00, John Entz, $10.00, H. Riesen, $5.00, Mennonite aid, $5.00, Mrs. Katie Krehbiel, $25.-00, all through H. Riesen, Geary, Okla.

Chicago Workers' Home.

Swiss Menn. sewing societies, Bluffton, O., W. S. Gottshall, $100.00; Salem ch., Dalton, O., Cassie Niswander, $165.98; Rev. H. D. Schmidt, Cordell, Okla., $10.00; First Menn. and Bethel chs., Mt. Lake, Minn., A. A. Penner, $100.00; Mr. and Mrs. J. H. Probst, Pandora, O., $15.00; Daniel Gerig, Williamston, N. C., $25.-00; Hoffnungsau, ch., Buhler, Kan., John C. Dyck, $152.14; Berne, Ind., ch., S. F. Sprunger, $5.00 W. S. S., and $566.52; Summerfield, Ill., ch., Samuel S. Baer, $51.00; S. S. Borneman, Norristown, Pa., $10.00; Donnellson, Ia., ch., J. P. Galle, $25.00; John J. Unruh, Dinuba, Calif., $10.00; Bethlehem ch., Bloomfield, Mont., John M. Franz, $18.00; Donnellson, Ia., sewing society, Erna Weber, $25. First Menn. S. S., Bluffton, O., Samuel Bixel, $40.00; Christian ch., Moundridge, Kan., A. H. Kaufman, $61.50; Trenton, O., ch., $43.47, Florence Augspurger, $5.00, Mrs. Harry Augspurger, $1.00, all through A. J. Neuenschwander; Grace ch., Pandora, O., N. S. Hilty, $53.23; Primary S. S. class, $7.14, Children's Day offering, $39.11, Wadsworth, Ohio, M. M. Lehman; E. J. Haury, Halstead, Kans., $50.00; West Zions ch., Moundridge, Kans., P. C. Schowalter, $50.-00 L. L. B and $1.00.00; Joel Sprunger, El Reno, Okla., $25.00; Mrs. Barbara Schmidt, Newton, Kans., $25.00; friend of missions, Halstead, Kans., $10.00; Helping Hands S. S. class, Noble, Ia., Mrs. J. A. Frey, $10.00; Johannestal ch., Hillsboro, Kans., H. H. Schroeder, $50.00.

Chicago Workers' Home Furnishings.

Philip Flath, $10.00; Menno Bixel, $5.00, Amos Neuenschwander, $1.-00, E. P. Steiner, $10.00; Philip Hilty, $5.00, Leah Steiner $0.50, all from Bluffton, O., through Cassie Niswander; Mrs. Louise Mueller, Reedley, Calif., H. J. Krehbiel, $100.-00; Halstead, Kan., Jr. Missionary society, Irma Haury, $10.00; Halstead, Kans., Sr. Missionary society, Anna Dester, $15.00; friend of missions, Halstead, Kans, $5.00; Anna A. Goering, Moundridge, Kans., $8.00; Zion missionary society, Elbing, Kan., Mrs. H. R. Regier, $27; Brudertal missionary society, Hillsboro, Kans., Maria F. Penner, $25.00; ladies' classes, Ebenezer S. S., Bluffton, O., W. S. Gottshall, $32.68; ladies' classes, St. John S. S., Pandora, O., W. S. Gottshall, $10.25; ladies' classes, First Menn. S. S., Bluffton, O., W. S. Gottshall, $9.25; Eden sewing society, Inola, Okla., Agathe Froese, $5.00; Careful Gleaners S. S. class, Berne, Ind., S. F. Sprunger, $25.00; Mrs. S. P. Ediger, Buhler, Kans., $5.00; Salem sewing society, Dalton, O., Mrs. Fred Badertscher, $37.00.

Hutchinson Chapel.

Mrs. S. A. Krehbiel, Halstead, Kans., $50.00; Central State Bank, Hutchinson, Kans., $50.00; D. J. Fair Lumber Co., Hutchinson, Kans., $15.-00; L. J. White Lumber Co., Hutchinson, Kans., $15.00; Houston Zimmerman Mercantile Co., Hutchinson, Kans., $10.00; J. M. Bailey and Son, Hutchinson, Kans., $10.00; Houston Doughty Lumber Co., Hutchinson, Kan., $15.00; Tabor S. S., Goessel, Kans., P. J. Schmidt, $51.75; Joel Sprunger, $20.00, J. Moeschberger, $6.00, El Reno, Okla., H. T. Unruh, Mrs. John A. Baize, $5.00, Virginia Baize, $0.50, Henry Baize, $0.50 Mrs. Virgil Loony, $1.00, Elmer J. Krehbiel, $25.00, Curtis Stove, $10.00, Hutchinson, Kans., through H. T. Unruh; Friedenstal ch., Tampa, Kans., J. C. Wedel, $146.63; Johannestal ch., Hillsboro, Kans., H. H. Schroeder, $100.00; Bergtal ch., Pawnee Rock, Kans., Jacob Rudiger, $27.75.

City Missions.

P. E. Wicke, Deer Creek, Okla., for Los Angles, $8.40; Brudertal S. S., Hillsboro, Kans., P. F. Suderman, $60.15; a brother, Goessel, Kans., B. H. Friesen, $10.00 for Hutchinson, $10.00 for Chicago, $10.00 for Los Angeles; Anna A. Goering, Moundridge, Kans., $5.00 for Chicago, $5.00 for Altoona; Hoffnungsau S. S. Buhler, Kans., D. C. Regier, for Chicago, $65.09; Y. P. A., Quakertown, Pa., Russel E. Boorse, for Chicago, $6.00; John Lehman, Halstead, Kans. $6.00 for Hutchinson, $4.00 for Chicago; Careful Gleaners S. S. class, Berne, Ind., S. F. Sprunger, for Altoona, $40.00; D. B. Hiebert, $25.00, J. J. Pauls, $6.00, A. A. Neufeld, $10.-00, Buhler, Kans., through A. B. Reimer, for Altoona.

Special Building Fund.

Hillsboro, Kans., ch., Aug. J. Kohfeld, $100.18; Tabor ch., Goessel, Kans., J. S. Schmidt, $135.51; John H. Regier, Newton, Kansas, $100.00; Bethel ch., Inman, Kans., John J. Pauls, $28.96; Swiss ch., Bluffton and Pandora, O., C. W. Roethlisberger, $355.00.

Special Gifts.

West Zion ch., Moundridge, Kans., P. C. Schowalter, church building fund, $58.00; Wadsworth, O., ch., M. M. Lehman, for Jewish mission, $14.-00; Bethlehem S. S., Bloomfield, Mont., Anthony Unruh, for Childrens' Home mission, $38.26; Laird, Sask., sewing society, Mrs. J. G. Regier, for Jewish mission, $50.00; ladies' classes, Ebenezer S. S., Bluffton, O., W. S. Gottshall, for furnishing Altoona Workers' home, $32.67; ladies' classes, First Menn., S. S., Bluffton, O., W. S. Gottshall, for furnishing Altoona Workers' home, $10.25; ladies' classes, St. John's S. S., Pandora, O., W. S. Gottshall, for furnishing Altoona Workers' home, $9.25.

Gratefully acknowledged,

J. E. Amstutz, treasurer.

Halstead, Kansas.

FOR THE SUPPORT OF THE TUBERCULAR SANITARIUM

Ladies' Missionary Society, Reedley, Cal., $35; Mrs. Regier, Newton, Kans., $10; Emma Krehbiel, Reedly, Cal., $10; Marie Regier, Elbing, Kans., $20; Elsie Regier, Elbing, Kansas, $10; B. R. and G. A. Regier, Elbing, Kans., $30; Margarethe Regier, Elbing, Kansas, $10; P. H. Franz, Mt. Lake, Minn., $25; Mrs. K. M. Krehbiel, Halstead, Kans., $50; from a friend, Donnellson, Iowa, $4; Hoffnungsfeld church, Moundridge, Kans., $45; John Staufer, San Francisco, Cal., $50; J. J. Duerksen, Hillsboro, Kans., $25; Ladies' Aid Society, Upland, Cal., $26.50; Mrs. Justina Bergman, Whitewater, Kans., $30; Jno. Regier, Whitewater, Kans., $50; Helena Jansen and Anna Dirks, Pasadena, Calif., $3; Elsie Wiebe, Whitewater, Kans., $5; Helena Zimmermann, Beatrice, Neb., $5; Mrs. Daniel Ruth, Upland, Cal., $10; Upland S. O. Circle, Upland, Cal., $10; from a friend, Beatrice, Neb., $5; Fannie Schrag, Schrag, Wash., $10; H. Giesbrecht, $5; Beatrice Ladies' Aid Society, Beatrice, Neb., $43.50; Mrs. Kathrine Busenitz, $25; John G. Regier, Newton, Kans., $5; Aganetha Goosen, $5; Mrs. Jacob Kroeker, $10; Mrs. J. Friesen, $2; Miss Susie Thinn, $1; Mrs. Jacob Haury, Moundridge, Kans., $5; Miss Elizabeth Ruth, Upland, Calif., $2; from a friend, $5; Mrs. H. Rees, San Demas, Cal., $5; Mrs. J. A. Voth, $5; Mrs. B. K. Fletcher, Summerfield, Ill., $25; C. F. Claassen, Newton, Kans., $10; from estate of Miss Mary Reinbold, Summerfield, Ill., $1,000; Onecho, Union S. S., Almota, Wash., $41.25; from a friend, Clarence Center, N. Y., $5; Ladies' Missionary Society, Reedley, Cal., $25; Hillegonda C. v. d. Smissen, Bethel Hospital, Newton, Kans., $10; Mrs. H. Rees, San Demas, Cal., $10; Mrs. H. C. Hornburg, Upland, Cal., $15; Mrs. Kathrine Dettweiler, Upland, Cal., $25; from a friend, $5; Mrs. H. C. Hornburg, Upland, Cal., $20; Jacob H. Matthies, Nampa, Idaho, $25; Never-Say-Fail S. S. class, Reedley, Cal., $16; J. P. Galle, Donnellson, Ia., $5.

For the Endowment Fund: From the estate of Katharine Krehbiel, Reedley, Cal., by her children, $1,000.

Gratefully acknowledged,

D. C. Krehbiel, Treas.

FOR CHICAGO MISSION

General Fund.—H. A. Penner, Omaha, Nebr., $5.00; mission friends, Chicago, Ill., .50; friend, Mountain Lake, Minn., 1 box clothing and books.

For Furnishing Workers' Home.—Abr. M. Lohrentz, Moundridge, Kan., $10.00; John von Steen, Beatrice, Nebr., $10.00; friend, Mountain Lake, Minn., $2.00; Grover Soldner, Bluffton, Ohio, $1.00; Busy Mothers' class, First Mennonite church, Bluffton, Ohio, $6.00; Minerva Hilty, Bluffton, O., .50; Women's Missionary society, First Mennonite church, Bluffton, O., Mrs. Menno Bixel, $15.30; Ladies Missionary society, Grace church, Pandora, Ohio, Mrs. P. D. Bixel, $25.00; Mrs. Fanny Zimmerly, Bluffton, O., 2 rugs.

Gratefully acknowledged,

Catherine Niswander.

NEWS OF THE WEEK

DRY LAW VETO IS OVERRIDDEN

Washington, October 28.—The Senate this afternoon passed the prohibition enforcement bill overruling President Wilson's veto, by a vote of 65 to 20.

The President will lift the war time prohibition ban as soon as the treaty is ratified, it was stated at the White House. He will not lift the ban until ratification, irrespective of whether Congress overruled his veto of the prohibition act.

A request for unanimous consent to consider the veto, made by Senator Sterling, was blocked in the Senate this afternoon. Senator Hitchcock opposed immediate consideration, arguing that the Senate was in open executive session for the purpose of acting on the treaty and could not consider executive business.

Anti-prohibitionists had their dander up today over the house's action in overruling the veto.

Out-generalled by the "drys" in the House after President Wilson had vetoed the prohibition enforcement bill, the "wets" today turned to the Senate in the hope that the body would support the veto from the White House.

The President's veto was overridden in the House by a vote of 176 to 55 late yesterday, when less than half of the members were present and after the dry leader, Representative Volstead, had announced that the veto would be brought up for a vote on Thursday.

JOHNSON AMENDMENT DEFEATED IN SENATE

Washington, D. C., October 27.—The Senate voted today to give the British empire six votes in the league of nations assembly while the United States has one.

By the narrow margin of 40-38 the Johnson amendment to give the United States as many votes in the league as the British empire, was defeated, Nine Republicans allied with thirty-one Democrats to accomplish the defeat, while four Democrats, either actually voting or paired, were recorded in favor of the amendment.

The fight is by no means over. The moment the rejection of the amendment had been announced Senator Johnson gained the floor and introduced a new amendment, more drastic and more far reaching, designed to meet all of the points of objection raised against the original amendment.

"I'm going to make the Senate toe the mark," Senator Johnson declared. "I will be interested to hear what explanations will be made by those who opposed the original amendment because it was not adequate."

MINERS NOT TO OBSERVE LAW

Washington, October 26.—Timothy Shea gave notice to congress tonight that the brotherhood of locomotive firemen and enginemen, of which he is acting president, would not observe pending anti-strike legislation if enacted into law.

Such an attempt to single out railroad employes and deprive them of what he termed the economic right of workers to prevent injustice must be accepted, he said, in connection with other information which the railroad brotherhoods have as a foregone conclusion that the railroads contemplate a general reduction in wages when the government surrenders control and desire such a measure to forestall a strike.

"If these interests or the legislators believe railroad employes will unresistingly submit to any such invasion of their rights as citizens," Mr. Shea said, "they had better expel that thought from their minds, because I believe I speak for locomotive firemen and hostlers at large when I say that any law which deprives them of the rights of American citizenship would not be observed, not because this class of American citizens are law breakers, but because such a law would be unwarranted, un-American and contrary to American institutions."

Shea said such a law was almost certain to precipitate revolution and was in fact just what extreme radicals and revolutionary agitators desire. This would give them logical argument for direct action, he asserted, with the intention of displacing the liberal and more conservative leaders and thereby overthrowing the existing social, political and industrial institutions of the country.

"If an anti-strike law is enacted, the responsibility for any upheaval which might follow lies with Congress."

SENATOR POINDEXTER TO RUN FOR PRESIDENCY

Washington, October 27. — United States Senator Miles Poindexter of Washington in a speech made here has assumed his candidacy for the Republican nomination of the presidency for the coming campaign in 1920. In his speech Mr. Poindexter outlined clearly his attitude upon the various questions of the day.

Senator Poindexter's platform is a very wide one, and hinges greatly upon the practise of a wise and thrifty economy. The entire speech emphasizes Americanism and an immediate declaration of peace with Germany, the treaty being made in such a manner as to relieve our country of any incumbrances which might be placed upon it. Reconstruction is another theme emphasized by the western solon and a strong appeal for the preservation of our country's individuality and rights ends the policies of Senator Poindexter.

NEW INDUSTRIAL CABINET WILL BE FORMED

Washington, October 25. — President Wilson's cabinet decided today to call a new conference to continue the effort to establish industrial peace. It will consist of fifteen, without division into groups, and the cabinet will recommend nominations to the President.

Secretary Glass, who presided at the sessions of the cabinet today in the absence of Secretary Lansing, made the following statement:

Responsive to a recommendation made by the public group of the industrial conference, the cabinet considered the question of the continuance of the effort undertaken by the conference and it was unanimously agreed that such a new conference should be called representing the body of the public and not divided into groups. This body will consist of approximately fifteen of the most prominent Americans. Names now considered by the cabinet will be recommended to the President.

After voting to declare the industrial conference adjourned sine die, the public group, the last remaining unit in the conferenee, through its chairman, Bernard M. Baruch, laid before President Wilson a report asserting that despite its abrupt termination the conference was not without beneficial results and predicting that the spirit manifested during the thirteen days of session augured well for America's industrial future.

Secretary Lane, who was chairman of the conference, wrote President Wilson supporting the recommendation of the public group that a new conference be constituted at once to carry on the work for which the original conference was called.

NATIONAL DRIVE BEGINS NOV. 2

Sunday, November 2, will mark the opening of the national Red Cross drive which is to be conducted throughout the entire country from November 2 to November 11, the first anniversary of armistice day which ended the hostilities of the greatest world war. Every county, township and city in the United States is being organized now for the big membership drive which will be pushed to the limit during this time.

The question has been raised by many demanding an explanation why contributions should be made to the Red Cross, now that the war is over. Although it is a fact that the hostilities have ceased and most of the boys are home from "over there", there are still many results from the war which require the attention of this noble organization, at home as well as abroad. There is much distress in our home state and even local vicinity which is being constantly alleviated by the Red Cross organization.

The campaign this year will be of a different nature than the former drives had been. The funds raised will be more for local purposes than for national utility. All the Red Cross asks is that you pay one dollar for a year's membership and that every grown person as well as every child should be made a paid member of the county organization. Then also a solicitation will be made for subscriptions to the "Red Cross Magazine", which will be another dollar. So you will not be taxed for more than two dollars, and if there is anyone who feels that they cannot afford to pay this sum on both membership and a subscription, it is hoped that at least all pay the dollar membership.

One half of the money raised in Adams county will be used for local purposes and remain in the county organization's coffer. This will be used to hire a county nurse, such as we already have, and for any other cases of necessity which may arise in the county. Free medical attention will be given by the Red Cross to all who cannot afford such, and this will be given without making the patient a public charge. So, after all, the money is staying right at home and doing good here. The Red Cross everywhere is at all times driving a heavy campaign against tuberculosis and making gigantic efforts to minimize the spread of the white plague.

Orva Smith has been appointed local chairman for the Red Cross drive and in Monday's issue of the Witness will publish the names of solicitors and helpers for Berne. Let's not have any refusing to work as in the Jewish Relief drive, and just grin and hand over those two dollars, or at least one. Remember the dates, November 2-11.

MEXICANS HOLD AMERICAN CONSUL FOR RANSOM

Washington, Oct. 22.—William O. Jenkins, American consular agent at Puebla, Mexico, was kidnapped by three masked bandits last Friday at Puebla and is being held for $150,000 ransom, the state department was advised today.

The American embassy on inquiry has been informed by the Mexican office that the government would take all possible steps to effect the liberation of Jenkins. The embassy has been authorized to detail a member of its staff to Puebla to assist in obtaining the agent's release.

The dispatch received by the department quotes the Mexico City newspaper Excelsior, as reporting that the bandits entered a factory owned by Jenkins, gagged and tied the watchman, forced the safe and robbed it of 60,000 pesos and then took Jenkins away with them. The bandits are reported to have told Mrs. Jenkins that they were rebels and would hold her husband for 300,000 pesos ransom. They said that Jenkins would not be harmed if there was no attempt made to pursue the abductors. An American business associate of Jenkins has confirmed the newspaper story.

ENGLISH GOVERNMENT MEETS DEFEAT IN HOUSE

London, October 23. — The country is faced by the possibility of a change of government or dissolution of parliament, owing to the quite unexpected defeat of the government in the house of commons by a majority of 72. Only about half the members were present and the vote by which the government was defeated was 185 to 113.

The alien bill, the earlier stages of which were disposed of during the summer session, was in the report stage. The committee had previously inserted an amendment withholding pilotage certificates from all aliens, and today the government sought by amendment to modify this restriction in favor of mainly a number of French pilots for whom provision had been made in the existing pilotage act. The amendment, however, was defeated, although in charge of government whips.

The announcement of the figures was greeted with loud cheers from the opposition quarters and caused much excitement.

Andrew Bonar Law immediately move adjournment of the house until Monday to enable the government to consider what course it should adopt. He admitted that the defeat of amendment with government whips was a serious matter requiring consideration but declined to admit that it necessarily implied the resignation of the ministry. This, he declared, would depend upon the view of the house of commons as a whole.

Opinions of the situation, as expressed in the lobbies are conflicting, but in view of the small attendance in the house, it is thought that the government may decide not to resign.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, NOVEMBER 6, 1919. No. 44.

IN MENNONITE CIRCLES

The ordination of Bro. S. S. Amstutz, as home missionary, is to occur on November 16, at Pulaski, Iowa. Rev. W. S. Gottshall of Bluffton, O., president of the board, will officiate. Bro. Amstutz will be located in Eastern Pennsylvania.

Rev. A. M. Fretz will celebrate communion in the Bowmansville, Pa., church November 9. Owing to the fact that Evangelist Rudy Gehman has gone to Bluffton College and Rev. John Swarr is in poor health, Rev. Fretz has had to provide for all the services at this place as well as in Deep Run, Springfield and Perkasie.

Wilbur K. Thomas, executive secretary of the American Friends' Service Commission, made an address in the First church, Philadelphia, last Sunday.

The West Swamp, Pa., church has voted to install a new system of electric lighting.

NOTES AND COMMENTS

On September 16, 17, 18, engineers assembled from all parts of the world to celebrate the one hundredth anniversary of the death of James Watt. The three days' celebration was held at Birmingham, England, where Watt lived and died. To his genius are due the steam engine, steam pump, steam railway and steam turbine. But Watt himself considered his greatest achievement the invention of a decimal measuring system whose 3 principal units became meter-liter-gram.

The strong movement on foot in America at the present time for the exclusive use of these rational units in the United States is belated tribute to the genius of this great man.

"The annual death rate of the human race is 33,000,000. That's 91,000 a day, 3,700 every hour, 62 every minute.

One half of the human race die before they are 16 years old; one quarter of the human race die before they are five years old. The average length of a human life is thirty-three and one-half years. Not one man or one woman in 1,000,000 lives to be 100 years old."

After-War Activities of the American Red Cross.

Two hundred of the 800 men in the Lake division who are taking vocational training have been given loans by the Red Cross, usually when government checks have been delayed.

Recently the American Red Cross took care of 40,000 refugees who were living in box cars near Omsk, Siberia.

Military Relief service of the American Red Cross is being now rendered at 127 points throughout the country.

Up to October 1919 Red Cross canteens in Ohio, Indiana and Kentucky had nearly 102,000 sandwiches, a record which is second for all the thirteen divisions in the United States.

Seven doctors and seven nurses of the American Red Cross Relief Commission in Siberia are waging a strenuous fight against cholera in Harbin, Manchuria.

Dr. Alice Masaryk, daughter of the president of Czecho-Slovakia has resigned her seat in the national assembly, a position corresponding to that of our Congressman, to devote her entire time to Red Cross relief work.

Throughout the Lake Division, Red Cross chapters will hold their annual meetings for election of officers either on October 22 or October 29.

Health centers are one of the proposed peace time plans of the American Red Cross.

The Red Cross has been asked by the Governor of Texas to appraise the property loss in all districts affected by the recent disaster at Corpus Christi.

Princess Iliana, ten-year-old daughter of the king and queen of Roumania is a member of the American Red Cross and helps the commission to her country distribute food to the children.

Two thousand sixty-four persons have taken the training courses prescribed by the American Red Cross Bureau of Training for Home Service.

World's Lepers.

The American secretary for the mission of lepers estimates that there are not fewer than 2,000,000 lepers in the world, 6,000 of whom have been converted to Christianity. Apropos of this, the Hawaiian legislature has just offered to pension Bro. Joseph Dutton, who succeeded Father Damien at the leper settlement on Molokai. Brother Dutton has not been off the leper island for 33 years and has spent $10,000 of his own money to relieve the poor creatures among whom he lives. But he refused the pension, wishing no reward and expecting to work to the end in the cause to which he long ago devoted his life. The world has heroes of whom it rarely hears and it cannot be otherwise than that such self-sacrifice must win a higher reward than governments or the plaudits of peoples can confer.

MISS GOODMAN'S MESSAGE

October 22, 1919.

Dear Brothers and Sisters in Christ:—Greetings in the Master's name. It has been some time since I was last heard of by some of you. Thank God, I am still out in His vineyard, a willing channel for my Master, who has done so much for me in the past few months. In answer to your faithful prayers, God has again raised me up and proved to me that He does hear the cry of His children. No doubt many of you have called on God in my behalf, and for this reason I am penning these few lines to you all, to give a note of victory. I am now looking forward for the opening of our new mission to Israel, with a new and living faith, not only for the work but that God will lay on your hearts the necessity of uniting with us in prayer, that His name may be glorified in **each worker,** and that it may be the means of a large and prosperous work in the saving of many souls from the house of Israel. Rom. 11:30, 31. I was pleased to have had the opportunity of meeting many of you, and trust in the coming day that our lives will be knit together, that we can say in reality the middle wall has been taken down. I at least feel that it has, for I am one of you, **heart, soul and spirit;** praise His holy name.

I am just going to quote a verse of Scripture that was given to me yesterday. It means a great deal to me, and should also to all that are interested in the saving of precious souls:

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether they shall prosper either this or that, or whether they both shall be alike good." Eccl. 11:6.

Am now doing as my Master commanded, sowing the seed and shall expect a good harvest.

Would ask you all to continue in prayer in my behalf that I may have added strength daily.

Again thanking you all for your faithful intercession.

I remain your sister in Israel.

In His service,

Dorothy E. Goodman.

1400 Roosevelt Road, Chicago, Ill.

CORRESPONDENCE

Deep Run: On Sunday, October 26, we celebrated the Lord's supper with a full church. Several members of the church could not attend. A few old and infirm members partook of the sacrament in their houses the days following. On Saturday the 25th was preparatory and baptism services, when six precious young souls were baptized on confession of faith and received into church fellowship. The pastor on the occasion spoke on the words of Jesus, "Come unto Me."

John D. Moyer, a member of the Souderton church and Harvey S. Kulp of the Perkasie church representing the Mennonite Brotherhood were in attendance on Sunday and after the communion service presented the matter regarding the **Thanksgiving Fund,** with plans for raising same, to the congregation. Through the coming month we will do our part toward the raising of this fund which is to be applied to

relief, reconstruction, mission and educational purposes.

Perkasie: The congregation celebrated the Lord's supper on Sunday afternoon, Oct. 26th. We are planning to do our part toward raising the share apportioned to us of the "Thanksgiving Fund" to be raised in our eastern churches during November.

Our pastor, A. M. Fretz, expects to attend the World's Christian Citizenship Conference to be held in Pittsburgh, November 9-16.

Beatrice, Nebr.: Brother Clinton A. Lehman, the assistant helper and singing leader of our Chicago Mission church at Laflin and 73rd Place, on one of his annual business trips for the "Lorenz Publishing Co., of Sacred Music for Choir, Church and Sunday School" to the West, surprised our town church, Sunday the 26th, with his presence at Beatrice where in the afternoon, at Brother Sam D. Ruth's English Sunday school, he had the floor for almost half an hour, telling the young people about their work at the mission, at the same time favoring them with some of their lively music, necessary to secure the attention and also the attendance of the people amongst whom they are laboring. Brother Lehman is certainly a "live wire" and the right kind of a man for that particular job. We had occasion to observe his choir song leadership during the All-Mennonite Convention at Bluffton, Ohio, where he certainly knew how to make it interesting to the crowd. On our return trip home from same, my wife and I had the privilege to stop off at Chicago and take the Ashland Avenue car on Adams St. for 73rd Place and Laflin, a ride of about ¾ hours and visited not only the church but also Bro. Lehman's house at 1467 West 71st Place, the prayer-meeting in the former, and by kindness of Miss Niswander also the workers' home at 1500 West 72nd Place beforehand. After getting the latter properly "furnished" the Chicago mission in the hands of the present workers and by the help of God, should become a great blessing to the community in that neighborhood.

Brother Lehman being acquainted in Chicago pretty thoroughly, doing business with 500 churches in town, he told us also about the "Jewish mission" 15 miles north, about to be taken up soon also. With the Krimmer Brethren's work in charge and under leadership of Missionary Hofer at Chicago also who visited here on Sunday afternoon the 19th, coming from Jansen, Nebr., most likely the "Mennonites are having quite a share of evangelization in yonder vast field in modern "Sodom," not omitting to mention the "Old Mennonite" work there also.

Had we a special meeting of our C. E. society called for Sunday evening (our regular evening being next Sunday, every two weeks only) more than just a few people (at our house) could have enjoyed and listened to the story of their work and labor of love in Chicago. A visit from the workers in person, is a wonderful impulse to interest the churches in our home mission work all around.

With kind regards to the editor and all readers of the "Mennonite."

I remain sincerely,
Correspondent.

ON THE FOUNDING OF THE JEWISH MISSION

"Hope thou in God; for I shall yet praise Him for the help of His countenance." To give heed to this admonition there has been much occasion during the last months, in connection with the proposed founding of a Jewish mission. Through the serious illness of Sister Goodman, a dark hour had come for this cause. In this time of discouragement it was but natural to ask, "What will now become of the longed for Jewish mission?" But the eye of faith turned to God in hope and trust that He would yet give occasion to praise Him for the help of His countenance, by revealing after the darkness was dispelled what He had prepared during this dark hour of waiting.

As has been previously reported the Lord is again restoring Sister Goodman to Health. She has already gained sufficient strength that she has again taken up work in Chicago among her people, under the direction and support of the Home Mission Board, in the district of Chicago where it was thought that the mission would be ultimately established. Though still in weakness she is doing what she can in trying to reach her people with the blessed gospel.

This time of waiting has been of advantage in a special way. It is very important and helpful to profit by experience of others. This pause offered opportunity in this direction. Then also this period could be utilized in casting about for suitable workers for conducting the mission. The experience of others appears to be that a Jewish Christian is better adapted for carrying on missionary work among Jews than are other Christians. But where should such a man be found? But, behold, in this very time of waiting the Lord had prepared the man and brought him to us, in the person of Israel Saxe, a Jewish Christian who has been engaged for several years in missionary work among his people. Correspondence had also been carried on with several other persons relative to entering upon our mission work; especially with a dear brother in Los Angeles, Calif., and another in Chicago. The latter is at present engaged in founding an interdenominational mission to the Jews in Chicago. He had made a proposition that the Mennonite mission should be merged with the mission he intends to establish.

As Sister Goodman was recovering her health and several opportunities for gaining workers were open the committee for Jewish mission, representing three conferences, (Defenceless Mennonites, Central Illinois Conference, General Conference, with representatives in the committee, J. K. Gerig, Jos. H. King, J. E. Amstutz, W. S. Gottshall, H. P. Krehbiel) met in session in Chicago September 23 and 24, at the Salem Gospel Mission, at which place the members were most cordially received and entertained by the mission workers.

The above mentioned merger plan was considered first, however it was soon clear to all that it was not advisable that our mission should lose its identity by merging it with an interdenominational enterprise.

Letters had been exchanged with Bro. Saxe previously. These letters made a favorable impression. It was therefore resolved to invite him to come personally before our committee, which was done. His modest, gentle, yet frankly open manner quickly gains the hearts of others. He was born in Warsaw, Poland. About ten years ago when yet a very young man, he came to America. Here he soon came in touch with the Christianity of our country. Before long he began to study the New Testament, and after six months he became convinced that the Jesus of the New Testament is the promised Messiah. He became a follower of Jesus, and a little later began to prepare himself for preaching the gospel to his people. He attended several schools during a number of years, and last June he graduated from Wheaton College, a school of good report, situated about twenty miles from Chicago. However for about a year he has been in charge of one of the branches of the Chicago Hebrew Mission. At a second session on the following day his wife was also present. They have been but recently married. She is not of Jewish birth, but has for several years been actively engaged in missionary work among the Jews. Her preparation she received in Moody Institute. She must have been especially successful in missionary work among the children for she was placed in charge of all the work among children in the Chicago Hebrew Mission. She is a native of Holland, having been born in Groningen, and also speaks the language of Holland.

In order to come into closer touch with Brother Saxe on questions of faith and matters of spiritual experience, several hours were spent in considering with him the great fundamental truths of Scripture, and opportunity was given him to tell his inner experiences in the Christian life. This conversation was conducted in the most cordial spirit and was in every respect most gratifying. After the brother had withdrawn for a short time the committee first laid this matter before the Lord in prayer and supplication that He might direct by His Spirit in the decision to be reached. It was the unanimous thought afterwards, "This is the man the Lord gives us."

Further consultation with Bro. Saxe followed. He declared himself willing to enter Jewish mission work under the auspices of our committee; his wife cheerfully agreeing with him therein. Accordingly an agreement could be reached for entrance of Bro. and Sister Saxe into our proposed missionary work among the Jews, as is set forth later on.

In another unexpected manner the Lord had during this period of waiting been preparing for this work. The experience of others is that in conducting a mission to the Jews a dispensary is very helpful, similarly was a medical missionary is found to be a great aid in foreign or heathen missionary work. However, here too we seemed to face nothing but discouragement. For where from among our people should we find someone prepared and willing to take charge of a dispensary. "Hope thou in God; for I shall yet praise Him for the help of His countenance." While we were looking on the dark side of the cloud the Lord had prepared and now led the suitable person to us. More than a year ago Sister Eli-

sa Hirschler, formerly superintendent of the Mennonite Hospital at Beatrice, Nebr., was prompted of the Spirit to prepare herself for city mission work. She entered Moody Institute and studied there for a year. In the practical work she came in touch also with the Jews and did some active missionary work among them. That gave her a new vision, so that as early as last summer she said, "I feel especially drawn to the Jews." Here then was the person that was needed. At the session of the committee in Chicago it was decided to plan also for a dispensary, and now Sister Hirschler, who is so well prepared for this form of work by her education and training as nurse, deaconess, and city missionary, has declared herself willing to take charge of the dispensary.

Thus the Lord has provided us with the workers, we are now called upon to take up the work. But here too we must "wait on the Lord" and allow time for development. Under the guidance of the Lord many preparatory steps need to be taken. The location in the city where the mission shall be established must be selected. Then a suitable building must be rented. This building must then be suitably arranged and equipped from within for such a missionary work, and furniture must be provided. Brother J. K. Gerig, a member of the committee, who resides in Chicago, together with Bro. Saxe and Sister Goodman have been appointed to look after these matters. They are at work and report that they have found a suitable location in the city. The expectation is that everything will be ready by January first, 1920, to open the mission for active work.

Dear mission friends, the founding of a Mennonite mission to the Jews has now under the guidance of the Lord come near to realization. With this new child being born into our family new duties and obligations arise toward the same. The equipment of the mission with necessary rooms, the necessary tables, chairs, and other furniture may easily cost $1,000.00 or more. However, the necessary funds for this purpose are not in the Jewish mission treasury. Therefore the request comes to all who are glad that a mission to the Jews is about to be established by our church to remember this work with liberal contributions at this time. Churches are urged to arrange for special collections for this purpose, as the money for paying for the equipment will be needed during November and December. Nor are funds needed only at this time for the equipment, but there is a current expense following in the support of our workers and the upkeep of the mission which will continue from year to year. It is estimated that it will cost about $4000.00 per year to support the mission on the scale as now planned. Donors are requested to send their contributions "For Jewish Mission" to the treasurer, J. E. Amstutz, Halstead, Kansas. The $1,000.00 are needed at once; then also the treasury needs to be supplied with funds for the support of the workers. Friends and supporters of missions are urged hereafter also to remember the Jewish mission in their contributions to missions. The apostle Paul says in Romans, "Brethren, my heart desire and prayer for Israel is, that they might be saved." And in the same chapter, still speaking of the evangelization of Israel, he says, "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? This word is as true today as it was then, and it comes to us today with particular emphasis. Now, praised be the name of our God, He has led us so that today we stand ready to send preachers to Israel. Dear brethren, followers of our Lord Jesus Christ, let us cheerfully and liberally support these our gospel messengers to Israel, first in prayer, then also with our gifts, as co-workers with the Lord in His kingdom of heaven on earth.

The Jewish Mission Committee.
H. P. Krehbiel, secretary.

WHAT THE AMERICAN YOUTH NEEDS FOR GROWTH AND DEVELOPMENT

What does the American child need for growth and development consistent with his dignity as a future American citizen?

A first attempt to give an authoritative and comprehensive answer to this question is found in a set of "Standards for Child Welfare" released today by the Children's Bureau of the United States Department of Labor.

These standards are the outgrowth of a series of conferences held last spring under the auspices of the Children's Bureau in nine of the principal cities of the country, with men and women of national and international reputation in matters affecting childhood taking part. Tentative standards were adopted by the first conference, held in Washington, D. C., and submitted to each of the other conferences. The criticisms and suggestions made at the regional conferences have been thoroughly considered by an advisory committee named by the Washington conference to put the standards into final shape. The standards as they now stand may accordingly be taken as an embodiment of the best expert opinion on the needs and rights of childhood.

While they are presented "only as minimum standards and not as in any way limiting the degree of protection which an advanced state might desire to give its children," they offer an ideal that is considerably in advance of present-day provisions for child welfare. Among other things, they recognize that the protection of the child must begin with the protection of the mother and demand that care during pregnancy and confinement and instruction in the hygiene of maternity, infancy, and childhood be made available for all mothers through such agencies as prenatal clinics, maternity hospitals, maternity care in the home, children's health centers, and the provision of systems of public health nursing adequate to reach every mother and child. They emphasize especially the need for a family income adequate to enable mothers of young children to stay in the home, instead of going out to work with consequent neglect of home and family.

For school children, they set an ideal of more and better schools, vocational guidance and training, school lunches and medical supervision.

The standards applicable to working children, if universally in force, would effectually put an end to child labor in country and city. They include a minimum working age of 16 years, part-time compulsory continuation schools for working children between 16 and 18 years of age, and public responsibility for the health and general welfare of the working child.

The provision of more abundant recreational facilities, with proper supervision, is also named as an essential; and a more general acceptance by the state of responsibility for the care and training of "special" children—defectives, dependents, and delinquents—is urged.

The provision of more abundant recreational facilities, with fare in the last analysis is largely dependent upon certain social and economic factors and urges an adequate wage for the father, wholesome living conditions, and the abolition of racial discrimination as "fundamental to the realization of any child welfare program."

GOD LOVES

"In the South Seas, in the beginning of last century, was a man of the name of Hunt, who had gone to preach the gospel to the inhabitants of Tahiti. Desolating wars were then spreading across the island of Tahiti and the neighboring islands. The most awful idolatry, sensuality, ignorance, and brutality, with almost everything else that was horrible, prevailed; and the Word of God seemed to have made no impression upon those degraded islanders. A translation of the Gospel according to St. John had just been completed, and Mr. Hunt, before it was printed, read, from the manuscript translation, the third chapter; and as he read on, he reached this sixteenth verse, and, in Tahitian language, gave those poor idolaters this compact little gospel: 'God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life.'

"A chief stepped out from the rest (Pomare II.) and said, 'Would you read that again, Mr. Hunt?' Mr. Hunt read it again. 'Would you read that once more?' and he read it once more. 'Ah!' said the man, 'that may be true of you white folks, but it is not true of us down here in these islands. The gods have no love as that for us.' Mr. Hunt stopped reading, and he took that one word 'whosoever,' and by it showed that poor chief that God's message meant him; that it could not mean one man or woman any more than another. Mr. Hunt was expounding this wonderful truth, when Pomare II. said, 'Well, then, if that is the case, your Book shall be my Book, and your God shall be my God, and your people shall be my people, and your heaven shall be my home. We, down on the island of Tahiti never heard of any God that loved us and loved everybody in that way! And that first convert is now leader of a host, numbering nearly a million, in the South Seas."—A. T. Pierson.

Your own renewal for 1920 and a new subscriber from now until January, 1921, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.25.

THE MENNONITE

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EDITORIAL

Anyone at all interested in the kingdom of God and its growth must make the matter of home missions one of particular concern. It is one of the paradoxes of our time that the so-called Christian countries need Christ as badly as those which the heathen occupy. The church is therefore put to the double concern of caring for its home base while endeavoring to occupy foreign fields. The trouble with most of us is that we are not thorough enough and, in the matter of declaring the gospel of God to sinners, we must confess to our shame that, after nearly two thousand years, the evangelization of the home field is far from complete. The very existence of the church depends upon how we concern ourselves about the needs of the home field. We cannot expect our structure to last when the foundations are neglected and it certainly reflects upon our sincerity when we endeavor to export religion and have not enough of it for our own use. This is not said with the idea of lessening the support of foreign missions. Remarkable as has been the record of our foreign mission enterprises, we have only just commenced to avail ourselves of the opportunities that lie in that direction. We wish to emphasize especially that it is no more than our just duty to do as much, if not more, for our home missions as we have done and should continue to be doing for our foreign work. If souls many thousands of miles away from us are worth all the effort, sacrifice and prayer we devote to them, and much more, it certainly follows that souls nearer to us, perhaps next door to us, are worth as much. In all of our activities in building up the Master's kingdom, it is well to turn to the New Testament to learn the methods of our Lord's disciples as they were inspired by the Holy Spirit. The order laid down for the primitive church was to begin in Jerusalem, then in Judea, then in Samaria, then to the uttermost part of the earth. An application of the New Testament method would be, begin at home, in your own town, from there spread out in your own country, then to neighboring lands, and then to foreign parts.

The work in the home field is varied, it includes the non-church-sections of our country, the Indians, the Negroes, the poor mountain whites, the slums of our cities, mining camps, lumber camps, construction camps, the Jews, the various types of foreigners, the Asiatic peoples of our western coast and a dozen other opportunities.

General Conference, through its board of home missions undertakes to do home mission work. Its field is limited only by the amount of men and means provided. Besides general mission work our board is burdened with the responsibility for our own scattered or backward people, no matter where they are located. In this particular line of conservation they have a gigantic task on hand that calls for larger interests and greater contributions. We would appeal to every reader to become a loyal supporter of the home mission cause. It is not asking anything but a reasonable service.

WEEK OF PRAYER FOR THE CHURCHES
January 4-11, 1920.

General Topic—"An Awakened Church."

Sunday, January 4.—The church awakened by her new opportunities.

"The church is today face to face with the greatest opportunities in her history. The world is fluid. The church looks into such vistas of service and victory as she has not seen since the morning stars sang together. Countless millions of hands—empty, wounded, bleeding hands—are stretched out to her for help. Millions of voices cry to her from up and down the shores of earth: 'We have lost our way, and the night is dark! We hunger! We thirst! We are naked and cold! O what is truth? Take us back to our Father! Give us God!'"

"Will the church answer the cry? Will she meet the need? Will she answer up to the hour? She will if she prays. To your knees, O Israel."

Monday, January 5.—The church awakened by self-examination.

"Who shall make America fit to stand at the top of the world—America with her divided homes, her desecrated Sabbaths, her neglected churches, her broken laws. Her monster cities are filling up with an alien population who know little of her language and less of the spirit of her laws. There are forty-five million people in our country above the age of childhood who do not belong to any church organization at all. Our own country has become a great mission field. Who shall Christianize America? It must be a church tremendously in earnest and one which has discovered again the New Testament exercise of intercession in the power of the Spirit. Miracles of the Holy Ghost will be needed; and God will not trust them to any but a praying church."

Thanksgiving.—That God has made it possible for Christian America to minister to the material, moral and spiritual needs of the world.

Confession.—That this hour of supreme opportunity and responsibility finds our leadership as a nation, weakened by racial and class hatred, by industrial strife and selfish indulgence, by blindness and indifference to the manifest leadings of God.

Tuesday, January 6.—The church awakened by a vision of the world's need.

"Surely, the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us...The Word of God, delivered by the gentle Nazarene upon the hillsides of Judea, sanctified by the cross of Calvary, has survived every assault. If the world is to be saved from destruction—physical no less than spiritual destruction—it will be saved alone by the Christian religion."

"Let the church turn her throne of opportunity into a throne of intercession and victory will come."

Thanksgiving.—That the inexhaustible riches of Jesus Christ are available for the world's need. That nothing is impossible with God.

Confession.—That the greatness of the need and the magnitude of the task have awakened fears and fostered doubt. That lack of faith has made impossible greater manifestations of divine power.

Wednesday, January 7.—The church awakened by the new call for cooperation.

"A practical plan of cooperation, entered into intelligently by the leaders of the united and aggressive forces of Protestantism and adhered to loyally without any compromise or sacrificing a single vital principle, would make possible the easy, world-wide occupation by pure Christianity of all the fields that now concern us. In fact, I see no reason why five years should pass without our having in position in every dominant place the gospel agents and the gospel agencies on both sides of the sea in sufficient strength and working with sufficient precision to bring the victory well within our sight and within our day."

Thanksgiving.—That the stress of need has bound more closely together in Christian service the forces of the church. That there has been demonstrated the possibility and practicability of united effort for the world's redemption.

Thursday, January 8.—The church, awakened by a revival of family religion.

"To make the family a place of permanent love, peace, and spiritual beauty is now, and always will be, a great moral achievement. Religion is often the decisive factor in the character of the home. Every Christian family leaves traditions in the hearts of its children which they will seek to realize in their own homes. Many things today make against family worship, but the need remains. The family altar ought at once to be set up—or put back—in every Christian home."

Thanksgiving.—That the influences of our Christian homes have so enriched our life, and set before us ideals and examples of devotion that have shaped our characters and made us deeply grateful to those who first taught us to pray.

Friday, January 9.—The church awakened by the call for workers.

"The church of Jesus calls today as it never called before. It calls to service in one concrete, collective task. It calls to the greatest and holiest crusade in the history of the race. And it calls in the hour of this unique world crisis when all creation is groaning for deliverance. Who will carry the message? Who will go into all the world and preach this gospel to every creature? The world is waiting. But is the church of Jesus Christ ready to fulfill its mission? 'Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.'"

Thanksgiving.—That such marvelous opportunities confront the church. That increasing numbers are hearing and heeding God's call to sacrificial living and service. That God has given to us in this day of need such outstanding leaders.

Sunday, January 11.—The church, awakened by a rediscovery of the reality and power of prayer.

"Christ has been waiting through the centuries for a generation of those who love Him, to project a program which will leave a wide margin for the revelation of His wisdom, for the releasing of His resources, for the exercise of His power. The church never has realized the fulness of His divine resources because she never has fully consecrated her own. There is a point beyond which the church has never gone. Beyond is a vast unknown for faith and achievement. There lie new discoveries of the wisdom, grace and power of God in Jesus Christ. He has resources untouched and available in this hour of need, for men of faith who dare and do. No previous generation of the church has fully met the necessary conditions. That generation which will pray enough, dare enough, love enough, sacrifice enough, will witness the triumph of His kingdomover the earth. We behold the dawning of a new age, an age of victory for men of faith and daring in the realm of the unprecedented."

Thanksgiving.—For the reach and effectiveness of prayer. For the increasing emphasis upon the larger practice of prevailing intercession.. For the hundreds of thousands who have pledged to pray daily for the coming of the kingdom of God.

OBEDIENCE

By Mary E. Dozier.

The question of obedience to the laws of the home, and to the community, confronts each individual. Some pass it lightly by, giving it little thought, and less observance, but not so the thoughtful parent or teacher to whom the care of children is entrusted.

Obedience should underlie the life of each of us; it is essential to happiness. Only as we learn to listen and obey are we fitted to take our rightful place in society. We must obey the laws of nature if we would be healthy, the laws of home and community if we would be worthy members of each group, and above all, there must be obedience to the moral law.

Since obedience is such an important factor in each life, how can we best teach it to the child without destroying his individuality?

Many mothers admit their inability to obtain obedience, and teachers are often asked, "How do you make him obey, he does not mind me at all?" A dreadful confession, but since it is made, let us try to help these mothers.

First let us ask a few questions:

1—Do you govern your child by love or by fear?

2—Are you honest with him?

3—Are your demands reasonable and do you explain why you make certain requirements?

4—Do you talk indiscreetly before your child and admit your inability to control him?

5—Do you require prompt obedience or do you tolerate disobedience and belated performance of duty?

These questions are all involved in obedience.

In dealing with children we should give the reasons for our conduct, if possible. Of course there are some things which cannot be explained and we should frankly admit it; there are others which we cannot explain to young children and we should promise to do so when they are older.

A spiritual question arose one day in a Sunday school class which was rather complex to explain to little children. The teacher left the problem and asked these questions.

"How did God make the great oak tree come out of a tiny acorn? Do you see how He did it? Did He really do it?"

There was no doubt about the latter, for the children had often pulled up the tiny oaks and found the acorn from which the root and tree had sprouted.

"Well," said the teacher, "there are some things we know are true, but we can't explain them, can we?"

A few Sundays later another problem arose in one of the hymns. The teacher made the best explanation possible, then added, "Some things are hard to explain, aren't they?"

Smilingly one little girl looked up and remarked, "Just like the acorn and the tree; we can't tell how God did it, but we know it is true."

In this way questioning obedience will, if properly and lovingly dealt with, become confident, trustful obedience.

Obedience is subjection to rightful control at all times and in all places.

Yet many parents are satisfied with only occasional obedience. One day a mother expects immediate response to her request, while a little later she waits indefinitely for obedience. At still another time, if she is busy at some household duty or neighborly conversation, she entirely forgets her request. What happens? The child under such conditions proceeds to decide matters for himself, and his motto become, "With mother, obey when it is convenient." Such a child soon demoralizes the children of the whole neighborhood.

Last but perhaps of greatest concern to parents is the advice to settle with disobedience at the time; tally today's books today, unless some act requires a future opportunity for correction. Just here let us add one more word on this important subject. Study your child and his disposition; suit your corrections to him, and to the particular act in question. A certain punishment may suit one child and work ruin in the life of another.

Perhaps the thought contained in the following verses by an unknown writer may help a mother to see her life work a little more clearly:

"I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded at my will.
I came again when days were past,
The bit of clay was hard at last,
The form I gave it still it bore,
But I could change the form no more.

"I took a piece of living clay,
And gently formed it day by day,
And molded with my power and art
A young child's soft and yielding heart,
I came again when days were gone,
It was a man I looked upon;
He still that early impress bore
And I could change it never more."

WORLD WIDE SUNDAY SCHOOL NEWS—NOVEMBER

A Sunday School Fleet of Steamers to the Orient.

Three steamers have now been engaged to carry delegates to the convention of the World's Sunday School Association which will be held in Tokyo, October 1920. The entire passenger capacity of these boats will be used for the Sunday school pilgrims. In addition, space has been reserved on at least seven other steamers. In some cases the amount is one-half of their full capacity. The privilege of traveling in such a company of Christians will be one of the delights of the trip. Special plans are being projected to provide recreational and informational programs on each of the ships. From the time the ship sails from a Pacific coast point until the delegate returns to the home land there will be a continuous good time of profit and pleasure.

These special steamers are well known among Pacific ocean travelers. The "Empress of Japan" of the Canadian Pacific Ocean Service will sail from Vancouver about September 10th. From San Francisco the "Siberia Maru" of the Toyo Kisen Kaisha line will leave on Sept. 20th and a steamer of the Noppon Yusen Kaisha line will sail from Seattle at a date in September which will be announced later. Other sailings will take place beginning in August. Those who take the earlier ships will have an opportunity to visit mission stations and other points of interest before the convention is held and the others after the convention. Numerous tours are provided which will allow for trips to China, Korea, Japan and the Philippines. Some of these will be taken after the conclusion of the great meetings in Tokyo. It is thought that the opening date of the convention will be about Oct. 5th.

Steamer provision is now made for more than 1,000 delegates and that number will be increased when arrangements have been completed for the "around the world" tour. Many who have written to the World's Sunday School Association, 216 Metropolitan Tower, New York, have indicated that they desire to take this tour which will return by way of India, Egypt and Palestine. Applications for credentials are received at the World's office daily. Not only will there be a convention of the Sunday school workers in Tokyo but very strong programs will be prepared for important meetings in Korea, China, the Philippines, India, Egypt and Palestine. Those in charge are working to make a real contribution to the religious life of the Orient.

Agressive Sunday School Work in Brazil.

"Go to Sunday School Day" took place in Brazil on Oct. 26th. Down there they are working not only to have a full attendance of their enrolled membership, but they are after at least double that number. The slogan for Brazil was "One hundred thousand in Sunday school October 26th." As soon as the record for the day has been tabulated, it will be ca-

bled to the office of the World's Sunday School Association in New York. The Baptists recently held a denominational Sunday school convention in Rio de Janerio with encouraging results. Plans are being developed for three or four state or regional conventions under the direction of the Brazil Sunday school union. Rev. George P. Howard, of Buenos Aires, Argentina, Sunday school field secretary for South America, will assist at each of these meetings. Brazil is pleading for a Sunday school leader to devote his entire time to that country.

A monthly paper will soon be printed by the Brazil Sunday school union to disseminate Sunday school information. Special attention will be given to live Sunday school news.

Already the Brazilian Sunday school leaders are looking toward the Tokyo convention of the World's Association. One leader, who is now in the United States taking a special course in teacher training, will not return to Brazil until after he has attended the convention in Japan in October 1920. At least six have signified their intention of going to Japan from Brazil. At the Japan convention, an invitation will doubtless be extended to hold the convention of the World's Association tion in 1924 at Rio de Janeiro, Brazil.

The Mennonite and Bundesbote to one address, $2.50.

THE C. E. TOPIC

Nov. 23. (Thanksgiving meeting.)
How May We Practise Thanksgiving?

Eph. 5:20; Psa. 67:1-17.

When one feels under obligation to another it is his plain duty as a gentleman to go straight to him and thank him. No one can question or ignore his obligations to God. God gives us life and provides the means for our comfortable existence. He protects us and surrounds us with conditions that make it possible for us to make this a happier world for others, as well as for ourselves. If this were all we realized of our obligation to the Almighty it would still involve the duty of expressing our thanks to Him continually. But we owe Him more. He has revealed Himself He has given us His Son. Through the Son of God there is eternal life. We have His Word ever before us and His Spirit ever with us. Should we not thank Him for all this? Every prayer should express thanksgiving. Even in our darkest moments there is occasion for giving thanks. A leper once prayed, in a meeting of lepers, at a mission devoted to the care of his kind, something like this: "Lord I thank Thee that I am a leper; if I were not a leper I would not be here and if I were not here I would not know Thee." Surely we are in better circumstances than the leper. A blind man once exclaimed: "Lord, Thou hast shut out the light, and the world and the faces of my friends from my sight, but I thank Thee that I do not need eyes to see Thee." We too, may see God even though we are spared a continued stay in darkness.

If we are truly thankful to God for the service He continually renders to us we will be faithful to the service we may render Him in public worship. One of the saddest comments upon the ingratitude of men and women in our day is the multitude of empty places in the house of God. People place pleasure, their love of ease and indulgences above the duty of worship. Not until they come to a full realization of the opportunities and blessings the house of God has to offer will they be truly thankful. If a friend remembers me in my needs and sends me a limitless quantity of good things and I then get so that it is easy to get along and I am able to go and thank him personally and I ignore the opportunity, I prove that I have a "streak of yellow in me." The empty benches and the crowds that make the Lord's day anything but a day of worship show how many professing Christians are "yellow."

One way of being thankful is by spreading the good news. God is a never-failing fountain of good things. He wants all the world to know that He stands ready. "Whosoever will may come" The great command to all His people is to "go" and to "tell." What a privilege it is that the redeemed of the Lord may say so! The field for spreading the good news is as wide as the world. In the foreign field, on the home field, among the poor, the miserable, the ignorant and the unfortunate we may find opportunity for proving our gratitude by telling the story of the Redeemer who says to them all "Come unto Me."

God is generous to us in order that we may be generous with others. Remember the story of the man who was forgiven a great sum of money but would not forgive a fellow servant who only owed him a few pennies. He was the meanest of men and deserved all the punishment he had to endure. We live in a time when every bit of help and service we can put into practise will count to save lives. With millions starving and the winter coming on when millions of others will starve and diseases of the worst form are claiming their victims in millions, we, who are in better circumstances, have the glorious privilege of thanking God for what He has done for us by coming to the assistance of His other suffering ones. We should be more thankful than ever before; there is reason for it. We should be more liberal than ever before; we have the means for so doing.

In our Mennonite churches this year Thanksgiving day means more than ever before. We have seen the great war to an end, our people have prospered, crops have been plentiful and we have come out of the war period drawn closer together than ever before. This applies of course to our American Mennonites. But how different are the circumstances of our brethren across the seas! War has taken its tribute of victims from many homes. The aftermath of war has left thousands upon thousands of them in France, Austria and Russia, in utter misery and in continual danger of death by violence, hunger and exposure. Will our offerings for their help truly show the spirit of thankfulness?

THE S. S. LESSON

November 23.
Jesus Corrects John's Narrowness.
Luke 9:46-56.

Golden Text: Grace be with all them that love our Lord Jesus Christ with a love incorruptible. Eph. 6:24.

Time and again the disciples disputed among themselves who should be the greatest in the kingdom. They were under the impression that the kingdom would be a temporal one with Jesus the glorious and victorious King and they in the positions of greatest honor and authority. The time was to come when they were to occupy places of honor and authority in the kingdom, but not such a kingdom as they had in mind and the honors to be theirs were not such as they at that time anticipated. In reading the connecting lessons between the last lesson and this one Jesus again referred to this doctrine of the cross and the time when He must be "delivered up." The time of this lesson was in the latter part of the third year of His ministry, when He was on the way up to Jerusalem for the last time.

The reasoning of the disciples concerning coveted places was among themselves. They had to learn the lesson that God calls men to serve one another and not to lord over each other. Ambition for place is a common failing with men, but one that should be subdued. Personal advance is always at some one else's expense and therefore, when sought, is apt to do great injustice to others. It is said in this passage that Jesus "saw the reasoning of their hearts." We must ever bear in mind that outward conduct is not all that Jesus sees. Being God "He knoweth the heart and readeth the thoughts of the mind." How careful we should be of our thoughts! If they are such as Jesus would rebuke we should avoid and fight them. Some say: "We cannot always help what comes to our minds." True. But we have no right to entertain such thoughts, enjoy them, and encourage their taking possession of us. Ambition has done more to wrong men than any other passion, when it was turned in the wrong direction. Our ambitions should be in the direction of doing exactly as Jesus would have us do. The rebuke Jesus had to give was in the person of the little child whom He called. The child represented the humble, innocent traits in humanity that God values. The child is (1) an example of the kind of a disciple that Jesus wants; (2) it represents one who is to grow into greater usefulness; (3) it is one who is ready and willing to be taught; (4) it represents a character such as Jesus can take and mold into the shape most pleasing to Himself; (5) Jesus Himself was a child, the Bible is full of examples of children. Not only must the child learn of its elders, we must go to the child to learn. (6) In this connection it is well to turn to Matt. 18:6-10 and Luke 17:2 to see what more is to be learned from the child.

John complained to Jesus about a man, not because he was not a follower of Jesus, but because he was not one of the select numbers of apostles. John had to learn that, when it comes to doing good in the name of Christ, no selected few have a monopoly of the gift. Indeed, it is the duty of all who acknowledge Jesus as their Lord to exercise every power He gives them for making this a better world in which to live. Jesus was never for standing in the way of those who would help humanity in the right way. The man may not have had the qualifications to rank with the apostles but he was able to use the talents well which he did possess. It is, after all, not the

number of talents and opportunities we have that makes us acceptable servants of the Lord, but the way we use those we do have, few though they be.

From now on the final chapter in the life of Jesus was to be written. Messengers were sent forward. Some think that they were the seventy, others that they were James and John. The Samaritans were as ever ready to annoy the Jews as the Jews were to annoy them, yet, among them there were some who were responsive to Jesus. We see here in James and John the reason why they were called "sons of thunder." Jesus never fostered religious persecution. He came to teach men love, hence the reason why He rebuked them.

MARRIAGE

English-Bucher.—November 1, in Philadelphia, Pa., Charles English to Bernice Bucher, the bride's pastor, Rev. S. M. Grubb, officiating.

Rodner-Andrews.—Aug. 5, George Joseph Rodner of Philadelphia, Pa., to Blanche Andrews, of Silverdale, Pa., Rev. A. M. Fretz officiating.

Moyer-Clymer.—Aug. '4, William D. Moyer of Chalfont, Pa., and Miss Minerva Clymer, of Eureka, Pa., Rev. A. M. Fretz officiating.

Garis-Barnes.—Sept. 20, Joseph D. Garis of Souderton and Lizzie May Barnes of the same place, Rev. A. M. Fretz officiating.

NEWS OF THE WEEK

ELECTION RESULTS ARE DOUBTFUL IN TWO STATES

Boston, Nov. 4. — The state complete (unofficial) gives: For governor —Coolidge (Rep.), 317,191; Long (Dem.), 193,291. The vote for Coolidge was the largest ever received by a candidate for governor in the state.

Trenton, N. J., Nov. 5. — With returns lacking from only 368 districts out of 2,011 in the state, most of them in counties which are strongly Democratic, Newton A. K. Bugbee, Republican candidate for governor, had a lead early today of 4,263 over Edward I. Edwards, the Democratic nominee.

Louisville, Ky., Nov. 4. — Edwin P. Morrow, Republican, today was elected Governor of Kentucky over Governor James D. Black, Democrat, by a majority estimated from 15,000 to 20,000. Haynes Carter, personal manager for Governor Black, in a statement conceded Black's defeat.

Jackson, Miss., Nov. 4. — Early reports from today's state election in Mississippi showed that the Democratic ticket, headed by Lieut. Gov. Lee M. Russell, the primary nominee for governor, was elected by the usual majority. The Socialist candidate received scattering support. There was no Republican ticket in the field.

Baltimore, Md., Nov. 4. — The result of today's election in Maryland was in doubt at midnight. With less than one-half of the city of Baltimore heard from, Attorney General Albert Ritchie, the Democratic nominee for governor, was leading his Republican opponent, Harry W. Nice, state's attorney of Baltimore, by about 1,000 in Baltimore city.

OHIO WILL REMAIN IN THE DRY COLUMN

Columbus, O., Nov. 4. — After less than six months of actual prohibition, Ohio today voted to remain in the dry column apparently by a majority three times larger than that by which it first voted prohibition a year ago. At midnight Secretary of State Smith declared that dry majorities on the four prohibition proposals voted upon today would reach 75,000.

Columbus, O., Nov. 4. — Result of the prohibition election in Ohio was in doubt at 9:30 o'clock. The drys were claiming big gains in the rural counties while the wets were making similar claims in the larger cities. Last year Ohio voted dry by about 25,000. Indications were that the proposed amendment providing for classification of property for taxation had been defeated.

At 10:15 o'clock tonight the Ohio tax payers' league, which backed the campaign for the classification amendment, conceded the defeat of the amendment by 100,000 or more votes.

MINERS AND OPERATORS LOOK FOR LONG STRUGGLE

Washington, Nov. 4. — Despite the spirit of hopefulness in official quarters that the end of the coal strike was near, spokesmen here for the miners and operators declared tonight the country was in for a protracted industrial struggle.

Labor leaders, a bit more specific than operators, estimated that all union mines would remain closed at least four weeks. Other estimates cut that time in half, but officials, although without word of direct effort to bring the two sides together, still held firmly to the view that the strike would not run that long.

There were no confidential reports to the department from its agents and reports to Washington headquarters of the operators merely announced that overnight conditions were unchanged.

Returning here from a trip to the west, Fuel Administrator Garfield took active control of the situation and made ready to fix a maximum price on anthracite at the first evidence of attempts to advance the selling price.

Dr. Garfield took part in a number of conferences during the day but it was stated officially that he had not discussed settlement of the strike with operators.

TROOPS DEPART FOR COAL ZONE

Louisville, Ky., Oct. 30.—A provisional battalion, 800 strong, composed of veterans of the first division, tonight had orders to proceed immediately to the coal fields of West Virginia in anticipation of possible disorder attending the strike of miners there. The troops would be on their way before morning, Colonel C. W. Peabody, acting chief of staff, announced.

Infantry and machine gunners make up the riot battalion, it was announced, along with the necessary medical detachment and staff officers.

The provisional battalion's destination was announced as Huntington, W. Virginia, where they were to detrain and scatter in various towns, according to Colonel W. R. Scott, intelligence officer. Colonel W. S. Harrell, commander of the Sixteenth infantry, and acting commander of the First infantry brigade, was in command of the battalion.

Some 2,500 picked troops from the 16th, 18th, 26th and 28th infantry regiments have been under arms at Camp Zachary Taylor since October 26 when Major General Charles P. Summerall, commanding the First division organized two rifle companies, one machine gun platoon and the necessary medical, signal and supply detachments, under telegraphic instructions that their services might be needed upon outbreak of industrial troubles. The troops received an "alert order" and since then those composing the battalion have been held in camp. Two trains were made up to carry the troops to Huntington, one of them being devoted mainly to motor equipment sufficient to carry one infantry company to its ultimate destination.

GOVERNMENT WILL FIX MAXIMUM COAL PRICE

Washington, D. C., Oct. 30.—The order reestablishing the old maximum coal prices of the fuel administration was completed tonight at a conference of Dr. H. A. Garfield, fuel administrator, andrailroad administration officials.

It was taken immediately to the White House for President Wilson's signature. Dr. Grayson had given permission to put it before the president without delay.

Dr. Garfield said that the plans contemplated that all questions of allocating coal would be left to Director General Hines for settlement.

The former, as fuel administrator, will give his authority to Mr. Hines' orders, but will not remain in Washington to undertake supervision of the work.

MINERS SENT DEFIANT NOTE TO PRESIDENT

An emphatic and defiant answer to a telegram from Secretary Wilson in regard to the impending strike of bituminous coal miners was sent Thursday by John L. Lewis, acting president of the United Mine Workers of America, after the international executive council, now in session in this city, had approved it.

It transpired that the telegram from Secretary Wilson was received and read at the conference of the executive board, scale committee and district presidents, Wednesday, though no information as to the receipt of it was given to the public at that time.

The answer condemns the cabinet and President Wilson for "unwarranted action" in taking a stand against the mine workers, and says this stand has done more than anything else to prevent a satisfactory settlement.

The President's letter to the miners, in which he condemned the strike as unlawful and asked that the strike order be recalled, is denounced as "fiercely partisan" because it attacks the miners without blaming the operators.

The reply intimates that the federal administration is allied "with sinister financial interests" which seek to deny justice to the miners. It asserts that to strike is not a crime and that the proposed policy of the federal goverament "threatens the miners with involuntary servitude."

UNION LEADERS REPORT 435,830 MEN ON STRIKE

Chicago, November 1. — Although Saturday night found nearly all the nation's vast bituminous fields idle as a result of the miners' strike, effective Friday midnight, thousands of non-union miners were at work and in scattered districts where contracts were still in force, union miners reported Saturday as usual. Figures compiled late in the day, based chiefly on union leaders' claims, although in many cases conceded by the operators, showed 435,820 men on strike.

In its physical aspects, the strike apparently had largely stopped production of soft coal, but with large non-union fields in Pennsylvania and Kentucky and West Virginia still operating at somewhere near normal and with a number of smaller fields also working with union contract miners, the actual effect on production could not be definitely learned.

The first day of the strike was All Saints' Day and also Saturday, a virtual holiday in many mining regions and the full power of the United Mine Workers of America, which ordered the strike, can not be fully guaged until Monday, operators said.

Coal operators said that thousands of non-union miners were producing coal in usual quantities, although conceding that in union fields the strike was effective. Union leaders reported in most instances that the strike was virtually 100 per cent. effective.

While union mines were tied up in Pennsylvania, West Virginia, Illinois, Indiana and Iowa, as well as other important coal-producing states, about half of Kentucky's 40,000 miners were still at work. That was said to be due to the fact that in the western Kentucky field the miners and operators signed an agreement about six weeks ago providing that those mines would not be affected by the strike.

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On receipt of $2.75 we will renew your own subscription and send The Mennonite to a new subscriber from now till January, 1921.

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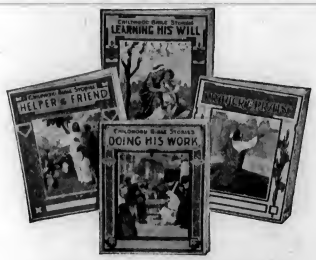

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154. **Glory in the Highest** (chorus from the cantata "Jerusalem") (I) .....Gabriel .06
164. **The New-Born King** (chorus, solo for soprano, duet for soprano and alto; bass solo) (II). From the cantata "The Eternal City" ..... Gabriel .12
194. **O Thou that Tellest Good Tidings** (from Handel's "Messiah"). Simplified. (Bass solo, chorus) (III) .....Handel .15
195. **Messiah Is King** (duet for soprano and alto; trio, soprano, alto and tenor, chorus) (II) .....Ashford .15
196. **We Have Seen His Star** (soprano solo, chorus) (II).....Fearis .15
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289. (a) **The Midnight Song** (soprano and alto duet, chorus, soprano, alto and tenor, trio) (III) .....Davis
(b) **Christmas Bells** (chorus).....Beirly .1.
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VOL. XXXIV. BERNE, INDIANA, NOVEMBER 13, 1919. No. 45.

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Sister Elizabeth Foth of the Altoona Mission is visiting churches in the Northwest in the interest of her work.

The treasurer of the general conference announces that the conference is in debt to the amount of $200, and that contributions are desired in order to meet the obligations of the conference.

An Explanation.

Referring to the announcement made in the Mennonite and Bundesbote regarding the canvassing for an endowment fund for our Tuberculosis Sanatorium, an explanation seems called for regarding the part assigned to me, viz., the canvassing of the Eastern Conference.

My interest in the work of this institution forbade me to say no to the committee in charge when they requested me to undertake this part of the canvass. Knowing as I do the work and needs of the institution through personal local contact for three years and participation in the bearing of the responsibilities connected with it, I am in fullest sympathy with the object of this canvass, viz., to see the work established with sufficient financial backing in order that it may not only be continued without constant financial embarrassment for the committee, but increased in efficient equipment and widened in its sphere of helpfulness.

It was the plan of the committee that the canvassing of the different conference districts should be done simultaneously. According to this plan I should be out on the job at this time the same as the other brethren. The reason why I am not is the subject of my explanation.

Dating from the meeting of the Eastern District Conference in May and the Young People's Convention held in the same month, the thoughts of the brethren of that district have been fully taken up with the raising of the ambitious budgets there adopted, for war relief, missions, and educational interests, and the Old People's Home, respectively. While they are thus engaged I have thought it both unfair and unwise to seek to inject the distracting element of an independent canvass for any other purpose however worthy. Instead of trying to enter the list with the harvesters, I judge it more in place and better on every hand for me to follow these, if I may, like Ruth in the harvest field of Boaz, as a gleaner, gleaning perchance by sympathetic permission "even among the sheaves." If the parallel can be followed further to the pulling "out some for her from the bundles" so much the better. Would it not be reasonable, indeed, for this work of our General Conference to share in the appropriations made out of our general budgets for home mission work?

A. S. Shelly.

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Yes, we crossed the ocean on a pleasant voyage, on the whole really enjoying it very much. Reached Shanghai Aug. 30 after 24 days' sailing and now after a journey inland find ourselves at last at our destination and future home.

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On Tuesday morning we left Shanghai for our inland trip on railroads. Changed four times, going on five different railroads and across the Yangtze river on a small steam boat. All that day it was raining and all day we rode through a region that had had a lot of rain. Much of the country was under water; it is always very shallow anyway. That, and the nice appearance of the country are among the first things that impressed us. There are many more trees than we had expected, mostly willow and cottonwood, and fruit trees where they are planted. Of course, no densely wooded districts except on the mountains.

Tuesday night we had the privilege of bunking in a real Chinese inn—one with whitewashed walls, board beds and board partitions between the rooms. A plain little table and two little bench-stools completed the furniture. Our steamer rugs and sofa pillows served for bedding and even though it was 1:30 when we retired and 4:30 when we got up it was one of the longest nights I ever spent. Mr. Voth slept as sound as the boards beneath him—it did not make any difference to him. The train was due at 6:15 and we had been obliged to take all our trunks and baggage into the inn with us as that was the only place it was safe, so in the morning it had to be transported back again. The coolies were only too glad to do this and although we had a lot of baggage we did not have half enough for all of them, for they just swarmed around us. At the depot, while Mr. Brown was getting the tickets we had to watch so they would not carry our baggage to the train and come back demanding their pay. This was at Hsu Chow Fu.

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and Chinese dwellings sections, and coming back to the station we (Mrs. Goering and I) walked through the most crowded streets of the town and you can imagine some of the things we saw. Mrs. Goering said she had seen worse sights in the native city of Shanghai which she and Mr. Goering visited one day. The streets are very, very narrow and serve for everything — stores, kitchens, eating places, playground and even sewers.

I suppose Browns told you of the Chinese custom of burying their dead in the middle of their fields or wherever they choose. That was one of the strangest things to us, especially since the graves look so funny—little mounds like alfalfa stacks with chimney-like tombstones or boards stuck in at the top. Coming nearer this way to the northwest the crops changed from rice to millet, kafir corn, cotton, beans, sweet potatoes, strawberries and other vegetables. At different trainstops we bought such fruit as pears, peaches and a watermelon. The railroads are not such bad affairs, we really rode quite comfortably as second class. Of course the seats were not cushioned and no provisions for meals were made on some trains, but we had little rooms or booths with little tables something like in a pullman, and a teapot which the porter kept filled with hot water, and with the groceries we had bought in Shanghai we prepared real nice picnic-like lunches.

Wednesday night too we spent in a Chinese inn, arriving at Sin Chain at eleven o'clock, but it was one by the time we got to the inn. The servants who had come from the inn to meet the train could not come to an agreement as to whether they wanted to take our trunks in and for how much. The best we could do was to wait patiently till at last one of Mr. Brown's evangelists who had met us there and was there on business for Mr. Boehr, sent them away and we went to another inn. This one was a little better than the one of the night before but some of the members of our party found it hard to sleep at first on account of the Chinese pests—bedbugs.

Thursday morning at 8:30 we took another train to Tauchow, thirty miles from Kai Chow and the nearest railroad station. This part of the country is certainly full of nice gardening and small farming. The Chinese must be given credit for keeping their fields clean and well cultivated. Here, too, we saw more evergreen groves in which they bury their dead instead of in the fields.

We had sent a telegram to the station telling them we would arrive at Tauchow Friday noon but now had been able to make better connections than we had hoped, so arrived there Thursday noon. Had a faint hope that Mr. Boehr would be there to meet us anyway and our hopes were not in vain. He just arrived as the train pulled in but had not expected to meet us. He had thought of leaving his team in Tauchow and going to Sin Chain on the train to meet us there and come back with us Friday. Since the mules had not been fed and it would get too late to go home that day, we went to the Canadian Presbyterian mission, two miles from the station. Had a nice rest and visited there in the afternoon with Thompsons, the missionaries, and stayed right there in the house belonging to the single ladies who were still on their vacation. Thompsons had just returned, also Miss Fast who was staying with them and waiting for us to come through and take her along to Kai Chow. We enjoyed our stay there very much. They are very nice and interesting people and the compound is so restful and beautiful. There are three large houses for two families and the single ladies.

Friday evening we women and Browns started out on the spring wagon, the men and suitcases on a Chinese cart-wagon drawn by three mules and the trunks were on another such wagon. This was we took a thirty-mile cross-country trip but I will not attempt to describe it fully. Went through many villages and stopped for dinner at a larger one. Fed the mules in a kind of Chinese feed-yard while we ate our dinner in a room in the inn. The ladies from the station had sent a lunch along of real chicken, pickles, bread, cookies, etc., which certainly tasted appetizing to us poor travelers.

Some of the roads we drove were deep ravines having been driven some several hundred years perhaps, others went right through the fields and were plowed over and cultivated every year. Our driver ran along beside the wagon those thirty miles since Mr. Brown was doing the driving, and that is the way they do here. If anything got loose or out of order he was there to fix it.

Shortly before sunset we could see the walls of Kai Chow and our hearts began to beat faster. A short distance from the south gate we saw a number of people with flags whom we thought were soldiers drilling, but as we turned the last bend we came in full view of the Chinese Christians who had come to welcome us. One of the Chinese rode into the crowd on a horse, alighted, and Mr. Kaufman mounted it, and the Chinese standing alongside sang "Blessed Assurance." When they were through Mr. Brown got off the carriage, greeted them and Mr. Kaufman, who then also came and greeted us. This was certainly an impressive welcome. Mr. Kaufman then rode ahead, the Chinese following singing Christian songs, and led the way to the compound, carrying the American and Chinese flags, and one with a large red cross on it representing the true cross of Christ. As we got nearer the compound the streets were thronged with people and tables were set in front of our carriages so Mr. Brown had to get off and drink tea.

When we got to the gate we were dragged from the carriage through the crowd by Mrs. Kaufman, Mrs. Boehr and Misses Lehman, Habegger and Neufelt. Soon we found ourselves in Browns' house which, up to this time, had been occupied by Boehr's. They divided us up among the three homes, we ourselves staying in the old chapel in one of the two rooms which have been made over into a dwelling place for Kaufmans. Goerings are rooming downstairs in the ladies' home, and Browns and Boehrs live in Browns' three-roomed house, and the four ladies live upstairs in the ladies' home. This shows that we are getting quite crowded here and permanent houses are a great necessity. We always eat together as one big family in Browns' dining room.

Saturday morning we had a meeting at which the people here gave talks of welcome for us and Mr. Brown told of our responsibility here in the field to the church at home, while we told of our impressions of China. We enjoyed the meeting very much and it was a great blessing to all of us, I am sure.

Sunday morning we went to church but of course could not understand anything, so the service was somewhat long to us, especially since the Chinese had a program of welcome for us at which several evangelists spoke after the morning sermon by Rev. Brown. The little school girls sang several nice songs, among them "Gott ist die Liebe", which Rev. Kuhlmann has translated into Chinese. They have an organ in church and when all are singing in unison it really sounds quite nice. The Chinese are good Mennonites for the men sit on one side of the church and come in through one door and the women use the other. When some of their friends come in they get up and bow or greet them out loud with "ping an", and of course they have no idea of order; everybody changes around as much as they care to during the service if the missionaries do not watch. In the afternoon the Chinese had a feast in honor of Browns and us, to which all the missionaries and as many Chinese as were able to pay were invited. We ate our foreign dinner and supper the same as usual because we did not intend to partake very liberally of the Chinese delicacies. Mr. Voth is a pretty good Chinaman; he tasted every dish on the table, but I tried only their "klops" which were really excellent, and their bread, eggplant and pickles. They make little cup-shaped loaves which they steam. Everything is served in bowls, and each individual is furnished with chop sticks and a little bit of a dish and everybody helps himself out of the common bowls. One good thing about Chinese cookery: they boil, fry, roast or in some way sterilize everything they eat. They seldom even drink cold water. If it were not for this there would be much more disease because they cook so much and hang their meat, cooked or not, right out in the street, flies, dirt, disease and everything prevailing.

Since Tuesday we have been having our annual workers' conference. Intend to finish today (Friday, September 12). Have had some interesting and vital problems to discuss and decisions to make. Of course this is all sent to the board before anything is acted upon.

Monday evening Mr. Brown, at our request, gave a talk on the beginning of this mission. It was a most interesting and encouraging address. We certainly can be thankful for what those dear people have done already and have no reason to complain that not more has been done. Last night Mr. Voth and Mr. Goering gave short talks or sermons and tonight is the weekly prayer-meeting. This morning Mr. Boehr gave Goerings and us a ride through Kai Chow and south a few miles on the Ford. Had fine roads and enjoyed it immensely. It is too funny to see people scampering out of the crowded narrow streets when they see the car coming. I would like to describe a typical Chinese street to you but I could not do it justice, besides it would take too much time. Stopped to see

the little Chinese chapel the Chinese have fixed up by themselves in town, also the Y. M. C. A. arranged for by influential citizens of Kai Chow together with the missionaries, where poor boys are given instructions and can read and study.

Every evening we take walks in the country and see the nice green fields and gardens. This compound is just on the outer edge of the east "suburb" of Kai Chow, so while we have plenty of people around us it is still nicer and more agreeable than being right within the city walls.

Kuhlmanns are coming next Tuesday and about Thursday we are leaving for Peking. Mr. Brown will go along to help us make arrangements and get some lumber from Tientain. We shipped our boxes from Shanghai to Tientain by boat. Hope this will give you a glimpse of China as we found it, and also that you can in some measure appreciate our feelings.

W. C. and **Matilda Voth.**
Kai Chow, Chihli, China.
September 9, 1919.

"LOVE ONE ANOTHER"
John 15:12.

A Parable.

By Valdo Petter.

****

PROLOGUE

In regard to keeping aloof from all that has to do with war, Christ never taught such a thing nor have I tried to tell you that He did. War is a great and ugly sore upon the world. They who enter that sore in order to kill, commit a sin, even though it seems to be the only thing that can be done to help cure the sore. They who hold up their hands in righteous horror and refuse to stain their holy garments by entering this sore, commit a sin; even though they claim that if they are against war they must keep entirely out of it.

Christians are in a world full of sin. It is contrary to God's plan for them to set themselves upon a pedestal and say they will have nothing to do with it. They will never remove sin in that way. They might as well refuse to assist an injured man on the street because the accident was due to the drunken condition of that man.

While some Christians make martyrs of themselves, perhaps even refusing to don a uniform, and perhaps rusting away in a penitentiary, their Savior is on the battlefield, comforting those who will be comforted, burying the dead and helping wherever He can to make things a little easier, a little more like peace, for He said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest for your souls. For My yoke is easy and My burden is light." He said that also for those who will accept it on the battlefield. He said it for His children to impart to others, whether behind beautiful stained-glass windows, or out where death is often more common than life.

The Author.

* * *

A Watchman[1] had been sent to a far-away place. There was a great floor as if made of glass. Hosts of fiends were gathered around it. Legions of them rose higher and higher, tier upon tier, further and further back. A low cloud seemed to encircle the floor, and a muttering thunder rolled in it as in a distant storm. Suddenly the thunder ceased in the cloud; except for a battle, as it were, of men at war below the floor, there was no sound. From high in the air, at an angle pointing towards the floor, the Watchman saw a shape rapidly drawing nearer. In a few seconds he knew that it was Satan. Two dragons were hitched to a chariot which came as a whirlwind. They shot past him, and on the north side of the great floor they alighted, racing around near the edge, the wheels of the chariot whirling over the smooth surface. Satan stood in the chariot. Now and then he would recognize the demon masses with a wave of his hand. Whenever he did this, they gave vent to terrific yells.

Finally the chariot stopped and he leaped out of it. Something strange happened: he grew larger and larger, till he stood three times as high as a man. Then he walked with measured strides till he had completely encircled the floor and returned to the center of it where he stood motionless for the space of about half an hour, thereby greatly increasing the tension of the impatient, dance-lusting demons who were as a steel spring tightly wound.

Not a sound came from the vast hordes while Satan stood. The Watchman felt as if he were in a dream. His thoughts presented themselves unbidden. Why were all these demons here with their many doings? Because an insignificant body of men were trying to murder each other according to the good and bad ambitions of their governments. If they could have seen these demons and what belonged to them, they could have found out how little the living human race is, compared to the spirit world. But instead, they only considered themselves, how great they were, how vast their armies were, and how good their cause always was.

Just a brief moment of a possible seventy or eighty years to live before entering either of the two kingdoms: the Kingdom of Love or the Kingdom of Hate. And to squander even one of these years thus! That every one of them were conscious every day of their existence on earth that they represent but a mite of the living beings, and that they themselves are spirits with earthly bodies which they must wear a while as a mere test to prove whether they are fit for hell or heaven! Also that their life on earth is but a very low form of existence; that what is really life is not to be found in their earthly state, but in their spiritual state. When they will have become spirits, they will look back at their earthly life as having been only the first inch of their existence compared to the hundreds of miles of spiritual life extending away into infinity for every one of them; whether they are in heaven or in hell, whether they want to continue their existence or not.

What a terrible thing to fall into the hands of demons such as the Watchman saw! But here they were, surrounding that pitiful human army of fighters like a big spider watching a fly struggling uselessly in its web.

Drums began to beat, immense drums, that sounded like a thousand pieces of artillery. The Watchman looked at the place where Satan had been; but he was no more there. Instead he saw a large figure spinning over the floor. It was Satan dancing. He wafted himself along like a breeze, without effort, backwards, forwards, sideways, upwards, and across and around, over the floor he flew!

The noise increased its time. Faster, faster, faster! But the Old Serpent kept up with it. At times he would leap high in the air; then the eager crowds would give a tremendous roar. Suddenly he gave them a signal. With a passionate bellow of joy at their liberation they surged from every side upon the floor, dancing as they came. In a few moments their numbers had flooded the floor. Some danced alone, but the greater part danced in couples. It would have taken many thunders combined to have been heard above the noise of this soul-thirsty mob.

It was indeed to be regretted that the Watchman had no eye for dancing, else he might have recognized new varieties of dances heretofore unknown, and which those of the human race who have fallen so low as to adopt this amusement would have hailed with delight.

A large space was always left clear around Satan. Now and then a messenger came to him. The demons continued to become more and more drunken with the excitement of the dance. After a certain time the drums and dancing stopped. Those who had been at work began to come on the floor, while those who had danced went to replace them on the battlefield. During the change the Watchman walked down from the place where he stood and went under the floor.

It was very dark now. He carefully picked his way among the bodies lying on the ground and in the trenches; some still had life in their mangled bodies. The men had ended their fighting for that night at least. All was silent. As he walked he said to himself, "Why are not men utterly against causing such dismal days and nights for themselves? Has life too few sorrows that they should spend masses of men, homes, and money to manufacture more? It would seem that way."

A soldier lay on the ground a little apart from a heap of others. The Watchman gave him no thought, thinking that he was only one of the many dead. But a pale one was coming swiftly in his direction. He was almost upon him when a demon came with a rush to the soldier's side and raised a barring hand to the pale one.

"Let me do my work," said the pale one in a low voice.

"No, not yet. I first," replied the demon tensely.

"Then proceed," answered the pale one as he sat on the ground nearby, his elbows resting on his knees and his hands supporting his lean jaws.

The demon knelt by the side of his victim and addressed him thus:

"See Death sitting over there? You thought he would take you now. He will presently."

The soldier uttered a groan and said wearily: "Go away — let me alone — I am a soldier — I am a Christian."

"Certainly you are a Christian," agreed the demon, "but you will die a sinner's death tonight. You are a brave warrior, but it takes less courage to kill in war than to say it is wrong to kill or to repent for having killed. However, you do not believe that. But allow me to remind you that the way you are dying is an eternal way. Look at Death with his fingers itching to grab you! He will not get your wife and little

[1] Ezekiel 3:17.

THE MENNONITE

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son, for they will not meet you when they leave the earth — they are Christians.

"Perhaps you remember of having read this in your Bible: 'But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.'[2] That just fits you, does it not? Especially did it fit you when you were destroying other men."

The demon paused a moment, and the suffering man said slowly: "O my God! I am a church member; my mother and wife are Christians. I am a Christian — why do you allow that demon to torment me so? You know I came to fight for a good cause, to help my country. I sacrificed my best for it. O my God!"

"I would not bother about God if I were you," replied the demon. "You have been working for Satan with your whole soul lately, and now you want God to pay you? Satan will pay you all that you deserve. You know his wages."[3]

Then addressing the pale one he said, "I am through now."

The pale one rose to his feet with a sigh of relief that his waiting was at an end. He solemnly advanced a step or two and was at the side of the unhappy being, whom he touched with one of his fleshless fingers. The tortured body gave a slight quiver. The pale one started off, dragging the man's terror-stricken soul with him leaving the dead body behind.

The Watchman moved on slowly. He stopped where a demon had begun to plague a dying soldier somewhat as the previous one had done. A pale one had not come yet. He was trying to terrify the man in order to make him think of nothing but the hopelessness of his state till a pale one should come.

"You are lost! Death is almost here. Hell's gates are opened for you already. Your chances for escaping are all gone. You are Satan's subject now and will be forever. You are destined to eternal punishment. God hates you. He is not caring about you; you have sinned entirely too much for His mercy to reach you. It is only those who live sinless lives that enter heaven. Your many and great sins can never be forgiven; God would never consider even looking at a miserable sinner like you. Though you may have been good before, these last months of sinning have abolished all chances for you to attain heaven. God never can love such as you. You are—"

But the soldier heard no more. He stopped his ears as best he could and began to murmur a few words very slowly and with effort. The moment he started to do this, the demon threw his hands before his face as if to protect it from intense heat and turned away grinding his teeth. At the same time a pale one who had been rapidly approaching abruptly changed his course. These two servants of Satan knew they had no more power over this man, for his feeble utterance was a prayer:

"Father — I — have — sinned — I — have sinned — I have — murdered — forgive me."

That was all, only a simple confession and a request for forgiveness; but it was enough, it came from the heart. Even before he had quite finished his brief prayer, the Watchman heard a pure, clear sound from far above. Its sweet notes penetrated through the night air over the battlefield. The demons hovering in the vicinity of the soldier slunk away. Then a shaft of light came down to the soldier and gleamed in an endless column stretching away from the earth to the heavens above. Three angels were suddenly standing by him. He tried to hide his face and said:

"I — am — not — worthy — I am — a — sinner."

One of the angels replied, "My friend, God heard your confession of guilt and prayer for grace. It was not too late. No one is worthy of it, but all can receive the gift of God, which is: forgiveness of sin and eternal life, eternal love. We have come to take you home. Would that there were many others like you!"

The man's misery was finished for all time. He was forever made free from his broken earthly shell, a shell that even at its best is always far from perfect. The angels bore him up and away from the darkness and vileness in which he had been.

(To be continued)

[2] Gal. 5:22-24.
[3] Rom. 6:23.

THANKSGIVING FUND of the Eastern District Conference of Mennonites of America.

Can It Be Done?

Yes, emphatically **yes!** With these words we might consider our question answered, but we shall proceed to review briefly the task we have undertaken and to show reasons for the positive assertion that it can be done.

Our Eastern District Conference has undertaken to raise in three years, by contributions from all the churches in the conference, the sum of $60,000, to be known as Thanksgiving Fund, 60 per cent. of which is to go for relief in the war-stricken countries in Europe, 20 per cent. to Home Missions, and 20 per cent. to education.

This is undoubtedly the biggest thing we have ever undertaken to do, and there may be those who think it is a task impossible of accomplishment. Let us, however, look at the undertaking from the standpoint of an act of worship, well-pleasing to the Master whom we serve, and then approach it in true and humble prayer, and we guarantee that difficulties will vanish.

We ask you therefore, to join in a fellowship of prayer, giving thanks daily according to Psalm 103, and praying that:—

First. The spirit of love and unity may prevail among us.

Second. That our giving may be a true bit of worship.

Third. That our giving may be done in the spirit of II Cor. 9:7, every man according as purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver.

Fourth. That God may fulfil in us His blessed promise of II Cor. 9:8: And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work.

It may help us if we note what other denominations are doing. The Presbyterian Church is rejoicing over its success in reaching the goal of $26,000,000. The Centenary Movement of the Methodist Church is succeeding. The United Evangelical Church has set the task of raising a half million. During the year, June 1, 1918, to May 31, 1919, the Friends (Quakers) of America gave for relief in Europe more than $400,000, while the Mennonite Board of Missions (Old Mennonites) gave for the same work more than $150,000. The Reformed Church is launching its Forward Movement Campaign. In the words of a bulletin issued by their commission: "It aims to provide for a period of five years sufficient means in men and money for the enlargement and maintenance of all our work as determined through a careful survey made by the commission." Other churches mean to carry out their obligations; we must not fail in ours.

What does our task mean in actual figures? Our conference represents a combined membership of 2800. We must, therefore, average $21.75 per member for the three years. This means $7.25 per year for each member, which is less than 2 cents per day. Will anyone say that we cannot do that to save our fellow human beings —yes, even our brethren in the faith from death by starvation and cold? If we should not measure up to this, would we be classed with the Good Samaritan, or with the priest and the Levite who passed by on the other side?

What will it mean to each congregation? We have spoken about a general average, but it would clearly not be right to expect a work-out along lines of the average. Some congregations are older and better established than others. Some of the congregations are really missions. Individuals in the various congregations differ in their ability to give. These circumstances were considered in arriving at quotas for the various congregations, and they must be considered also in arriving at a fair suggested apportionment within the congregations. Please bear in mind that what the committee offers in this article is suggestive, and is designed to be of help to every one concerned in the undertaking.

With this in mind let us offer a type case. A congregation of 250 members has a quota of $6,000. If you had a membership list you would possibly find that a little less than half of them have incomes or earnings. We will say there are 115 of them. Note these on your imaginary list and go over the names again. You will likely find some who are persons of considerable means, and who can give somewhere from $100 to $1000 each. Suppose there are five persons whose contributions total $1200; $4800 remains to be raised by 110 persons. If these will give $2.50, or $2.00, or $1.00; or 50c, or 25c (an average of $1.15) per month, the quota will be exceeded. But then most of the remaining members will also have a share by contributing in a small way. What will it mean? It will mean not only that the congregation does its share, but will "go over the top". It can be counted on that many with limited means will give until it hurts. Shall we expect less from those who have in abundance?

The following incident was related to a member of the Brotherhood Committee recently by one who was active in the Methodist Centenary campaign:

"Two of us were engaged in a day's work calling on members of the congregation in the interest of our fund. At the close of the day we had one name left on our list, that of a poor woman who lived in a poor neighborhood and made her living at the washtub. The question was, shall we go to see her? Finally we decided that it was our duty to place her on the same plane as every one else in the church and to show her that she was not disregarded because of her poverty. To our surprise she said: "I will give 50c a week for the five years." They said to her: "Do you see that you are giving in this way **$26 a year,** and is it not too much?" She said: "I am glad to give it for this good cause. I have been able to get along these years on my earnings. I feel sure that I can get along on 50c less per week."

The incident does not need any comment. Read carefully and prayerfully II Cor., chapters 8 and 9!

How Is It to Be Done?

The Thanksgiving Fund was authorized by the Eastern District Conference. At the request of conference the new laymen's organization, the Brotherhood, is to be the machinery for carrying through the project. Plans for the work originate with the Executive Board of this body. Details are worked out by the Executive Committee. From here the work passes to the local committees in the various congregations, or to committees specially appointed. These local committees become the nucleus of a working committee in the church. The cooperation and actual help of church officials is expected and asked for. This workers' committee in the congregation is absolutely necessary. It is of the greatest importance to organize this committee and to keep it in existence and active, not only during the preparatory stages of the work, but during the entire period of three years. It is suggested that there shall be a chairman, a secretary and a treasurer.

The first work of the committee after organization and the making of preliminary arrangements is to secure subscriptions. To assure the success of such an undertaking, uniformity and system are essential both in the method of obtaining subscriptions and in the collection after subscriptions have been made. For this reason the Executive Committee has prepared cards that are to be used for recording subscriptions as well as to keep the records of the payments on account of subscriptions. The treasurer of the fund in the local congregations will forward the funds to Brother John D. Moyer, Souderton, Pa., who is the financial secretary for the Executive Committee. The funds will then be turned over to the treasurer of the Eastern District Conference, who will pay over funds for relief purposes to the Emergency Relief Commission of our General Conference, and to the Home Mission Work and Educational Work upon orders by the respective committees of the Eastern District Conference.

The work of soliciting will be done chiefly during the weeks of November 9-15, 16-22, 23-29. Payments will begin to fall due on November 30. It is suggested that local committees adopt a convenient plan of receiving payments on account of subscriptions.

The Executive Committee makes an appeal to members of all the congregations to help the Workers' Committee. In the first place we ask you to receive them kindly when they interview you and ask for your subscription, remembering that "One is our Master, even Christ, and all ye are brethren." Matt. 23:8.

Furthermore, these committees must be active not only through the campaign when subscriptions are taken, but must continue during the entire three-year period. We, therefore, ask again for a full cooperation of all the members of the churches. Help the committees by making your remittances on time. Put into your giving the same system that they are expected to use in their operations. Happily we have learned some good lessons and formed some systematic habits in our giving to the War Chest or to the Red Cross and other causes. Even the saving of the money will become an easy matter if we regularly and systematically take out of the pay envelope the amount we are giving to the fund and at once remit to the local treasurer or the one designed to receive the payment. Likewise let us put thought and care into our giving for this cause. With some the weekly or monthly pay envelope has no place, but there are parts of the year when receipts are greater than at other times. This is the time especially to consider God's blessings and to remit the amount due.

Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be performance also out of that which we have. II Cor. 8:11.

The Executive Committee.

THE C. E. TOPIC

November 30.

Christianity and the Health of America. Ezek. 47:1-12.

(Missionary meeting).

The picture described by the prophet in the Scripture lesson is that of a stream originating in the sanctuary and flowing eastward, giving life to the desert and supporting a great variety of vegetable and marine life in its flood of fresh water. Especially is it to be noted that in that desert country there are to be trees whose fruit furnishes fruit and its leaves medicine. The whole suggests the gospel's progress through the dead places of earth bringing life and health to the body and soul.

Christians must not separate the idea of health and healing from their faith. Jesus was the great Physician who sent forth the disciples, whom He had instructed to heal the sick as well as preach the gospel. We have yet to discover anywhere in the Word of God a single reason why Christians should neglect the opportunity to bring the afflicted and diseased bodies of their fellows in prayer to God for healing. If there is no healing ministry in the church today why go through the idle sham of praying for the sick?

The duty of concern for the sick has not been altogether neglected by Christians. With the science of healing and health that has grown up in Christian lands, God-fearing people have always felt that it was their duty to provide means whereby the sick, no matter who they might be, might benefit by the best healing skill known. Therefore they have established and endowed hospitals nearly everywhere. If there were no Christians in a community to inspire the erection and endowment of hospitals we doubt whether they would be erected at all.

A special need of the Christian's interest in the matter of healing finds expression in the medical missionary work carried on by the various missionary boards. In many heathen countries, Christians are proving the sincerity of their interest in those whom they seek to convert by the work of their medical missionaries. In China, India and Japan especially have the medical missions met with appreciation

Christianity bears a special relation to the health of America in that Christianity stands for clean and temperate bodies and without cleanliness and temperance there can be no certainty of health. The testimony of the church is against whatever tends toward immoral living, impure thinking and unholy suggestions. In so far as this testimony is heeded will there be morally clean men and women. Where this check does not meet the impurity of mind and body there is certainty of dangers to present and coming generations. A Christian is temperate in all things. He will no more over-do his pleasures, his eating, his manner of life, than he will allow himself to be led to the indulgence of strong drinks. A temperate America will be a healthy America. Thanks to generations of Christian effort the rum question is rapidly being solved so far as legislation is concerned. Aside from legislation, each one must solve the problem for himself.

It is the purpose of the church to have an enlightened membership therefore it stands as the champion of education. Educated people are healthier because they are taught to think and to practise self-restraint and regard the rights and comforts of others. But the church recognizes the need of a wider education than it now fosters. As long as there is a possibility of knowing we should strive to know. The present field of education begins with the child. It must learn the laws of health and know how to practise them. The parents must know how to teach these things to their children and the community must insist that they know them.

In every community there are locations which we sometimes refer to as "slums." They are the festering spots of humanity and offer a continual menace to body, mind and soul. Like every filthy place they need cleaning up. It is well enough that they be made physically clean, but why stop there? The faith that we teach and preach only fully functions when the pure heart, the clear mind and the clean hands show themselves. The words of the mouth and the meditations of the heart must be acceptable to the Lord our God.

THE S. S. LESSON

November 30.

Jesus Teaches Peter True Greatness. Jno. 13:5-16, 36-38.

Golden Text.—The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many. Matt. 20:28.

It was at the last gathering of the disciples with their Lord that the incidents of this lesson occurred. Multitudes of Jews made it a point to celebrate the Passover in Jerusalem and Jesus and His disciples were doing this at

the close of a busy week in which it became apparent that, by fair means or foul, the scribes and Pharisees were determined to get Jesus out of the way. The upper room in which Jesus and His disciples assembled was one of many such chambers provided by the people of Jerusalem for strangers to use in celebrating the feasts. There is something suggestive in being in the upper room with Jesus—away from the world, its cares and its base interests and alone with Him in intimate fellowship.

The washing of feet was left to the meanest servant in a household. In that dry hot climate the refreshing custom, which the bare-footed visitor enjoyed was an established thing. In this instance the disciples were guests of Jesus. Guests were arranged on couches with their feet away from the table making an outer circle of feet. Around this circle Jesus went performing the task that should have, according to custom, been performed by the meanest and lowest. This was an object lesson in humility. Remember how even to this minute and later the disciples were disputing who should be the greatest. They had to learn emphatically that greatness in God's sight is something very much different from greatness as men regard it.

While in some quarters there is an insistance that Peter is the first of all the disciples and the vicar of Christ on earth we here note that Jesus did not come to him first.

Peter's sense of propriety was hurt. He emphatically insisted that Jesus must not wash his feet and Jesus was as emphatic in His reply. Peter had to learn that he must submit absolutely to his Master also that he could not resist the Lord's effort to make Himself an example of humility. Immediately upon hearing the answer of Jesus Peter swings around to the opposite extreme, "Not my feet but my head and my hands." In verse 10 Jesus announces that the bathing he gave was sufficient. Says one: "There is a spiritual significance here. The man who is morally clean through obedience to God does not become wholly unclean through some minor moral mistake."

The washing of the saint's feet is by some taught with this incident as a base to be a positive duty of the church commended by Christ. Others hold that it is a discipline. Others, again, that it is a fellowship and nothing else can take its place. Again, others insist that Jesus uses the incident merely to illutrate or give an example of a spirit of humility. It remains for every one to carefully examine the Scripture in this particular and decide for himself how the matter of washing feet is to be accepted and practised.

The unlovely part that Judas had in this lesson is impressive. Unsuspected by his fellows he was the traitor among them. Though others did not know, Jesus knew his attitude, as he does the attitude of all who profess to be His friends and followers. Note, even then, how considerate Jesus could be of the feelings of Judas when he indicated who should betray Him. How different would be the story had Judas repented just then.

Peter's attitude while expressed in words of extreme loyalty was one of which he was not sure though strongly expressed. There is such a thing as being too sure of one's self and Peter was one who made this mistake. We have no strength of our own in which to boast. The difference between Peter's failure and the failure of Judas was this: Peter was genuinely sorry and repented. Judas gave no such evidence. True he showed a regret by hanging himself, but he did not seek the pardon of Jesus and seeemed only provoked that his plans should miscarry.

DEATH

Steiner.—Catherine Steiner, daughter of Tobias and Elizabeth Steiner, was born March, 29, 1877, near Bluffton, Ohio, and died at the home of her sister, Mrs. William Diller, in Pandora, O., on November 4, 1919, aged 42 years, 7 months and 6 days. For about twenty-five years she has been an invalid, suffering from rheumatism with increasing helplessness, all which she bore with patient resignation. At the age of 18 years she was baptized and received into the Mennonite church. To the confession of faith then made she remained true to the end. She is survived by three brothers and four sisters and many relatives and friends. Funeral services were held on the 6th, conducted by her pastor, Rev. A. S. Shelly, assisted by Rev. H. J. Krehbiel. The pastor's sermon was based on II Cor. 4:17, 18.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR OCTOBER

General Fund.

Zion ch., Polk, Oreg., A. Hiebenthel, $31.63: C. B. Frey, Newton, Kans., $10.00; Sunday school, Beatrice, Nebr., J. H. Penner, $274.40; Kingman, Kansas, Henry Preheim, Clarence Center, N. Y., $7.00; S. S. Kingman, Kansas, Henry Prehein, $23.34; Sunday school, Hoffnungsfeld, Eden church, Moundridge, Kansas, D. J. Goering, $260.00; David Thiessen, Walton, Kans., $5.00; mission friends, Goessel, Kans., B. H. Friesen, $200.00; D. W. Friesen, Altona, Man., $20.00; Salem ch., Freeman, S. Dak., C. B. Lehman, $150.00; Buhler ch., Buhler, Kans., J. F. Simens, $81.96; Christian ch., Moundridge,, Kans, A. H. Kaufman, $27.80; Martin Boese, Springfield, S. Dak., A. D. Schultz, $100.00; Bethany ch., Quakertown, Pa., M. R. Strunk, $27.77; Mennonite ch., Hillsboro, Kans., August J. Kohfeld, $55.80; Mission ch., Los Angeles, Calif., P. W. Penner, $17.96; Sunday school, Bethel ch., Inman, Kans., D. Friesen, $67.45; Mennonite ch., Hydro, Mont., P. J. Schroeder, $16.00; S. S., Bergtal, Korn, Okla., P. L. Heidebrecht, $9.25; Mennonite ch., Winkler, Man., Jacob Hoepner, $420.35; 1st. Men. ch., Reedley, Calif., H. J. Krehbiel, $78.38; Swiss ch., Bluffton and Pandora, Ohio, C. W. Roethlisberger, $250.00; D. C. Schmidt, Upland, Calif., A. P. Weber, $10.00; 1st ch., Upland, Calif., A. P. Weber, $120.30; D. W. Friesen, Altona, Man., $10.00; Garden twp. ch., Moundridge, Kan., C. J. Vogt, $26.13; Men. ch., Escondido, Calif., H. H. Adrian, $33.78; Mission home, Bethel College, $200.00; Hoffnungsau ch., Buhler, Kans., mission festival, A. B. Reimer, $602.55; Peter Schmidt, Hillsboro, Kans., $25.00; Men. ch., Dalton, O., M. Tschantz, $49.15; mission friend, Newton, Kans., $10.00; Hereford ch., Bally Pa., J. B. Funk., $100.00; S. S., 1st. ch., Aberdeen, Ida., Wm. P. Dirks, $216.89; Grace ch., Pandora, O., N. S. Hilty, $100.00; H. T. Neufeld, Canton, Okla, $50.00; S. S. Bethel ch., Marion, S. Dak., F. C. Ortmann, $39.50; S. S. Men., ch., Ruff, Wash., J. C. Jantz, $10.00; 1st. ch., Geary, Okla., A. E. Loganbill, $25.63; Men. ch., Laird, Sask., C. F. Sawatzky, $30.00; Bergtal ch., Pawnee Rock, Kans., Jacob Ruediger, $26.21; Herold ch., Bessie, Okla., J. A. Harms, $29.14; from Berne, Ind., birthday gifts, .79; mission box, $33.10, Elmer Lehman, $15.00, mission friend, $75.00, S. S. Berne ch., S. F. Sprunger, $264.64.

Fund for Special Gifts.

Sewing society, Freeman, S. Dak., Mrs. J. P. Isaac, child in India, $30.00; Junior C. E., Upland, Calif., M. Niswander, school and Wiens' children, $7.00; Jacob Classen, Beatrice, Nebr., starving, Korba, $25.00; North Star sewing society, Drake, Sask., Mrs. G. A. Krehbiel, starving, India, $30.00; L. M. Ledig, Upland, Calif., Mata Bai, India, $35.00; mission friend, Los Angeles, Calif., starving, India, $5.00; sewing society, Los Angeles, Calif., starving, India, $18.00; B. G. Duerksen, Los Angeles, Calif., starving, India, P. W. Penner, $25.00; mission friend, Upland, Calif., M. M. Horsch, starving, India, $50.00; P. P. Quiring, Canton, Kans., Benjamin, Champa, India, $40.00; P. B. Amstutz, Bluffton, O., Phirtu, India, $25.00; Mary A. Bechtel, Mt. Hermon, Mass., Cham, India, $30.00; Mrs. J. Regier, Moundridge, Kans., teacher's residence, Janjgir, P. H. Richert, $300.00; mission friend, Donnellson, Iowa, starving, $5.00; Mrs. J. R. Towes, Mt. Lake, Minn., starving, Korba and Mauhadei, $50.00; S. S. Bethany ch., Quakertown, Pa., M. R. Strunk, starving, India, $14.37; mission friend, Whitewater, Kans., starving, Korba, $50.00; S. S. Summerfield, Ill., C. E. Baer, child's schooling, China, $21.40; Mrs. Kinsinger, Collinsville, O., A. J. Neuenschwander, starving, India, $5.00; Edna Kinsinger, Collinsville, O., A. J. Neuenschwander, starving, India, $5.00; mission friend, Beatrice, Nebr., starving, Korba, A. Wiebe, $40.25; Herman Classen, Los Angeles, Calif., starving, India, $100.00; Helena Jansen, Pasadena, Calif., starving, India, P. W. Penner, $3.00; Mrs. Anna Andres, Newton, Kans., starving Mauhadei, $15.00; S. S. Summerfield, Ill., Mary Ruth, colporteur, China, $35.00; S. S. Summerfield, Ill., Mary Ruth, starving, India, $12.05; mission society, Trenton, O., C. L. Augsburger, Petter, Williams, Burkhalter, for Christmas (each 14.33) $43.00; S. S. Borneman, Norristown, Pa., Bahura, Janjgir, $30.00; girls' society, Upland, California, Mrs. Wang, China, $20.00; Mrs. Martha Sprunger, El Reno, Okla., Dhubin, India, $15.00; Mrs. Jacob Abrahams, Goessel, Kan., child, India, $31.00; H. J. Franz, Goessel, Kansas., child, India, $30.00; David Schmidt, Goessel, Kan., child, India, $30.00; Benjamin Nickel, Goessel, Kans., child, India, $30.00; L. M. and K. B. Schmitt, Halstead, Kans., Kaibal, Mauhadei, P. H. Richert, $30.00; sewing society, Aberdeen, Sask., Rajaram, Korba, P. H. Richert, $60.00; S. S. Bethel ch., Mt. Lake, Minn., B. N. Hiebert, Christmas, China, $25.00; S. S. Bethel ch., Mt. Lake, Minn., B. N. Hiebert, Christmas, Champa, $25.00; C. H. Warkentin, Reedley, Calif., Champa, $50.00; C. H. Warkentin, Reedley, Calif., starving, $50.00; Greenfield ch., Ft. Cobb, Okla., I. H. Base, starving, India, $15.30; S. S. Pratum, Oreg., S. S. Baumgartner, Christmas, India, $7.50; sewing society, Gretna, Man., Mrs. J. J. Keller, orphan's home, India, $25.00; J. P. Neufeld and family, Dallas, Oreg., starving, $80.00; J. A. Unruh, Goessel, Kans., child, India, $30.00; sewing society, Geary, Okla., Christmas, Classen and Funk, $10.00; sewing society, Newton, Kans., (5 Okla. stations, $10 each), $50.00; sewing society, Blumenfeld, Kans., Christmas, Ediger, $10.00; sewing society, Whitewater, Kans., Christmas, Ediger, Funk, Neufeld, Kliewer, $17.00; sewing society, Langham, Sask., starving, India, $318.70; sewing society, Mennoville, Okla., starving, India, $30.00; sewing society, Donnellson, Iowa, starving, India, $60.00; sewing society, Pawnee Rock, Kans., starving, India, $62.40; sewing society, Fort Cobb, Okla., starving, India, $18.00; sewing society, Gotebo, Okla., evangelist Mrs. J. G. Regier, $17.05; Men. ch., Beatrice, Nebr., starving, India, J. H. Penner, $321.12; S. S. Salem, Zion ch., Freeman, S. Dak., orphans, India, B. C. Graber, $25.00; S. S. Salem, Zion ch., Freeman, S. Dak., starving, India, $47.20; S. S. Bethany ch., Quakertown, Pa., starving, India, A. R. Moyer, $5.00; sewing society, Bluffton, Ebenezer and St. John, O., Christmas, Funk, Classen and Ediger, $30; sewing society, Halstead, Kans., Christmas, Okla., stations, $10.00; sewing society, Pawnee Rock, Kans., evangelist, India. Mr. J. G. Regier, $130.00.

With sincere thanks,

Gustav Harder, Treasurer, Whitewater, Kans.

J. G. Regier, assistant treasurer, Newton, Kans.

FOR THE RELIEF COMMISSION

The following gifts were received during the month of October:

For Mennonites in Russia; F. D. Koehn, Tologa, Okla., $5.50; D. F.

Koller, Donnellson, Ia., J. P. Galle, $5.00; anonymous, Moundridge, Kans., $33.33; Jos. J. Wedel, Moundridge, Kans., $50.00; P. P. Rempel, Pasadena, Calif., $25.00; H. D. Schultz, Crosby, Minn., $25.00; Fred B. Dirks, Springfield, S. D., G. Harder, $20.00; Jno. C. Jantz, Ruff, Wash., $5.00.

For Mennonites in Galicia: Ed. Linscheid, Lanora, Wis., H. H. Regier, $35.00.

For Mennonites in Siberia: H. D. Schultz, Crosby, Minn., $25.00.

For Ummel's Orphanage: J. E. Wiebe, Newton, Kans., $50.00.

For Mennonites in Germany and for Europe: Anonymous, Elbing, Kan., for M. Pohl, $50.00; Jacob Bentzinger, Cook, Nebr., $20.00; Rev. and Mrs. H. R. Voth, Goltry, Okla., $10.00; Miss Katie Krehbiel, Donnellson, Ia., $10.00; Mrs. C. Schowalter, Cook, Nebr., $3.00; anonymous, Berne, Ind., S. F. Sprunger, for M. Pohl, $5.00; anonymous, Moundridge, Kan., $33.34; ditto, interest on $100.00 bond, $1.83; Lizzie Rees, Pulaski, Ia., $10.00; from Upland, Calif., for Chr. Neff, $200.00; from Upland, Calif., for ditto, $5.00; Jos. J. Wedel, Moundridge, Kans., $50.00; H. D. Schmidt, Cordell, Okla., interest on bond, $2.13; P. P. Rempel, Pasadena, Calif., (W. P. Rempel,) $25.00; Carl Schmutz, Newton, Kans., $10.00; sewing society, Goltry, Okla., Mrs. O. P. Ruth, $10.00; friend, Newton, Kans., $10.00; C. G. W. Wayland, Ia., $10.00; A. Zurfluh, Bluffton, O., $10.00; A. P. Neufeld, Inman, Kans., $25.00; J. J. Unruh, Pawnee Rock., Kans., $5.00; Menn. ch., Summerfield, Ill., Samuel S. Baer, $78.15; a friend, Newton, Kan., $5.00; sewing society, Pawnee Rock, Kans., Sarah Unruh, $29.67; a friend of the mission, Greensburg, Kans., $15.00; Peter H. Dirksen, Moundridge, Kans., $10.00; Mr. and Mrs. D. A. Vogt, Salem, Oreg., $10.00; San Marcos Menn. ch., Paso Robles, Calif., J. J. Dueck, $65.00; West Zion ch., Moundridge, Kans., $161.00; Hoffnugsfeld ch., Moundridge, Kans., J. D. Schrag, $175.00; anonymous, Garden, Kans., $35.00; J. J. Krehbiel, Newton, Kans., H. P. Krehbiel, for Chr. Neff, $12.50; ditto for M. Pohl, $12.50; Bethany ch., Kingman, Kans., C. J. Voran, $46.81; ditto for Mennonites in Austria, $44.48; Mary Krehbiel, Donnellson, Ia., $10.00; Salem Zion ch., Marion, S. D., A. A. Graber, $122.65; Alexanderwohl ch., Goessel, Kans., B. H. Friesen, for fugitives from Russia in Germany, $939.90; John Schnebele, Donnellson, Ia., sufferers, $10.00; Emmaus ch., Whitewater, Kans., for J. H. Claassen, $1025.00; First Menn. ch., Upland, Calif., A. P. Weber, $133.00; Hoffnungsfeld Eden, Moundridge, Kans., C. B. Goering, $1400.00; J. C. Jantz, Ruff, Wash, $5.00; Bethesda ch., Marion, S. D., Dirk B. Tieszen, $156.00; Chas. C. Graber, Hutchinson, Kans., P. H. Richert, $100.00; Rev and Mrs. G. A. Linscheid, Busby, Mont., 25.00; Littlehawk, Busby, Mont., per ditto, $1.00; A. C. Auernheimer, Burrton, Kans., $10.00; S. P. Lehman, Fortuna, Mo., $10.00; L. R., Wayland, Ia., for M. Pohl, $5.00; Mrs. Jno. Landis, Lucien Okla., $6.00; R. C. and Martha Regier, Elbing, Kans., $50.00.

For the Hungry in India: Rev. and Mrs. H. R. Voth, Goltry, Okla., $20.00; Esther, Martha, Edna, Herman Voth, Goltry, Okla., $6.00; anonymous, Berne, Ind., S. F. Sprunger, $5.00; anonymous, Moundridge, Kans., $33.00; Jos. J. Wedel, Moundridge, Kans., $50.00; W. P. Rempel, Pasadena, Calif., $25.00; several persons, Elreno, Okla., Mrs. Martha Sprunger, $53.00; Endeavor, Bergthal ch., Anna Ratzlaff, Corn, Okla., $12.00; A. Zurfluh, Bluffton, O., $10.00; per Henry Handrich, Mio, Mich: $2.00; Lizzie Handrich, $3.00, Laura Handrich, $1.50, Alma Handrich, $2.80, Ruben Handrich, $0.70; Bethany ch., Freeman, S. D., Elmer Basinger, $45.87; a friend, Newton, Kans., $5.00; D. A. Garber, Versailles, Mo., $25.00; a friend of mission, Greensburg, Kans., $10.00; John Driedger, Winkler, Man., $20.00; D. J. Driedger, Hormdeman, Man., $10.00; a brother of the Hoffnungsfeld ch., Moundridge, Kans., $25.00; Lydia Amstutz, Bluffton, O., $5.00; per H. P. Krehbiel, Newton, Kans: D. D. Gaeddert, $5.00, Chr. Wirkler, $10.00, Katie B. Schmitt, $5.00, Mrs. L. M. Schmitt, $25.00, Mrs. Barbara Schmitt, $5.00, Mrs. S. A. Krehbiel, $20.00; Bethany ch., Kingman, Kans., C. J. Voran, $46.81; Cleo. Neuenschwander, Pandora, O., $20.00; Fred B. Dirks, Springfield, S. D., G. Harder, $20.00; J. P. Reimer, Medford, Okla., $41.00; Menn. ch., Halstead, Kans., S. P. Baumgartner, $226.00; Elias Bixel, Blufffon, O., $5.00.

For Mennonites in Siberia: H. D. Schultz, Crosby, Minn., $25.00.

For Syria and Armenia: S. S. West Zion ch., Moundridge, Kans., $25.00; Harrison Landis, Philadelphia, Pa., $10.00.

For Workers in India: Martin Boese, Freeman, S. D., for P. A. Penner, $102.05; ditto, for C. H. Sukau, $77.94.

Gratefully acknowledged,
P. P. Hilty, treasurer.
Fortuna, Mo.

FOR THE WORKERS' HOME, ALTOONA, PA.

From Bedminster, Pa.: Mr. and Mrs. Francis M. Fretz, $30; Mr. and Mrs. Erwin F. Keller, $30; Mr. and Mrs. Abram S. Moyer, $30; Rev. A. M. Fretz, $6; Sam. W. Gross, $6; Jacob R. Fretz, $6; Allen R. Fretz, $6; Levi S. Moyer, $6; Irwin Wasser, $6; Miss Maggie Hockman, $6; Florence Andrews, $6; Levineus M. Myers, $6; Oliver Landis, $6; Abram M. Myers, $5. Hebron S. S., Moundridge, Kans., $71; Herald ch., C. E., Bessie, Okla., $9.01; H. D. Epp, Henderson, Neb., $6; John D. Schrag, $85; D. O. Rupp, Moundridge, Kans., $10; Napier Bible Conference, Bedford Co., Pa., $11.29; Dr. J. H. Harms, Cordell, Okla., $10; Rev. H. D. Schmidt, Cordell, Okla., $10; Mrs. D. C. Mangus, Altoona, Pa., $2; S. M. Baergen, Korn, Okla. (for congregation), $142; S. B. Kliewer, Moundridge, Kans., $6.

We wish to thank all the congregations and individuals who have contributed to this worthy cause, and crave your continued prayers in behalf of the great work to be done in this part of the Master's vineyard.

A. A. Snyder,
Secretary, Workers' Home Fund.

On receipt of $2.75 we will renew your own subscription and send The Mennonite to a new subscriber from now till January, 1921.

NEWS OF THE WEEK

COAL STRIKE HAS BEEN ENDED

Indianapolis, November 11. — The call for the strike of bituminous coal miners of the nation will be withdrawn.

"We will comply with the mandate of the court. We do this under protest. We are Americans. We cannot fight our government."

This was the statement issued by Acting President John L. Lewis at 4:15 a. m. today following an 18-hour conference with union leaders at the Lincoln hotel here.

The order withdrawing the strike call will be presented to Judge A. B. Anderson in federal court before noon today.

In a voice shaken with emotion, Lewis pronounced the words that will officially end the strike of 400,000 coal miners on November 1.

When the members of the executive council, the scale committee and the district presidents of the United Mine Workers of America emerged from the meeting room, they showed the effects of hard fight.

The utmost secrecy was maintained by the conferees during the day and night. The doors leading to the conference room were carefully guarded.

The decision to call off the strike was not reached until after strenuous opposition had been made by a group of miners who wished to defy the court order.

The deciding power was in Lewis' hands. After he heard the expressions of the other union officials, he ruled that the sentiment was undoubtedly in favor of compliance with the court order.

"We were placed in the situation of being called 'yellow' by the miners if we rescinded the strike order," said one district president.

"If we defied the court, we would be anarchists. We are Americans first and we placed our country before our union."

VOTE ON TREATY WAS AGAIN BLOCKED YESTERDAY

Washington, Nov. 6.—Whether to ratify the treaty with Germany without reservations or amendments, seemed for a while this afternoon about to be decided by the Senate.

Thrown into the thick of a dramatic parliamentary battle, a request for an immediate show down of unqualified acceptance of the treaty got the backing of the leaders on both sides, who seemed anxious to outdo each other in pressing for a roll call. But before the stage of action was reached the move was blocked by Repuhlican Senators who objected that it might cut off any later attempt to put reservations into the ratification.

Then the Senate got back to its regular order of business and having voted down the last of the long list of proposed amendments began work on the reservations presented by the foreign relations committee said to have the backing of a majority of the Senators. When a recess was taken until tomorrow the first of the fifteen committee proposals had not yet come to a vote.

ONLY VESSELS OWNED BY U. S. TO GET FUEL

Washington, D. C., Nov. 6.—Still hopeful that Indianapolis court developments Saturday might point the way to an early ending of the coal strike, government agencies nevertheless put forth renewed and more determined efforts today to protect the public against distress almost certain to follow a protracted suspension of mining operations.

Realizing that the country is burning three times as much coal as the mines are turning out, the railroad administration, the great coal distributing agencies, through its recently created central coal committee, took drastic action in ordering that the supplying of coal to foreign owned ships in American ports be stopped immediately.

With calls for assistance from communities suffering from a coal shortage growing more numerous, the railroad administration turned loose every available car to meet the appeals for fuel.

Orders went to regional directors of the nation's railroads from Director General Hines to eliminate train service where absolutely necessary in the public interest, but it was officially announced that no general curtailment of service was contemplated.

The discontinuance of foreign tonnage bunkering was the first general step taken by the government last Saturday toward curtailment of transportation.

The central committee made it plain that American owned ships and tonnage under the American flag would continue to receive coal supplies, but all other vessels as the situation now exists will be compelled to await the end of the strike.

The committee's action is similar to that taken by Great Britain during the recent strike of British coal miners. Officials would not predict the result of the order, as it was not known in Washington the amount of foreign tonnage now in American ports dependent on coal supplies from this country.

PLOT REVEALED TO OVERTHROW GOVERNMENT

Washington, Nov. 9. — Plans of the Union of Russian Workers to bring about an overthrow of the government through a general strike is revealed in documents seized in the nation-wide raids of federal authorities Friday nights and made public tonight by Assistant Attorney-General Garvan. With the government overthrown and everything "wiped from the earth that is a reminder of the right to private ownership of property," the Russian workers, according to their manifesto, looked forward to "the magnificent beautiful form of a man without a God, without a master and free of authority." The documents and publications obtained in the raids, officials said today, are of the most inflammatory nature and make no effort to conceal the union's program of destruction and death to achieve its ends. Much of the material made public tonight is of such a nature as to cause any newspaper reprinting it to be barred from the mails.

The Mennonite and Bundesbote to one address, $2.50.

1920
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The Scripture Text Calendar for 1920 is printed in 4 colors—both on the cover and inside.

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Octavo Anthems for Christmas

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Simplified so as to be available for the average church choir.
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72. Sing, O Heavens (chorus, soprano or tenor solo. Obligato solo for soprano or tenor and chorus) (II). Closing with "Oh, Come All Ye Faithful" .....L. O. Emerson .15
74. O, Little Town of Bethlehem (chorus, duet for soprano and alto) (II) 10
98. The Birth of Our Savior (full chorus throughout) (III)..Colson-Rich .08
125. Christmas Anthem (duet, alto and tenor; unison chorus; full chorus) (II) .....Davis .10
126. The Angel's Song. "It Came Upon the Midnight Clear" (chorus, trio for soprano, alto and tenor; bass solo; soprano solo, chorus) (II) .....Gabriel .12
127. All Hail the Morn (full chorus) (III) .....Sanford .10
153. The Star and the Wise Men (male quartet with alto obligato) (I)
From the cantata "Jerusalem" .....Gabriel .06
154. Glory in the Highest (chorus from the cantata "Jerusalem") (I) .....Gabriel .06
164. The New-Born King (chorus, solo for soprano, duet for soprano and alto; bass solo) (II). From the cantata "The Eternal City" .....Gabriel .12
194. O Thou that Tellest Good Tidings (from Handel's "Messiah"). Simplified. (Bass solo, chorus) (III) .....Handel .15
195. Messiah Is King (duet for soprano and alto; trio, soprano, alto and tenor, chorus) (II) .....Ashford .15
196. We Have Seen His Star (soprano solo, chorus) (II).....Fearis .15
271. Hail to the King (chorus, soprano and alto duet, soprano solo) (III) .....Beirly. 12
280. The Birth of Christ (chorus, soprano and alto duet) (II)....Hughes .12
281. While Shepherds Watched Their Flocks (soprano or tenor solo, chorus) (II) .....Solly .08
282. The Joyful Morn is Breaking (chorus) (III).....Evans .12
284. The Seraph Band (chorus) (III).....Beirly .12
289. (a) The Midnight Song (soprano and alto duet, chorus, soprano, alto and tenor, trio) (III) .....Davis
(b) Christmas Bells (chorus).....Beirly .1c
290. Angel Voices (chorus) (I) .....Fearis .08
329. Hark! What Mean Those Holy Voices (chorus) (II).....Westhoff .06

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, NOVEMBER 20, 1919. No. 46.

IN MENNONITE CIRCLES

The First church, Philadelphia, is making preparation for the usual winter evangelistic campaign held in conjunction with five of the neighboring churches. Last Sunday Wilbur Thomas, secretary of the Friend's Service Commission made the address at the morning service, the time when the drive for the Thanksgiving Fund began.

Rev. E. F. Grubb, of Los Angeles, Calif., calls our attention to the fact that in The Mennonite of October 23, the authorship of the hymn "Trust and Obey" is credited to D. B. Towner. Bro. Grubb says: " 'Trust and Obey' was written by Rev. John H. Sammis, who departed to be with the Lord this summer. He and I were neighbors here and he wrote a number of other hymns and poems which have been published."

Brother and Sister Benjamin Ewert, of Gretna, Man., have, after repeated requests, responded to the call and accepted the stewardship of the Old Folks' Home, of the Bergtahl church, Gretna, Man.

The Souderton, Pa., church is arranging for its annual Thanksgiving Day Service. A few weeks ago forty of its members conducted a service in the Norristown, Pa., jail. The members of the congregation are at present actively engaged in raising their share of the pledges for the Thanksgiving Fund. Reports have it that a considerable part of the money is already pledged. The congregation held its fall communion service on Nov. 9.

A special meeting of the Men's Brotherhood was held last Monday evening (Nov. 17) in Zion church, Souderton, Pa. The Educational Committee of the Eastern District Conference held a meeting in the church at the same time.

The Committee of Publication will shortly have the Mennonite year book ready for sale. They promise this year's issue will be up to the standard and full of interesting material relating to our church.

Bro. Louis Miller and wife of Chicago arrived in Altoona, Pa., where they began a series of evangelistic meetings last Sunday night.

Manns Choice, Pa., church is again re-opened for service. The repairs that necessitated the closing of the church included the installation of a heater, the building of flues, paper hanging and painting. The congregation is now comfortable in its bright quarters.

On Nov. 9, a series of evangelistic services was inaugurated in the Roaring Spring, Pa., church. The pastor, Rev. Jacob Snyder, is assisted by evangelist A. B. Taylor.

The foundation and walls for the workers' home in Altoona, Pa., are now completed. The contractor expects to have the building finished by February 1. The workers announce that they could use more clothing for distribution if the brethren and sisters throughout the church would supply them. Sister Elizabeth Foth, of the mission, is now in North Dakota, visiting churches under the direction of the Home Mission Board. Miss Martha Franz is now in charge of the field work in Altoona.

Bro. Amstutz, of Pulaski, Iowa. will take up his duties as field worker under the Home Mission Board at Mechanic's Grove, Lancaster Co., Pa., on Nov. 23.

A curious arrangement is being undertaken in Woodlake, Calif. It is proposed that all the churches of the town disband and the members discontinue their relationship to their respective denominations and then all unite into one large church and identify themselves with a denomination not represented in the group. Presbyterians and Methodists have already agreed to the proposition. Episcopalians and Mennonites do not seem to hold their demoninational ties to lightly since, according to the latest reports, the promoters of the scheme were still waiting to hear from them. As far as Mennonites are concerned it is our opinion that they will continue to wait.

A communication from a brother in the West Swamp, Pa., church brings the following interesting items of news:

After the inspiring Sunday school convention held in our church, our two ladies' organized classes twice rendered a very inspiring missionary pageant, first at home, then two weeks later, at Bally; on which occasions they received a contribution of a little over twenty-eight dollars, and, in October the same classes, held a home-made pie, cake, and bread sale all to raise funds for furnishing a bed-room for Miss Foth at Altoona.

On August 31, our Y. P. C. A. enjoyed a splendid evening as nearly all our society on nine machines motored to Fredrick and held a meeting at the Old Folks' Home for the members as well to a good many neighbors and friends of the Home.

It would be a very grand idea if the Board of the Home were to request all our societies to hold one of their meetings at the Home. Hope all will, if they have not done so as yet, respond to the call, as it affords a great opportunity of getting better acquainted with the Home inmates and steward.

On October 4, six young people were baptized and admitted into the church and the following day we celebrated communion at which opportunity one hundred and forty-two partook of the holy emblems.

Correspondent.

Special Offer

New subscribers will receive the Mennonite from now until January, 1921 for the single subscription price, $1.50.

ALL SPIRITUAL BLESSINGS COME FROM THE LORD

We recognize God as our Creator and Preserver. He is the Author and Finisher of our being. But furthermore He has made a wise and beneficial provision for our eternal and spiritual welfare. He did not only provide for the body, but also for the soul of man, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Through faith in Christ we obtain salvation, and further through Him we become heirs of glory and other spiritual blessings which God has in store, but has not yet unfolded them. "For as many as are led by the Spirit of God, they are sons of God.* * * The Spirit beareth witness with our spirit that we are the sons of God, and if children then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.* * * He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Think also of what it means to be a partaker of the riches of the glory of His inheritance in the saints and to enjoy all the heavenly places of blessings, power, rest, manifestation and victory in Christ Jesus.

Let the Redeemed of the Lord Say So.

When God has blessed us in any way we should be quick to say so. It is ingratitude on our part not to do it. Yet there are many persons for whom God has done great things who never say a word in praise of His goodness to them. We may say that He does not mind, that He does not care for our praise, nor for the recognitions of earth, as He is so glorious and hears continually the praises of heaven. But He does care even for the gratitude of a little child. There was once a great leader of a large orchestra who in the midst of the playing of a beautiful piece of music stopped it because the little piccolo was not playing. He missed

even the smallest of all the instruments when it failed to do its part. Earth's music as it rises to heaven pleases God. He also misses the smallest voice that is not heard. "Let the redeemed of the Lord say so." Let not one who has been blessed by Him fail to speak and tell the world of the loving kindness of Jehovah. Let no heart keep its love unspoken. Then let us open our lips and our mouths will show forth His praise. Let us not hide our gratitude in our hearts, but speak it out that all the world may learn through us the grace and goodness of our God and Father.

MENNONITES IN EUROPE

(Address given in German by Pierre Sommer, a Mennonite minister from Montbiliard France, at the Conference of Mennonite Relief Workers, June 20-22, 1919. Translated by C. C. Janzen, Hillsboro, Kans.)

It is a great joy to me to be in your midst. I have already heard so much of the American Mennonites, and am glad to become more intimately acquainted with so many of their young men. Dear brethren, you have a fine work here. While others destroy and kill, you help heal and reconstruct. God's blessing will surely rest on you and your work.

You have asked me to speak about the Mennonites in Europe. That is a large subject. One could write whole books on it, and so I can give you only a rather brief survey of the Mennonite church (Mennoniten Gemeinden) in Europe. And even this will be rather incomplete for I have written these notes only from memory. My books, like many other things, have all been destroyed through the war.

Mennonites are found in the whole of Central Europe, from distant Russia to here in France; namely, in Russia, Galicia, Germany, Switzerland, Holland and France. We will discuss now the different countries (Gegenden) one after the other.

In Russia.

The Russian Mennonites have all come from Prussia to Russia. As is well known Prussia has always been a military state of the highest degree and so one need not wonder that the Mennonites, who have always protested against military service, came into conflict with the Prussian government. The kings who had received the Mennonites on account of their industry tried to limit their liberties when they saw how the Mennonites increased and became well-to-do, and that their young men could not be used for the army. Then came also an invitation from the Empress Catherine II from Russia to settle in her country. Thus an emigration began in 1788. The Mennonites formed a colony on the Chortitza and Dnieper rivers in the government of Ekaterinaslaiv. The beginnings were difficult but finally the settlement developed into a prosperous colony. In 1800 the emperor officially confirmed the promises for full freedom of conscience which had been given them at their settlement. This law was known as the "Privelegium of Paul the Second."

The Prussian Mennonites who heard of this felt impelled to emigrate, especially since their difficulties had not ceased. So another emigration began, but this time to the Taurida Government, where they settled on the Molotchina river in 1803. Later other colonies were formed on the Volga in the Sarator and Lamora governments in the year 1850, and finally one in Crimea in 1860. All these colonies exist at the present time, although some have been weakened very much by emigrations.

The Russian Mennonites had the advantage of living in closed groups, twenty and more villages together. They had their own schools and could keep the German language. They founded a higher school where they trained their teachers, and thus they found among their teachers the men whom they called into the ministry.

In 1860 a great revival occurred among them. Many urged a deepening of the Christian life and a more intimate association with the Savior. But they were not understood by many, so it came to a separation. They organized the Mennonite Brethren church which still exists as such.

The Russian Mennonites take lively part in mission work. The Brethren church has its own mission field in India. Most of the missionaries who have been sent out by the Dutch Baptist (Taufgesinnten) Missionary Society have come from the Russian church (Gemeinden). Their charitable and hospital work is also well organized.

When general military service was to be introduced in 1870 they claimed exemption by right of their "privelegium" which they had received. But the imperial court did not want to listen to them, therefore many emigrated to America during the years 1871 to 1875. Then representations were made to the Czar that if the government did not give in the colonies would soon be a waste, and so negotiations were opened with the Mennonites. These succeeded in so far that the young Mennonites could perform work in lieu of military service upon imperial forest reserves. They built their own barracks on these reservations, gathered their young men together and even served them with their own ministers. They had this organization till the war began. I do not know how the Russian Mennonites fared during the war.

Their number is estimated to be about 70,000. They have their own church papers,—"Der Botschafter" and "Die Friedensstimme."

In Galicia.

Before the war there was one congregation (gemeinde) in Galicia which had its central point in Lemberg, the city that was taken by the Russians after a long siege. The Galician Mennonites probably come from South Germany, and have also some connection with those congregations (gemeinden). They elected their preachers out of their own midst until a few years ago when they called a young man to the ministry who had studied in Germany and whom they paid a salary. From the Galician Gemeinde came an invitation to all Mennonites for a world conference which should meet in Lemberg. This was not followed up although this thought has been a live one among Mennonites during recent years.

In Germany.

There are Mennonites in all parts of Germany and their origins are very different. There are, namely: (a) remnants of the old Anabaptist congregations (gemeinden) who were very numerous in South Germany and on the Rhine at the time of the great Anabaptist movement in the 16th century; (b) Swiss refugees (especially in the Palatinate); (c) Dutch refugees in North Germany.

(1) The North Germany congregations may be divided into country congregations who mostly live in East Prussia, and the city congregations in most of the larger cities, Berlin, Danzig, Hamburg, Krefeld, etc.

The East Prussian congregations are mostly very large. The ministers are chosen from the parish (gemeinde) itself. The hospital and charitable work is well organized. They have their regular conferences.

The city parishes (gemeinde) have salaried ministers. The Gemeinde in Berlin which began with a few families became finally of considerable importance and is served by preachers of other parishes. I wish to mention especially the fact that from Krefeld in 1683 the first Mennonite emigrants went to America.

(2) The parishes of the Palatinate and of Hesse form a special group. They have salaried ministers and have yearly conferences. In the Wierhof Gemeinde a school was founded in 1860 which was intended, by the founder, to become eventually a theological school, but this did not succeed; the school developed differently and today exists as a "Real-school."

(3) The churches in Baden, Wurtemberg and Bavaria are mostly small ones. They form, however, a close association which might be called a large "Gesamtgemeinde." This association is led by a council of elders. These churches take part in the conferences in Ludwigshofen with the Palatinate-Hessian Gemeinde. The have peculiar customs, however, as to the itinerant preachers (ministers.) Two itinerant preachers visit the individual churches and families, and frequently go beyond the limits of their association in their labors. This work is full of blessings. Brother Jacob Hege of Reihen, who has worked in this capacity, has wrought many blessings in this manner as far as Switzerland, Alsace and even our congregations. This Gemeinde Association is also very active in hospital work (Krankenpflege). Several sisters who were trained in the deaconness' home at Karlsruhe are actively engaged in this work.

Several decades ago a union of the Mennonites in the German Empire was founded. This union (Vereinigung) has not been successful up to the present to bring all the Mennonite churches into its circle of influence.

The position towards military service differs according to the countries in which the Mennonites live. In Prussia they received in 1868, on account of the large emigration to Russia, a law which permitted them to perform their service as hospital workers or train soldiers. After 1870 this law was also extended to the Mennonites of Alsace-Lorraine. In the other parts of the empire (Bavaria, Baden and Wurtemberg) no exception is made in favor of the Mennonites.

The Mennonites in Germany number about 20,000. The Gemeinden of North Germany publish "Die Mennonitischen Blaet-

(Continued on page 5.)

"LOVE ONE ANOTHER"
John 15:12.

A Parable.

By Valdo Petter.
(Continued)

As the dance was almost ready to commence again, the Watchman directed his steps back towards his former position on the floor. A few stragglers were still arriving. The drummers were rapping lightly on the edges of the drums—they were anxious to begin. Satan gave the signal and immediately the drums were beaten with full force while the legions got into motion. It was a repetition of the first dance, just a wild turmoil and uproar.

Around the edge of the floor, large, flaming, red torches began to appear on long pillars of stone. The cadaverous forms of the demons took on an infernal hue as they leaped and jumped in the light distributed by these crimson torches.

Of a sudden, above the noise of the dancing, Satan spoke:

"Bring the Christian soldiers! We are ready for them!"

Then followed a wild, soul-craving cheer of approval from hell's pitiless offspring.

The Watchman saw what seemed as a great meeting place appear in the center of the floor. There were benches and a pulpit as in a church. A certain distance away from each end of the platform stood a pillar bearing a red torch similar to those around the floor. The masses had parted, forming a lane through which the souls were driven, each one enshrouded in a dark mantle. They were scarcely able to advance from fear, but a company of fiends was behind prodding them on without mercy. They were made to sit on the benches, filling every one. They were too bewildered and downcast to even so much as raise their heads and look about.

Then Satan came upon the platform. He stood and examined the seated audience for a few moments, smiling at his prey with a cruel, sneering look. The blazing torches cast dismal, flickering shadows over the dejected throng and the countless on-lookers. Instead of giving forth a real light, they only added to the gloom of the ominous atmosphere.

"Demons," began Satan gayly, "we are going to have a pleasant variation to our ball. This will be a glorious and unusual regalement for us."

Then severely, "You, souls, look up to me. You need not demur so much for you will see more of me in the future. You may as well become acquainted with me now. I am going to preach a sermon to you. Hell will not be so bad as you may have thought, since I am starting you off with a sermon—but do not decide that till I am through.

"You may think that I cannot preach a genuine sermon. But remember how I quoted Scripture to Christ Himself.[4] I know the Bible as well as any preacher, if not a great deal better. As a proof that I can be a minister of the gospel, the Bible says that I can change myself into an angel of light.[5] Consequently you need have no doubt as to whether I can preach or not.

"Death: It belongs to me, especially when inflicted in war. At the time of the second death, death and hell and whosoever is not found written in the book of life will be thrown into the lake of fire,[6] for men will proceed further in ungodliness and they will wax worse and worse till that time.[7] Death is hell's most terrible power. Without it I could do nothing, for death must always come and do its work before the deal can be fully closed, or, till a soul is completely in my hands. That is why war is my pet method of giving death a greater opportunity to close deals by the wholesale. If I can get death to grasp a soul after I have gotten that soul to follow me, I do not need to worry about keeping him wicked anymore. Of all my inventions, death is the supreme one. It is the climax of an unsaved person's career on earth. Not so for a Christian, because real death does not exist for him. What you call death on earth is for a true Christian a mere passing from good to best, and has none of the popular awfulness connected with it. On earth all are said to die, but there is a difference in what you call dying: if a man passes from good to best, it is not death, it is life; if a man passes from bad to worse, it is death, and again death.[8] Therefore in the later case he passes from bad to worse and then worst. I will mention this again.

"Now that you have arrived at the beginning of your real life, I am going to explain to you a few facts that you could easily have known yourselves while on earth. I tell them to you in order that you may be fully convinced that you alone are to blame for being on your way to hell, and in order that in later millenaries you will have food for thought.

"Without doubt some of you have been told that every soldier who dies in battle goes to heaven regardless of his former deeds; that by giving his life he atones for all his sins. When you will have heard what I have to tell you, I think this notion will be changed, even though I will not dwell specially on it. Instead I will discuss if even a good Christian soldier succeeds in reaching heaven.

"Perhaps your people back home think that all soldiers are fairly good. Perhaps they have read what one man said about having seen thousands of soldiers under all conditions, at the front and at the rear, and never saw one drunk. Or perhaps they have read what one of your world famed religious workers* said: ing the popular thing in the American army—the easier, not the harder, path to travel for your boy.....Your boy is living a clean life in France. Do not let any man deceive you with rumors to the contrary.' Therefore they too believe that surely most of the soldiers, if not all, go to heaven when they die, and return with a new religion if they live. They are blind if they believe thus. They are fools if they believe that it ever has been or will be easier to be decent and virtuous than to be otherwise. As long as I and my angels exist, we will continue to make it easier to come our way than God's way. We have always done it so. I suppose it would sort of surprise them to be told that what Jeremiah said about the people having assembled themselves in troops at the harlots' houses[9] was literally true today.*

"However, we will not dwell on the immorality of the soldiers as a bar to heaven. We shall go a step farther than that.

"Most of you, while on earth, were leading proper lives which at your death would have perhaps brought you to heaven—at least you thought so. You began killing men thinking that you were continuing your heavenward march. But if you had thought much about the matter, you would have discovered that your march was hellward, and straight hellward.

"Those of you who claimed to follow Christ, listen to this what your Jesus said: 'My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews.'[10] Can you understand that? And yet you claim to do as He did, to belong to His kingdom? If you considered that you had an obligation to kill in order to be loyal to your country, then Christ's disciples had a far greater obligation to fight and kill for their Master and thus be loyal to Him. Had it been His will that Christians participate in killing, he would have set the example[11] then and there. But He did not. Instead He rebuked the one who went only so far as to cut off the ear of the high priest's servant, and said that 'They that take the sword shall perish with the sword.'[12] Furthermore, He says: 'A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.—Every one who is angry with his brother shall be in danger of the judgment.'[13] Thus, by your love one to another were you to be known as Christians. It was to be the same kind of love that Christ had. Was it not great and Christ-like love towards your fellow-men when you began to annihilate them? Was it not an absence of anger in your heart?

"Remember that I am speaking to the Christian soldiers now, for this can never apply to worldly soldiers.

[4]Luke 4:10-11.
[5]II Corinthians 11:14.
[6]Revelation 20:14-15.
[7]II Timothy 2:16; 3:13.
[8]Romans 6:33. Revelation 20:14-15.

*The name of this person and the name and date of the magazine in which the statement appeared can be given upon request.

*This happened under personal observance overseas. The dates and places of such occurrences can be furnished.

[9]Jeremiah 5:7.

[10]John 18:36.
[11]1 Peter 2:21.
[12]Luke 22:50-51. Matthew 26:51-52.
[13]John 13:34-35. Matthew 5:22.

CORRESPONDENCE

Berne, Ind., November 6, 1919. Quite a few members of the Berne Intermediate C. E. society had an opportunity to go to Pandora, O., as they were on the program for the Sunday School and C. E. Convention, held at that place on Sunday, August 31. On that Sunday Rev. Dan. Neuenschwander, who recently moved to Berne, preached in the morning at the Mennonite church.

Sister Caroline Burkhalter spoke at different occasions presenting the mission work among the Indians in Arizona. She returned, much encouraged in her work, on September 16, to her field of labor in Arizona.

(Continued on Page 5.)

THE MENNONITE

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Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

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EDITORIAL

ARE HOME MISSIONS TO BE TAKEN SERIOUSLY?

Some weeks ago our attention was called to a statement made that, in a certain western state, there is a section of 500 sq. miles of territory in which there is not single place where religious services of any kind are conducted and in which there have been no home missionaries to visit the people. This country is said to have schools, banks and a number of very prosperous communities. A private letter from the secretary of the Northern Bible Society to the editor is responsible for the statement that in one county in South Dakota, in which one hundred school teachers are employed, 36 townships have no religious services of any kind, the reason for it being that so few families have a Bible in their homes.

Imagine the kind of men and women into which the boys and girls of such communities will grow. Heathen China or India could offer no worse situation. Home missions do not offer the glitter of adventure that we often find going with a work far away in another land among people of another race, but souls in the home land are just precious as they are in Persia or Africa and, because the opportunity for saving them is so near at hand, the responsibility for bringing them to Jesus is so much greater. In this particular we imagine the critic of missions in a heathen country would find a great deal of satisfaction in quoting the words of our Lord: "How wilt Thou say to thy brother, Let me pull the mote out of thine eye: and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye."

We have been led to feel so often that home missions are a matter of conservation. If we take care of our own, see to it that they are assisted in establishing themselves into congregations and supplied with pastors, we have done our duty. The fact of the matter is that work of that kind can hardly be regarded as a work of home missions at all any more than that we would regard the work of caring for our children and seeing that they get a good start in life a work of charity. In both instances the matter resolves itself into a matter of paternal duty and privileges.

For the sake of the souls who may be reached and who need salvation as much as the natives of backward lands we must see that Christ is preached in every corner of our land. In order to prove to the heathen that we are in earnest with them when we send them missionaries we must seriously take into account the Christless at our own doors.

DOES CHURCH UNITY MEAN SURRENDER?

Two communications came to the editor's desk this week which represent two extremes along the line of unity. One was the report of commissioners of the world conference for the consideration of questions touching faith and order having to do with a deputation to Europe and the East, the other was a report of a local committee in Woodlake, Calif., in which it was proposed to abolish local churches and denominations and re-organize the entire Christian community into one large organization which is to identify itself with a denomination not represented in the group and which is not named.

The first report deals with visits to such dignitaries as heads of churches in Athens, Smyrna, Constantinople, Sofia, Bucharest, Belgrade, Norway, Sweden and Rome. The commissioners report courteous reception everywhere. The reception by the pope is curious and specially commented upon. They say: "He received us most cordially, he answered most distinctly. The contrast between the pope's personal attitude toward us and his official attitude toward the conference was very sharp. One was irresistibly benevolent, the other was irresistibly rigid. The genuineness of the pope's personal friendliness toward us was as outstanding as the positiveness of his official disinclination of our invitation." The official statement of the pope as handed to the delegates by Archbishop Ceretti is interesting in this connection:

"The Holy Father, after having thanked them for their visit, stated that, as successor of Saint Peter and Vicar of Christ, he had no greater desire than that there should be one fold and one Shepherd. His Holiness added that the teaching and practise of the Roman Catholic church regarding the unity of the visible church of Christ was well known to everybody and therefore it would not be possible for the Catholic church to take part in such a congress as the one proposed. His Holiness, however, by no means wishes to disapprove of the congress in question for those who are not in union with the Chair of Peter, on the contrary he earnestly desires and prays that, if the congress is practicable, those who take part in it may, by the grace of God, see the light and become re-united to the Visible Head of the church, by whom they will be received with open arms."

Here, from a Roman Catholic point of view, the matter of unity resolves itself to a simple process that only requires of the churches outside of the Roman communion that they surrender their faith and history and allow themselves to be swallowed up in the Roman maw. We are reminded of the member of the jury who, after an all-night session which ended in a verdict of eleven to one, exclaimed, "I don't understand what made the other eleven jurymen so contrary. If the position of Rome is one in which it alone is right and all the rest are wrong is to be accepted we can only say that a vast number of Christians are ready to give up thinking and believing for themselves, and are prepared to say that the whole course of history which brought their churches into being was wrong. The desire to be one is a matter in which nearly everyone might share, but, when it comes to a matter of saying which one, there will be as many verdicts as there are parties involved.

The California suggestion is no doubt the product of minds to whom bigness is greatness. They do not seem to be mindful of the Master's word "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." We would say that, in so far as there are Mennonites involved in the situation, ours is a definite and distinct type of Christian faith. We come of related stock, we have always been kin in both flesh and faith to one another. To surrender our faith would mean that those of our ancestors, some of them not a generation behind us, who came to America in order to enjoy the worship of God as their conscience dictated made a useless venture. We stand for a kind of separation such as the New Testament teaches, it means a different kind of a church organization and discipline from that commonly accepted. Would any local advantage, or the prospect of a bigger church building, or even the assurance of a pastor of greater eloquence, lead any Mennonite, who is true to the faith of his fathers, or any Mennonite congregation that has the confidence of the brotherhood, to renounce the Mennonite church for—what?

THANKSGIVING DAY THOUGHTS

Of the many things which are required of the children of men thankfulness is a most important and significant duty. It is that of giving thanks unto the Lord our God. "Let us come before His presence with thanksgiving and make a joyful noise unto Him with psalms." There is in fact more said in the Bible about praise and thanksgiving than there is about prayer. This is especially true in the book of Psalms. In fact, they are nothing but praise; as David got nearer to the end of his journey he seems to have thought of little else. So it is with Christians—the nearer they get to heaven, the more they praise God. **Everything except the heart of man praises God. The sun, the moon and the stars praise Him.** There was once a man who used to praise God under any and every circumstance. **One day he suffered a severe cut on his finger and said, "I have cut my finger; praise God that I did not cut it off."**

He Is Good.

We are urged by the psalmist to give thanks unto the Lord, and then as a reason for it he gives this one, "For He is good." That sweet singer of Israel realized the truth and the reasonableness of such a statement. In his own experience he found out that the Lord is good. And so have we in these few years that we have sojourned in this world learned that the Lord our God is good. He is good unto all the rich and poor, the saint and sinner, the wise and foolish, the high and low. "Upon whom does His light not arise?" "For He maketh His sun to arise on the evil and on the good, and sendeth rain on the just and unjust." "Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is

no variableness, neither shadow of turning." God is good. How much is contained in that one word! Pure love, pure benevolence, disinterested goodness, and unswerving, unchanging justice and truth. Therefore, let us give thanks unto the Lord, because He is good unto one and all.—W. H. Grubb.

MENNONITES IN EUROPE

(Continued from page 2.)

ter;" those of South Germany, "Das Gemeindeblatt."

In Switzerland.

From here began the great Anabaptist movement of the sixteenth century, and Switzerland had at that time great Anabaptist Gemeinden. Zurich, Berne, St. Gallen, Basel were the central points of these movements. The heavy persecutions were successful, however, in destroying these gemeinden almost completely, and so we find numerous Mennonites who fled from Switzerland to Alsace, the Palatinate and America.

Today churches exist in Langnau and in the Jura mountains. In Langnau there is a large church. There the "Zionspilger" is published. In the Juras there are seven congregations. Although mostly in French surroundings they have German schools. The ministers are elected out of the gemeinde. The Swiss Gemeinden form a union with regular conferences. At this conference, gemeinde and family visiting is arranged in such a manner that always two preachers are appointed to visit another congregation besides their own. This arrangement has proven to be good and practical. In this way the Swiss have brought much help to the French Gemeinden.

In Holland.

As Switzerland, so were the Netherlands the place of great Anabaptist movements. But here also, especially under Spanish rule, raged persecutions. In various parts all traces of this movement were rooted out, so in Flanders, where, according to the "Martyr's Mirror" a number of Anabaptists had gathered as far as the present French city of Lille. It is remarkable that the first French Baptists were just in this region, and good Baptist Gemeinden existed until the war. Holland is in so far of great importance to us because of Menno Simon's birth and work here. It is the land of great differences of opinions among the Mennonites. There were many quarrels and separations among Friesens, Flemings, and Waterlanders. There the "Martyr's Mirror" originated, the work that has held a place in our families. Most of our "Articles of Faith" come from Holland. In earlier times charity and hospital service were very well organized. The Amsterdam Gemeinde had its deaconess hospital and there in 1835 Pastor Fliedner learned to know this institution and saw what a blessing it wrought. Finally, the Dutch brethren have distinguished themselves through the aid which they have always extended to oppressed brethren of the faith.

In Holland the Mennonites were first to be officially sanctioned. When the Netherlands under William of Orange gained their independence in 1572, he gave them complete religious freedom, and from that time on their church life could develop fairly undisturbed. However, this development soon suffered a standstill, and during the 18th century the number of Dutch Mennonites dropped from 160,000 to 40,000. Worldiness and rationalism caused this sad result. But the lack of preachers may have aided also. This lack caused the founding of a theological school which was later incorporated into the Amsterdam University. The Doopgezinde Soci-stat, an association formed in 1811, furthered the welfare of the individual Gemeinden.

The most important work of the Dutch Gemeinden is their missionary activity. In 1851 they sent the first missionary, P. Jantz, to Java. This work grew slowly but steadily and today it numbers seven mission stations, of which the first has over one thousand baptized members. The work on the nearby island of Sumatra was begun in 1871. In 1908 came the extension of medical missionary work, when a special missionary physician was sent out who has founded a good hospital in Java.

In France.

(a) The congregations in Alsace-Lorraine which were lost by France in 1870 but have been reincorporated through the present war. There are twelve congregations in Alsace-Lorraine.

(b) The congregations in French Lorraine and the Champagne. There are seven congregations which have been formed gradually by Mennonites who moved from Alsace-Lorraine more to the interior of France.

(c) The congregations in the region of Montbiliard are four in number. All these belong to the Amish faith and are made up almost exclusively of refugees from Switzerland. In regard to the present condition of these Gemeinden I am sorry to say that apparently many of them are approaching their complete dissolution. All life is paralyzed by the wide scattering of the members. Meetings are seldom held, in many churches only monthly. The instruction of the children is very difficult and therefore but meager. The preachers who are elected from the Gemeinden have no education. The French Mennonites tried to keep up the German language for a long time, but this was not possible in French surroundings. The proper facilities were also lacking for this. Frequently German instruction was given in the families by so-called "teachers" who were nothing else than German laborers who had come for the summer and were then kept over winter by the farmers. One cannot imagine what such instruction amounted to. In the pulpit and in the instruction of children the German language was used long after many had ceased to understand it. The old German Bible was not replaced early enough by a French Bible which would have been comprehensible to each member of the family.

Thus it happens that among our French Mennonites there is great ignorance in many circles, and the general attitude toward all religious effort is very indifferent. We work against this with the best of our knowledge and ability. Through conference, the founding of a church paper—'Christ Seul," family visiting, etc., we tried to bring the souls nearer to Jesus and to further religious life. The results were small, and then the war broke over us and brought difficult times for our Gemeinden. The future of our Gemeinden appears very dark. I must say that I stand before you, brethren, with a feeling of discouragement.

Dear American brethren, would it not be possible that you, who have done so much already in all respects, and are still doing it, could help us in our sad condition. Oh, how fine it would be if one of your young men would feel himself called by the Lord to devote himself to the work in our circles. I will close as I lay this thought on your hearts with the prayer that the Lord may lead us all with His Spirit also in this matter. Remember us in your prayers.—Gospel Herald.

CORRESPONDENCE

(Continued from page 3)

Sister Elfriede Sprunger served six months, as per contract, as deaconess in the Berne congregation. As she was looking for an opening in the foreign mission field, she discontinued her work here.

On October 5, Bro. S. T. Moyer, prospective missionary for India, preached in the evening. He had intended to leave for India this fall but up to this time no passage on ships was available.

A special business meeting was held on October 27 to discuss the subject, whether the old church, which has been opened for lectures and other meetings, could also be used for "athletic purposes". This resulted in a vote by the congregation on Sunday, November 2. The motion to use the old church for athletic purposes was lost.

The secretary of our Sunday school gives a quarterly report. The report of the third quarter shows that the present total enrollment of the Sunday school, including all the pupils of the different grades, teachers and assistant teachers and Home department, is 1,133.

The committee is improving our church library by purchasing a goodly number of new books and printing a new catalog.

Rev. S. F. Sprunger, whose health has been failing for some time, was recently obliged to give up, for the present, his class in Sunday school. Brother Sprunger has been very active for many years in the church, Sunday school, in mission work and publication. It certainly is very hard for him, as for other faithful laborers and co-workers to enter the passive state. Let us kindly remember by sympathy and intercession those who suffer and are deprived of many favors that we enjoy so freely.

We have learned that Brother H. J. Krehbiel of Reedley, Cal., one of the collectors for the Upland Mennonite Sanitarium, is now on his way to the East. He will hardly miss Berne. "It is more blessed to give than to receive." **I. A. Sommer.**

THE C. E. TOPIC

December 7.

Truths That Jesus Taught.

John 21:25.

We have always to remember that Jesus was a great Teacher—the greatest Teacher, and that the truths that He taught were more than spoken words. He lived them in His life and when He sent His disciples into the world to proclaim the truths He revealed He expected that they, like Himself, would live the doctrines. There are teachers who gather their pupils about them and teach them lessons. The process of their teaching is more or less mechanical. Then, there have been great teachers who gathered disciples about them to prepare them for the mission of

making great and unique doctrines known to the world. A disciple is more than a mere pupil who just learns. He is one who by intimate contact with his Master imbibes ideals which become his own and which he endeavors by all the power he possesses to bring to his fellowman. As disciples we want to become filled with all that was dear to our Lord and then, as faithful witnesses, we will not bring a knowledge of all that Jesus revealed to the world.

Jesus taught with authority. Time and again His very enemies gave testimony to this. His teachings did not appeal to the reason of men, although they were the most reasonable, He laid them down as laws which everyone who would do His will is bound to obey. Were we to sum up the entire code of Jesus in one word it would be best expressed in the word love. (1) God loved the world. (2) Jesus was the greatest gift of His love. (3) His life was spent in doing deeds of love. (4) He died because He loved. (5) Gratitude to Him should find its expression in our love for Him. (6) If we love Him we will love one another. (7) If we love one another we will do all in our power to bring others into the knowledge of His love. (8) It is everyone's opportunity to love Jesus and serve Him by acts of love. (9) The love of God is so wide that it extends to the worst of sinners. (10) We, too, should love the meanest and lowest of men. (11) We must not omit loving our enemies. (12) Sinners are won into the kingdom of God through the door of love. (13 Faith, that is absolute confidence in God, makes available the love of God to us that found its highest expression in the Christ who went to the cross a willing and vicarious victim.

Jesus taught us some truths in our relation to our fellow men that need to be emphasized over and over again. As He came to serve rather than to be served, so we best express our love to Him in lives of services. As He gave us an example in humility so the proud heart has no part in His service. As He was willing to cast His lot among the poor and needy so there among them are we to find our mission. In the parable of the good Samaritan we have an instructive picture in what is to be our attitude toward the unfortunate even though they belong to an outcast class. As He wore himself out without complaint when there were sick to be healed so we should regard it a privilege to be useful even though the work is hard and trying. We were also taught by Him to observe the Golden Rule and do unto others as we would have them do unto us. As a Friend He was always helpful and kindly but His friendship never led Him to excuse sins and short-comings that deserved His rebuke. The Christian cannot compromise with sin.

Jesus taught us much about His kingdom. (1) It was a spiritual one, not of this world. (2) As in an earthly kingdom, His subjects owe to Him their absolute obedience. (3) The kingdom was to begin small, as the seed of mustard. (4) It was to grow, as leaven into the whole lump. (5) There would be corrupting influences seeking an entrance, but at the harvest the wheat is to be separated from the tares. (6) His kingdom is eternal, enduring forever.

Jesus taught us concerning the Father. (1) Like the father of the prodigal son He waits to receive the repentant child. (2) As an earthly father He provides for the needs of His children. (3) He hears their requests and grants them. (4) He has prepared an eternal home for them.

Jesus taught us concerning prayer, (1) that it must be in the name of Jesus, (2) that we must be right with God before we can worship right, (3) that the request for forgiveness should be included in prayer, (4) that when we ask we shall receive.

Concerning Himself He taught: (1) that He and the Father are one, (2) that He reveals the Father, (3) that He is the light, the way and the truth, (4) that there is salvation through His blood shed for sinners, (5) that resurrection is through Him, (6) that He is our advocate, (7) that He is coming again, (8) that we must be ready for His coming, (9) that the Holy Spirit is His other Self, present with the faithful.

THE S. S. LESSON

December 7.

Peter and John Asleep in Gethsemane. Mark 1:32-42.

Golden Text: Watch and pray that ye enter not into temptation. Mark 14:38.

Jesus understood that there was a conspiracy against His life and gave indication to the fact while celebrating the last supper with His disciples. During the Passover, one of the gates of the city remained open during the night. Through this He and His disciples passed out of the city. Jesus might easily have escaped, but He chose not to do so. It was the will of the Father that He should become the atoning sacrifice for the world's sins and He submitted, in this, as in everything else, to the Father's will.

Gethsemane, a favorite place of retirement for Jesus and His disciples, was on the lower slope of the Mount of Olives. The name means a press—an olive press. Note the significance of it, as the olives were to be crushed and broken into a shapeless mass by the press so that the life-giving oil might flow from it, so Jesus was literally to be crushed that the life-giving blood from His side would be available for men. Prayer was a part of the Master's life in all things and it was but natural that in this crisis He should find refuge and strength in prayer.

Near the entrance of the garden eight of His disciples were left to guard against surprise, since it was certain that those seeking Him were already on the way. The three disciples who had witnessed the glory of the transfiguration and who for special reasons were more intimately related to Jesus were taken with Him farther into the garden. It was a privilege to have seen the transfiguration, but the honor of Gethsemane revealed to them the beginning of what Moses and Elias had to talk with the Lord on the Mount of Tranfiguration, namely, His suffering and death, which must shortly occur in Jerusalem.

No wonder that Jesus was exceedingly sorrowful at this time. He had come to reveal a kingdom to His people and they would not accept Him. The leaders of the people and one of His own disciples were plotting against Him and in a few hours He was to stand face to face with a horrible death. Could there be greater occasion for sorrow than this?

Jesus was not afraid nor did He want to change the plans of God, but He had come to give His all to the world and now He was to die practically friendless and alone, mocked by those whose eternal joy He came to offer. It was the lonesomeness of the situation which was the cup from which He shrank. No human mind can fully understand why He should ask God to change His plans.

It had been a busy time for the disciples. The physical strain under which they were laboring was beginning to tell upon them. They did not realize what was ahead of them as Jesus did. They did not understand the nature of the responsibility under which they were, if they realized that it was no responsibility at all, hence they gave way to their weakness and slept.

The admonition to Peter specially was given because he, the leader, should have been more faithful and because of the boastful attitude that Peter would take concerning his faithfulness to his Lord. The admonition to pray is especially applicable to every one who is entrusted with a place of responsibility in the Lord's work.

The agonies in the Garden are further described by Luke 22: 42-44 and from that account we learn that He received angelic help from heaven. "This suffering" says Bradus, "cannot have been a mere dread of death or distress at the interruption of His ministry. Many have endured these and also bodily agonies far greater than the crucifixion with calm resignation and even triumphant joy for Jesus' sake." One should read the 53rd chapter of Isaiah and especially the 5th verse in this connection. The burden of the sins of the whole world was upon Him.

When Jesus came to His disciples the last time a triumphant calm possessed Him. The battle had been fought, He was now ready. Whatsoever else would come would be only an incident in His triumph.

MARRIAGE

Michaels-Chapman.—E. May Chapman of Wilkes Barre, to Martin J. Michaels of Altoona, Pa., on Nov. 8, Rev. Jacob Snyder of the Roaring Spring church officiated.

Milleisen-Snyder.—Mary E. Snyder to Mr. Alfred W. Milleisen, in the Roaring Spring church, Nov. 8, Rev. Jacob Snyder, the bride's father, officiating.

DEATH

Pannepacker.—Anna Clemmer Pannepacker was born January 22, 1840, near Bally, Pa., where she lived the greater part of her long and useful life and where she concluded her pilgrimage. At the age of 19 she was baptized on confession of her faith in her Redeemer and became a member of the Hereford church. On December 24, 1870, she was united in marriage with Amos Pannepacker, who survives with the only daughter and family to mourn her departure.

Twenty years ago she sustained a stroke of paralysis from which she never fully recovered, but she never permitted that to interfere with her usefulness. With a relish she performed acts of kindness. In the Ladies' Mission Society she was ever active and always ready with a large contribution of their funds where need was evident. The end came October 11. She reached the age of 79 years, 8 months and 19 days.

After appropriate funeral services both at the house and in the church, where the pastor was assisted by Rev. Tschinger, pastor of the husband, the weary remains were laid to rest

on the Fairview cemetery at Boyertown, Pa.. It so happened that her brother-in-law passed away the same day and both funerals unknown to each other were decided upon for the same day and almost the same hour. Consequently a twin service was arranged for and Brother Stauffer's pastor, Rev. W. H. Grubb, also took part in the services. Brother Stauffer was laid to rest in the Union cemetery at Bally.

Muthard.—Mary Ann Landis Muthard was born January 17, 1846. As a maiden she made her covenant with the Lord and was baptized by the late Christian Clemmer and became a member of the Hereford church. Later she transferred her membership to the Boyertown church. On May 19, 1866 she was united in marriage with Jeremiah Muthard. Two sons were born to them one of which died in infancy. January 15, 1907, her husband was taken from her through death. About four years ago she suffered a stroke of paralysis which made her more or less an invalid all the time. After an illness of about 5 weeks she was called to her reward on October 28, at the age of 73 years, 9 months and 11 days. She leaves to mourn her death one son and family, two sisters and one brother.

After the funeral services which were held at Fairview chapel in which Rev. Warmkessel, pastor of the family, assisted, her remains were laid to rest in the cemetery adjoining, on Nov. 1, 1919.

Crull.—Anna Pearl Crull, nee Gottshall, was born Sept. 7, 1894 as the third daughter of Frank and Hannah Gottshall. At the age of 16 she was baptized upon confession of her faith in her Lord by Rev. A. S. Shelly and became a member of the Boyertown church. On New-year's day 1919, she was united in marriage to Murray Crull who then was still in service. A few weeks after marriage she was called to his bedside in camp to what seemed to be his last illness but God in His kind providence saw fit to restore him after many weeks of fears and tears. In June they finally could go to housekeeping after he was discharged and in Sept. she became ill and after many weeks of severe suffering from which it seemed no physician could bring relief, the great Physician called her to Himself on Oct. 31, at the age of 25 years, 1 month, 23 days. After appropriate funeral services at the house and Fairview chapel in which Rev. Grenawalt assisted, her body was laid to rest in the adjoining cemetery on Nov. 4, 1919. She leaves besides her husband, her parents, 3 sisters, 3 brothers.

NEWS OF THE WEEK

UNCLE SAM MAY SEIZE THE COAL MINES

Washington, D. C., Nov. 18.—Fuel Administrator Harry A. Garfield has summoned the scale committees of the United Mine Workers and operators of the central competitive field into conference tomorrow morning to expedite an adjustment of their differences before disaster befalls the country.

Just what Dr. Garfield proposes to do was not disclosed tonight, but he was directed to move in the matter after a conference with the President's cabinet early in the day.

With the railroads facing the necessity of freight embargoes and the nation confronting another shutdown of industry such as befell it early in the war, the cabinet decided that pressure upon the operators and miners was essential to hasten the return of the striking miners to work.

The government's injunction victory having availed nothing except a technical triumph for the sovereignty of the law, and the operators and miners having failed to make any appreciable progress toward an adjustment since last Friday, the administration called in Dr. Garfield and urged him to take a firm grip on the situation.

Dr. Garfield may propose a compromise agreement involving an increase in the coal price maximum, which the government will admit is fair to the public, the miners and the operators. He will urge acceptance of this; if this fails the government may take over the mines.

SECRETARY GLASS QUITS CABINET FOR NEW OFFICE

Washington, Nov. 17.—Carter Glass will resign his post as secretary of the treasury to accept the Senatorship from Virginia offered him by Governor Davis, it was stated authoritatively at the White House today.

Glass' final decision was made after President Wilson strongly advised that he accept the Senatorship. Glass and J. P. Tumulty, secretary to the President, conferred Saturday, it was learned.

It has been known for some time that Glass preferred a legislative post to the one in the cabinet. Another consideration was that while that Glass is not a sick man, he does not enjoy the most rugged health and the treasury post at this time is one of the most strenuous in the administration.

PEACE RATIFICATION IS RAPIDLY APPROACHING

Washington, November 15.—At last clamping down the lid on its peace treaty debate, the Senate substituted action for discussion today with a vigor that quickly advanced the ratification fight into its final stages.

Working under cloture for the first time in history, the Senate adopted in five hours ten more of the reservations written by the foreign relations committee and with only two committee proposals remaining set the parliamentary stage for a decision or a deadlock on the treaty early next week.

Republican and Democratic leaders worked together to invoke cloture, piling up a majority which far exceeded the two-thirds necessary for adoption. In the count of 78 to 16, the two parties contributed about evenly.

The roll call over, however, and cloture a fact, the Republican managers took complete charge and swept everything before them. Reservation after reservation went through just as it came from the committee, until the Democrats apparently abandoned hope of making modifications and resigned themselves to a passive resistance.

Majorities ranging from eleven to twenty-nine marked adoption of the ten reservations. They related to domestic questions, the Monroe Doctrine, mandates, Shantung, international commissions, expenses of the league of nations, armaments, the economic boycott, and alien property rights.

In every case except one the Republicans voted solidly for the committee proposals. They were joined on every roll call by from four to nine Democrats. An even dozen Senators of the administration party broke away during the day to vote for reservations. The sole defection from the Republican ranks was on the Shantung reservation, Senator McCumber (Rep., N. D.) swinging over to the opposition.

SENATE DEFEATS PRES. WILSON

Washington, D. C., Nov. 13. — Disregarding Pres. Wilson's appeals and threats, the Senate today, in furtherance of the majority program to Americanize the peace treaty, adopted by a vote of 46 to 33, a reservation disentangling the United States from any obligation to mix in foreign quarrels under article X. of the league of nations covenant.

The reservations in which the President and his supports went down to defeat is the same at that which Mr. Wilson asserted would "cut the heart out of the league" and be tantamount to a rejection of the covenant, such a rejection as would "break the heart of the world".

President Wilson has threatened to bring about the rejection of the treaty, if modified to his dissatisfaction, and the adoption of the reservation to article 10 squarely challenges him to carry out his threat or surrender to the will of his partner in the treaty-making power.

The text of the reservation is as follows:

The United States assumes no obligation to preserve the territorial integrity or political independence of any other country or to interfere in controversies between nations — whether members of the league or not —under the provisions of article 10, or to employ the military or naval forces of the United States under any article of the treaty for any purpose, unless in any particular case the Congress, which, under the constitution, has the sole power to declare war or authorize the employment of the military or naval forces of the United States, shall by act or joint resolution so provide."

Will Try to Defeat Treaty.

The adoption of the reservation served to strengthen the determination of the administration forces to defeat the resolution of ratification, which will require a two-thirds vote. Senator Hitchcock emphatically reiterated his intention of voting against the ratification solution containing the Lodge program of reservations.

Another effect of the action today, leaders expect, will be to hasten a final vote on the treaty.

MEXICO ORDERS EUROPEAN ARMS

Washington, Nov. 13. — Large orders for arms and ammunition, placed by Mexico in Belgium and Spain, in preparation of American intervention came to light today when the State department let it become known that the government had taken steps to prevent their shipment.

The charge d'affairs of the United States embassy in Brussels has protested, under instructions, that shipments of the munitions would be in violation of the international arms convention. As Spain is not a party to the agreement, which was designed to aid in keeping the peace of the world during the after-the-war period, no such direct action is probable at Madrid. The order in Belgium was placed with the Fabrique Nationale D'Arms at Liege, probably under the direction of Candido Aguilar, Mexican minister of foreign affairs and President Carranza's son-in-law, who went to Europe recently after stopping here and placing a wreathe on George Washington's tomb at Mount Vernon.

The orders in Spain, which included rifles, millions of rounds of ammunition and a large number of machine guns, were negotiated through the Mexican minister there, Flesea Arredondo, former ambassador to the United States and President Carranza's nephew.

The Spanish munitions, according to information in the hands of the government, began passing into Mexico more than a year ago while the European war still was going on and in violation to the inter-allied embargo.

TRAINMEN MAKE DEMAND FOR WAGE INCREASE

Washington, Nov. 13. — A request for an increase of 60 cents for an eight-hour day is the chief proposal now before Rail Director Hines from the trainmen's and conductors' unions, which opened conferences with him Tuesday. Hines today was expected to give the unions a final answer. At conferences Tuesday and yesterday he is understood to have made offers below the amount requested.

"We are asking this increase to put our wage scale on a level with increases granted other railroad workers," said W. G. Lee, president of the Brotherhood of Railway Trainmen, today.

"President Wilson in August told all railroad workers they must not expect increases proportionate to the advanced cost of living until the government had been given a reasonable time in which to attempt to reduce living costs. The President, however, emphasized that wage adjustments could be made in the case of any class of workers who were not being paid in proportion to other classes. The request of 60 cents for an eight-hour day represents our idea of what increases should be given the trainmen to make their scales conform with the scales of other classes of rail workers."

The trainmen have decided to postpone pressing their original demands submitted in April until the government has been given a reasonable time to reduce living costs, Lee said. The trainmen's original demand was for an average increase of 40 per cent. and that of the conductors was for an average increase of 35 per cent.

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127. All Hail the Morn (full chorus) (III).....Sanford .10
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154. Glory in the Highest (chorus from the cantata "Jerusalem") (I) .....Gabriel .06
164. The New-Born King (chorus, solo for soprano, duet for soprano and alto; bass solo) (II). From the cantata "The Eternal City".....Gabriel .12
194. O Thou that Tellest Good Tidings (from Handel's "Messiah"); Simplified. (Bass solo, chorus) (III).....Handel .15
195. Messiah Is King (duet for soprano and alto; trio, soprano, alto and tenor, chorus) (II).....Ashford .15
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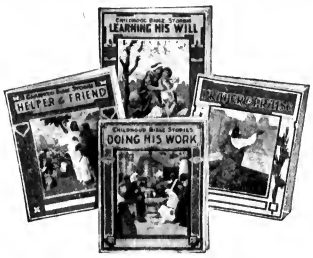

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, NOVEMBER 27, 1919 No. 47.

IN MENNONITE CIRCLES

Last Sunday night was a notable one in the Second church, Philadelphia. A great number of the members were gathered in a rally for the Thanksgiving Fund. Inspiring addresses were made by members of the committee.

Rev. J. W. Kliewer, who is to visit our mission stations in India and China, as a representative of the mission board, has been compelled, on account of the uncertainty of steamship passage, to postpone his going until next summer.

A delegation representing 350 families of Canadian Mennonites is reported to have been investigating the country in the neighborhood of Fresno, Calif., with the object of locating a Mennonite colony, if suitable land is to be found.

The Old Mennonite brethren are seriously considering the establishment of a church in Manitou, Col. A committee of the Kansas-Nebraska and Western A. M. Conferences is looking into the matter. Several locations in the town have already been considered.

Dedicatory services will be held at Yoder, Kans., by the Old Mennonite brethren, Dec. 7. A series of Bible instructions will be held in connection with the same.

Rev. J. P. Boehr, who for some time has been pastor of the Summerfield, Ill., church, has arrived in Moundridge, Kans., where he assumes the pastorate of the West Zion church.

A movement is on foot in the Central Illinois Conference to arrange for publishing the "Evangel," the conference paper, semi-monthly instead of monthly as heretofore.

Reports of the All-Mennonite convention are now in the printer's hands and will soon be ready for distribution at twenty-five cents per copy. Orders should be placed with Rev. A. S. Bechtel, 1506 N. Main St., Bloomington, Ill.

NOTES AND COMMENTS

At the World's Christian Citizenship Convention.

Dramatic situations developed during the discussion on Mormonism at Pittsburgh, last week. It developed that one of the "Twelve Apostles" of the Mormon church was in the audience and quite a contingent of the Mormon sympathizers, and at the close of the address given by Mrs. Theodore Cory, of London, who presented the report of "The Commission on Mormonism," and Mrs. Lulu Loveland Shepard, of Salt Lake City, who talked on the Mormon menace, a request was made that the "apostle" be heard. He was finally given the floor and made his statement of defence of Mormonism. However, he admitted that the Mormons still believed in polygamy, although he declared that they did not practise it because it would be "contrary to the laws of the United States." He denied, however, that thousands of young girls were brought to Salt Lake City from foreign countries and were literally made "white slaves" in Utah. Concrete instances were presented by Mrs. Shepard, and others, of young women being enticed from their homes abroad, and it was declared that many hundreds were awaiting the opportunity to secure transportation to Salt Lake City. While the "apostle" at first declined to answer the challenge that he wore the "secret garment" of the Mormons next his skin, the wearing of which implies the taking of an oath of treason, he afterward admitted that he wore this garment. The session on Mormonism was altogether the most exciting of any during the conference. Addresses were given by Dr. William Thomas, of Switzerland, Dr. William Parsons of Jersey City, Mr. Henry Peel of Liverpool, Mr. William E. La Rue, and there were many spontaneous addresses from delegates from the floor on this subject.

Hearsay that the college student is a godless youth, and that higher education smacks little of the church is dismissed, figuratively, with an authoritative wave of the hand in the following figures from the bulletin of the Council of the Church Boards of Education, which states that 87 per cent. of the students in 54 state colleges indicated in a recent survey a denominational preference and that 77.4 per cent. were members of some evangelical church.

In 54 state institutions of higher learning, in 1917, 87 per cent., or 51,981 students, out of a total of 59,613, expressed denominational preference; 4 per cent., 2,336 expressed no preference and the remainder failed to report. Returns from about half of these schools report 77.4 per cent. of the students as church members and 8.7 per cent. as having a preference. And, using these figures, it can be assumed that from 70 to 75 per cent. of the students in state institutions are church members.

The proportion of church members in denominational and independent colleges in the country is even higher, according to the bulletin. Excluding reports from all those who failed to distinguish membership from church preference and noting only reports from 26 institutions which specified membership, it was found that the average proportion of communicants was 86.7 per cent. of the total attendance. The proportion expressing church preference was above 96 per cent.

The above figures take on added significance when connected with the statistics of the church at large. With the entire population estimated at 100,000,000 it follows, says the bulletin, that while 4 out of every 10 in the general population were church members, 7 out of every 10 students in state institutions are members of a church and 8 out of 20 in all types of institutions of higher education are church members.

Taking the figures for Protestant communicants only and on the basis that one out of four in the general population is enrolled in a Protestant church—now estimated at a constituency of 25,000,000—it follows that practically 7 out of 10 students in state institutions, or 3 out of 4 in all colleges and universities are members of Protestant churches.

In short, either a remarkable proportion of educated young people make a definite religious choice or a remarkable proportion of those brought up in a religious environment indicated by church membership attend college.—Interchurch Newspaper.

"Business is business" is a motto to all workers should keep before them. They should demand their rights, but should remember that those in authority have rights also, and are entitled to fair, honest treatment from the people they employ. Therefore, one must learn to be punctual, non-talkative and kindly to their associates. The employee who swerves from this code is not playing fair with employer and certainly should keep silent on the question of equal rights.—Exchange.

The true glory of a nation is an intelligent, honest, industrious people. The civilization of a people depends on their individual character, and a constitution which is not an outgrowth of this character is not worth the parchment on which it is written. You look in vain in the past for a single instance where the people have preserved their liberties after their individual character was lost.—E. P. Whipple.

Flower Gardens of Holland.

It was only after the fall of Constantinople in 1453 that Holland became such a gay land of flowers as it now is. Many Dutchmen went to the East during the years of the great crusades, and those of them who loved beautiful things brought seeds with them. When these were planted in the rich soil of Holland such wondrous flowers appeared as had never before been seen in that

country. The people became wildly enthusiastic over the new colors and scents and foliage brought to them from the East, and in Holland there sprang up a great love for gardening.

The only figure on the horizon big enough for world leadership is Jesus Christ. His humanity is spacious enough for all nations and races to find themselves in Him. I am glad I am a minister because the Savior I proclaim is certain to be increasingly the world's hero.

If civilization is rebuilt, it must be by religion. The gospel is the only thing that will meet the situation today. Old restraints have been broken down. The world must be held by new attachments, and these must be of a kind that will make men friends. Force has played out. War has fired its last shot and missed the mark. What the world needs today is good will. It takes the gospel to make men brothers. Because my message is the only hope of the new world, I am glad I am a preacher.

But society, at last, is what the individual makes it. Society can never be bigger than the social units of which it is composed. If we are to have a better world, better legislation, better trade, better industry, better labor conditions, better race conditions, we must have better people. The human heart must be changed.

I am glad I am a minister because the message I proclaim is an emancipator. It is the truth that makes men free. Character is a better dividend than money.

I am glad I am a minister because it keeps me optimistic. My business is to make men hope, and I get a reaction in my own soul that at midnight seems to shout: "The morning cometh!" I am in the cheering up business, and my work secures to me a place in the sun. I can tell men that God is on the throne, and that because He is, evil is doomed, and right and justice decreed to win.

Because I believe that Jesus is the Son of Man, humanity's Hero, because I believe the gospel can meet and solve all our problems and save the world, because I know it can regenerate the individual and make men free, because it is my hope for time and eternity, I would not quit preaching to change places with any man that lives.—Rev. James I. Vance, D. D.

Hearken unto thy father that begat thee, and despise not thy mother when she is old.—Prov. 23:22.

OUR WOMAN'S WORK

SOMETHING TO BE THANKFUL FOR

Sometimes it seems we have so much to make us feel sad and discouraged that we almost forget to view the other side to see what we really have to be thankful for. We are inclined at times to feel grief-stricken and downcast because we look at things from the wrong angle. You know, dear sisters, there is a great deal in the way we view a thing. Perhaps if we view things from one standpoint they will have a very gloomy appearance. If we continue to look from that standpoint, the longer we look, the worse they seem.

Then again, we may view the same thing from the other side, and it will have an entirely different appearance. The very thing which looked so forbidding will now have a pleasing appearance. Instead of being discouraged and dissuaded from the course you are pursuing, you will throb with new courage and inspiration to press forward till the last battle is fought and the final victory is won. So, then, here are a few things we are praising the Lord for.

It seems a new thought to many of our churches that we have a Mennonite congregation in Los Angeles. We have a nice membership by this time, and a goodly number of our people help us just the same as if they were members.

Let me tell you what our German Ladies' Aid Society is doing. We have sewed for Belgium, Armenia, Los Angeles and dear India, worked for the Red Cross, and sent 300 lbs. of clothing to Russia this last year, and just now we are ready to send a nice package of things to Montana, containing, besides other things, a large number of wristlets which one of our members, a dear blind sister, made. Our collections have been very good, especially when we come to think that most of those that come are very needy themselves. We had an extra dollar collection for the famine in India, which amounted to over $37.

Again, there are our young sisters who have a meeting monthly which they call Mary and Martha Circle. Here I cannot give the full report but know that they are helping us very much in the church, home and foreign, by visiting the sick, taking flowers and clothing, giving a program occasionally in the church on Sunday evenings, etc. Yes, they have touched us to tears by showing their love towards us several times in the last year. Listen, young sisters, how you can encourage and brighten the life of your minister and his wife. In spring they had a birthday surprise for me with a nice present. Then in September, when we had gone on a two-weeks' vacation, on coming home we found our shelf filled with eighteen glasses of jelly, all prepared by them, even the handpainting of the labels of the different kinds of jelly with the company stamp "M. M. C." Yes, all are hard workers in tile factory, domestic service, or teaching, bookkeeping, etc., and their housework has to be done evenings.

Another great sacrifice is that all, young and old, live so far away that it takes them an hour or more to reach the church. Is it not a thing to be thankful for and worthy of example? Oh, how much we can do when we do it for Jesus. Of course, it all seems very little when we think of what our sisters, the Ladies Aid in Upland, have done, who in eight months have brought, all in all, a mission offering of $1000.

Now, here is our third society of Los Angeles. We call it Mothers' Meeting. This is mainly made up of our English sisters in the district. They have done little deeds of kindness and love toward our workers, are also patching quilts, sewing skirts for the Hindoos, etc. One of these sisters who earns her living by washing for other people, and supports her three little boys, regularly gives her tenth, and the Lord has greatly blessed her.

And now, lastly, comes our Junior Sewing Class, girls from nine to fourteen years. I wish you could see the pile of baby dresses, handkerchiefs, dolls, and scrap books they have made for the heathen children, because they love Jesus. Just now they have reorganized the class, with girls from seven to twelve, and are putting forth new efforts.

Pray for all four societies. Don't forget that here in Los Angeles are large and small soldiers fighting for Jesus and His kingdom. Who is willing to do more for Him in the new year? Already many of the children's Sunday school classes of Oklahoma and Kansas have sent us packages of dresses, shirts, overalls, balls, scrap books, etc., for the poor heathen children in India. Now, where are the rest?

Jesus is coming soon to see if we have done what we could.

Your loving sister,

Mathilda Penner.

Los Angeles, Calif.

TRUST TO INFINITE LOVE

There is a story told of a chamois hunter in Switzerland that illustrates absolute trust in God. "Wandering one day over the Alps, he made a mis-step and fell more than a hundred feet to the very bottom of one of those horrid crevices in the ice. It was impossible for him to get up; the sides were too slippery; there were no means of climbing. He cried out ever so loud; but no human ear could hear. There was nothing but absolute starvation—death before him. What could he do? The water came pouring down in an everlasting flood: he followed the stream until he entered a great cavern, high-arched, ice-ribbed. There the water boiled and gurgled and disappeared. He could see no exit. There was evidently one somewhere, for that living stream found its way out. There was but one thing to do. He looked up at the blue sky, commended himself to God's protection and then with a strong effort threw himself bodily into that boiling, gurgling stream, and disappeared. A moment after the struggle, he found himself outside, thrown on the green grass of the valley of Chamounix, the noon-day sun shining above his head, and the blooming flowers of the mountain about him. The story is an exact type of the human life heavenward. Often when walking over the ice-fields of our own experience, we make a mis-step which precipitates us into the deep crevice of great misfortune, bereavement, and death. It is impossible to get back to the old position; but the river of love rolls its everlasting flood over the craggy mountain top of frozen life. Follow it. The struggle may be a hard one, but throw yourself in and trust blindly to God. When you hear the voice from heaven saying 'Throw yourself in!' then, though darkness be round about you, though the mind cannot take the situation in at all, though there be nothing but gloom and uncertainty concerning things, trust God. Hurl yourself into the vortex of His will. Say (and mean it too), 'Thy will, O God, not mine, be done.' You will find that when the flood has nearly stifled you it has at the same moment been bearing you on, underground it may be, through darkness; but then at last it brings you in its arms safe through to the Vale of Chamounix, the green grass of the new life, surrounded by the flowers of faith, with the canopy of God's protecting power above your

heads. If we have faith enough, all will come right at last. God be thanked for that."

"LOVE ONE ANOTHER"
John 15:12.

A Parable.

By Valdo Petter.
(Continued)

"Perhaps you do not consider enemies as being your fellow-men, and think that you are fulfilling Christ's teachings if you love one another on your side. But wait, what about this: 'Love your enemies, do good to them that hate you.[14] But I say unto you, resist not him that is evil. Love your enemies, and pray for them that persecute you.'[15] Did you ever have to pray for such that persecuted you? You would have if you had the courage, and enough love for God, your brothers, and your own soul to refrain from killing. Then you would really have suffered shame for Christ's sake. But the way you did, there was no difference between you and the rest of the world, in spite of the fact that you were told 'Whosoever therefore would be a friend of the world maketh himself an enemy of God. Come ye out from among them, and be ye separate, saith the Lord.'[16] The world does not say all manner of evil against you and revile or persecute you[17] as long as you agree with it and me to murder. Wonderful Christians you are!

"Do you not think that I am preaching very well for a devil? I know that you would give a great deal if I had told you some of these things before your first death. I certainly enjoy telling them to you at this time! But I am not at all through yet.

"As I cited a while ago, Christ gave you a new commandment, which means that the old one is no more. He repeats that commandment in John[18] when he says, 'This is my commandment, that ye love one another, **even as I have loved you.**' Paul emphasizes this when he wrote, 'Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law. If thine enemy hunger, feed him; if he thirst, give him to drink.'[19] That is the kind of love Christ had. If you want to love one another even as He loved you,[20] you must love the way I quoted above.

"Of course destroying men is loving them, is working no ill to your neighbor, is giving them to drink and feeding them. Only in regard to that last clause you made a slight mistake in that you fed them death and gave them their own blood to drink. Oh, yes, I know that the war had to be, that there was no other way but to have it. I know you will say that you fought for Democracy, and you did. But it was not the duty for you as professing Christians to take part in the killing. That is what I wish to prove to you.

"'Now further according to Paul: 'God is not a God of confusion, but of peace. Live in peace: and the God of love and peace shall be with you.'[21] Which implies that if you are not at peace in your acts and thoughts, God is not with you, for He is not a God of fighters and havoc creators. **He is a God of peace!**

"Do you begin to see why you landed amongst us instead of among the angels? Do you not wish that you had noticed some of these passages before you came this far? My quoting them to you is just a reminder of the opportunities that you missed of travelling on the narrow path. I suppose you never thought that I, Satan, knew so much about what was right.

"When you as Christians killed others, did you ever think of this passage, 'Let us work that which is good toward all men'?[22] Not only to **some**, but to **all!** And did you ever stop to think that instead of wrestling against flesh and blood you were supposed to wrestle against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in heavenly places?[23] If you had resisted the desire or the impulse that caused you to kill, that would have been wrestling against the above mentioned powers. But no, it was easier to fight men; and I do not blame you, for we are much harder to fight than flesh and blood. It takes all the manhood a man can summon with God's help to resist us—much more manhood than it takes to handle a rifle. You chose wisely in choosing to run against the easiest enemy, if you only consider your earthly existence. But considering your most important existence, I will gurantee that it will go harder from now on, even if it seemed easier at first. It is just a matter of resisting us for a while on earth and then being rid of us eternally, or not resisting us and then coming into our clutches for all time. You are probably aware of the fact that a man reaps what he sows.[24] Let me tell you that there is nothing truer in religion, in nature, in heaven, or in hell, than this. Of course if a man truly repents in time, disowns what he sowed, admits that he was in great error, considers himself worthy of punishment, and asks for pardon, then he will not reap to the extent of going to hell.

"When your governments began to disagree, whether part of them were right or not, why did you as Christians have to join in the quarrel to the point of killing? Hear this: 'If any man have a quarrel against any, **even as Christ forgave you**, so also do ye; and above all these things put on love which is the bond of perfectness, and let the peace of God rule in your hearts.'[25] Perhaps the world would call it a weakness to forgive; but after all there is nothing grander and nobler than a heart that can rise like a star above all jealousies and hatreds, and forgive even as Christ forgave—even as Christ forgave with such a great self-sacrificing love, though He had every reason and right not to forgive (according to man's notions).

"And when you were sighting your rifles, did you conscientiously think of this, 'Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus'?[26] Just try to imagine Jesus in a trench shooting at other men. Just think of Him who said 'Father forgive them, as charging with a bayonet in hand to gore others. Then think that you wanted to live as He did, think as He did, and love all as He did!

Of course we know that the Bible is poetically written in order not to mean what it says, especially in such passages as I am quoting. It takes certain great personages to carefully study out the enigmatical meanings and then explain them to us in prose. The Bible was not written so that a little child could understand what is right and wrong! I should say not! By this time you must all know that you ought to have the name 'Fool' written upon your hearts and minds for saying that you followed the Bible. It was an absurdity, even a sacrilege, for you to claim that you were followers of Christ when you overlooked His most vital requirements. Why did you not simply say that you were godless and were on your way to hell, instead of being hypocrites?[27]

" 'For God has not appointed us to wrath; Be at peace among yourselves; Be patient toward all men; but ever follow that which is good, both among yourselves and to all men. Why not rather take wrong? Why not rather be defrauded? Love.....is not provoked, taketh no account of evil.[28] Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.[29] But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. Forgive us our debts, as we also have forgiven our debtors.'[30] These are a few more of the simple but noble requirements of Jesus. They are similar to the ones that I mentioned before, only in other words. They are so crystal clear that no two meanings can be given to them. I want you especially to notice the last three, they sort of belong together. You will be forgiven as you forgive. Not that God's forgiveness is under your control, as you might say; but if you really accept His forgiveness, you are a small cog **wheel** and God is a great cog wheel connected directly to the power **plant** (as it were), and as the great cog wheel turns, so must the small one turn.

"If we had been placed on earth in your stead, I know that we would have operated it far better than you did. At least we would not have made the assertion that we were doing it a certain way when in reality we were doing it in another. If we had had the desire to make it a hell, we would have done so and called it a hell.

"If you spoke in favor of killing, I suppose that you were abstaining from all appearances of evil and the very God of peace sanctified you wholly.[31] You certainly had a set of very elastic consciences. Also, if someone had asked you whose servants you were, mine or God's, you would have felt insulted. But 'The servant of the Lord must not strive, but be gentle to all men.'[32] Not gentle to his friends only, but to all men, which is practically impossible for most human beings—if we may judge by the way so many are ready to murder.

(Continued on Page 5.)

[14] Luke 6:27.
[15] Matthew 5:39, 44.
[16] II Corinthians 6:17. James 4:4.
[17] Matthew 5:11.
[18] John 15:12.
[19] Romans 13:9-10; 12:20.
[20] John 13:34.
[21] I Corinthians 14:33. II Cor. 13:11.
[22] Galatians 6:10.
[23] Ephesians 6:12.
[24] Galatians 6:7.
[25] Colossians 3:13-15.
[26] Colossians 3:17.
[27] Matthew 23: 13, 15, 16, 23, 25, 27, 29.
[28] I Thess. 5:9, 13, 14, 15. I Cor. 6:7; 13:5.
[29] Ephesians 4:31-32.
[30] Mark 11:26. Matthew 6:12.
[31] I Thess. 5:22-23.
[32] II Timothy 2:24.

THE MENNONITE

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EDITORIAL

ARE WE SLOW?

It should not be necessary for us to defend ourselves against the charge that as a church we are a backward people, yet one does sometimes hear the question asked: "Why are Mennonites so slow?" The question is the result, either of a lack of information or when it is asked by Mennonites, of a spirit of dissatisfaction.

In regard to the first question we will assert that history does not credit our church with slowness. From its beginning many historians note that the Mennonite church was hundreds of years in advance. For example, it was only in comparatively recent times that churches generally felt it their duty to raise their voices for peace in protest against war. Our continual emphasis of the fact that correctness of life and morals is of more importance than a theologically correct statement of creed only gained support with the vast outside Christian world after centuries of bloodshed and quarrels over musty old creeds that, after all, were human inventions. The Mennonite position that the church is a thing entirely apart from the state was combatted by leaders and teachers of the Christian world at one time. We now lieve in an age of separation of church and state and, in countries where such a union still exists, we see evidence of a disestablishment appearing.

Our people were plain people who worked hard with their hands. They were not all culturned, neither were they all ignorant, but because we were slow in adopting the idea of a specially trained ministry the impression got abroad that Mennonites were the enemies of education. The truth of the matter is that in some particulars they were very much in advance of people of like circumstances. In Holland they have maintained a theological seminary for two hundred years. In Germany and Russia they instituted parochial schools and liberally supported them with money and patronage. Our American Mennonite school story furnishes an important chapter of history. In colonial days Mennonites had their congregational schools, they supported the Germantown Academy venture, Christopher Dock, a noted teacher of the time, was the first contributor to the literature of the science of teaching in America. No small body of people ever made such sacrifices or expended such efforts on an educational venture as did our fathers in the Wadsworth school. At present with a membership of but 20,000, we maintain three colleges in our General Conference. Bethel and Bluffton, with large student bodies gives the full four-year course, while the latter also offers an additional theological course. Freeman College does not offer the full four-year course but it does offer one satisfactory to the community it serves in the Northwest. Besides these colleges there are a number of excellent academies supported by local congregations. We have heard the claim, and we are in no position to successfully dispute it, that in the General Conference there is a Doctor of Philosophy for every six hundred of its members. Can any other denomination, large or small, make a similar claim?

In missionary enterprise we have taken upon ourselves a large share of the responsibility for evangelizing the world and are doing work on a scale that is large in proportion to our membership. A glance at the monthly returns of our missionary treasurer appearing in the Mennonite, will show a generous support of of our missions, among three tribes of American Indians and in India and China. The plants we have erected on our various fields are valued at many thousands of dollars and the number of persons employed in the work seems to indicate that our people regard their foreign missionary interests the most important. Indeed, it was the thought of doing missionary work that first prompted our fathers to organize the General Conference.

In our benevolences we have advanced so far that we, are entitled to be regarded leaders. Old folks' homes, deaconess training and hospital work, orphan work and relief enterprises are continually before the people and are meeting with generous wholehearted support as our various institutions show. If it is a sign of slowness when our people burden themselves to the limit with interests of the kind mentioned then we take special pride in our slowness.

We understand what is meant by those who criticize.. We have no great following in cities, ours is largely a rural population and our work lacks the showiness that goes with large numbers, costly churches, and movements that involve millions in dollars and people, but, if bigness alone is greatness, then we pity some of the efforts that have nothing to commend them but bigness.

When we hear the complaint of our slowness coming from within we are tempted to say to those who so find fault with their own church: "Show us." But we generally know them to be those who are not on the job and whose support to our present enterprises is unsatisfactory. We would advise persons who are disposed to exhibit such an attitude to make themselves thoroughly familiar with the work we have on hand. Our churches, our pulpits, our schools, our Sunday schools and Young People's organizations as well as our benevolences and home and foreign missionary interests are calling, and calling loudly, for all the consecrated energy and sacrifices that can be put into them. If there is no opportunity in them for one who honestly wants to do his or her full part in building up the Master's kingdom we fear there will be no satisfactory work for them to do anywhere else.

TRAINING LITTLE CITIZENS

Early Art Training in the Home for Our Children.

By Walter Gilman Page.

Art has been called the handmaiden of religion, so why should we not bring into child life all the riches which art has to offer? Every parent knows the child's interest in all things pictorial. If a father can draw, even crudely, some common object of our daily life, he will have plenty of opportunity to exercise whatever talent he may possess along this line.

All children love to draw and paint, it is an instinctive form of self-expression and not enough attention is given to the appeal which art makes to little people.

No one of us forgets the pictures which hung on the walls of our father's home, and no one can calculate the influence which such pictures have exercised over us. Let us place before our children the lovely reproductions of the great masters, which we may now obtain at small cost and many of which are so child-like as to appeal immediately to all children.

In these times it is not difficult to use the pictorial, for many magazines and newspapers contain some good pictures. Every child's thoughts and ideals should be formed on what is beautiful and worth while in art, music and literature.

While a certain amount of attention is given to the value of pictorial art in the schools, the parent can supplement this by commencing to collect from the newspapers and magazines much that would appeal to the child, and, with the aid of a scrap-book, considerable general information can be instilled with little effort.

A child never tires of a story and every picture has in itself the germ of one. The child's interest is easily aroused, and he absorbs far more than we realize. Long before the time arrives for reading, writing and arithmetic, he may acquire a liberal educa-
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tion through pictures and the stories which daddy has woven about them.

Much enjoyment of the great works we see in our art museums is taken from us because we are unable to appreciate art, for the reason that in our earliest and most impressionable years no attention was given to our natural interest in the pictured world, and one cannot plunge into the atmosphere of real art at a bound.

Why do parents exhibit with pride little John's first cruel attempt at picture-making and let it go at that?

It should be a guide post for their own attitude toward the child and lead them to cultivate this perfectly natural form of expression. Every parent is able to open up a new world to his child by careful and judicious use of the material which comes easiest to his hand.

The following list of books may be helpful to parents: "Teaching Children to Draw," by Walter Sargent; "Fine and Industrial Arts," by Walter Sargent; "First Step in the Enjoyment of Pictures," by Maude I. G. Oliver (published by Henry Holt & Co.); "Play Life in the First Eight Years," by Luella Palmer. See chapter on "Manual Play."

The Mennonite and Bundesbote to one address, $2.50.

"LOVE ONE ANOTHER"

(Continued from page 3)

"You confidently expected that some day you would see God. But I wonder what you could have thought when you read this: 'Follow peace with all men, and holiness, without which no man shall see the Lord'?[33] It appears to me that when you started to follow Jesus, you took the wrong track and thus were switched on to my road instead. I am thinking that I must be a wise old devil to have fooled such sages as you into believing that I was your gentle, loving Savior. And I am thinking that I trained my demons very well, because they have made quite a success out of you; they have made you believe that the wrath of man worketh the righteousness of God, instead of not the righteousness.[34]

"Perhaps those few in this audience who never took the trouble to look up such passages in the Bible, or thought that there was nothing in the Bible anyway, since it was all myth and poetry, will begin to wish they had spent enough time to at least seriously consider whether or not they should adopt and study it. Perhaps they vainly think that they would have done better than these who did try half-heartedly.

"During your earthly sojourn, what did you think a Christian ought to be like? Whatever you thought, it cannot have been this, or you would not have so happily landed here: 'Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace by them that make peace.'[35] What do your make out of such a creed? Does that wisdom from above refer to dropping bombs and firing big guns?

"God took pains to make things plain for you in regard to what were His requirements for entering into that heaven of His. But, thanks to my efforts and your stupidity, you did not understand. If I were one of you, I would call myself a self-made resident of Hades. But do not congratulate yourselves because of this, thinking that a distinction will be made between you and the rest. You will all get your share of troubles in whatever form they may be, physical, mental, or otherwise. I am almost inclined to quit with my fine sermon and escort you to hell at once, where I can see you writhing, and hear you groaning and sighing, as you suffer in my home and curse yourselves. Naturally, and perhaps logically and philosophically, some of you thought that hell was only a tradition. However, when we shall have heated hell to a white heat and have you in it, then you will be kind enough to recognize hell as being a real place, and give us due credit for having made it a hell even hotter than the pious old folks on earth described it as being.

"No doubt you who claimed to be Christians were in the habit of reading the following hopefully and without considering the verse below it: 'But according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness;'[36] and therefore you were rather unpleasantly surprised when you saw what manner of being came to receive you, and who did not take you to where dwelleth righteousness. Even now you are very much disappointed in your fond hopes, and are wondering if after all you have been cheated by God and His promises. But, if it will be of any comfort to you, I can lay aside your doubts, I can prove to you whether God treated you right or not. I only need to cite the verse following the one above, and which you neglected to read as carefully as you should have: 'Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in His sight.'[37] If you will reflect a little you will readily see that when your time came to die you were not found in the pursuits of peace, without spot and blameless in God's sight, as you perhaps supposed you were. But you were in a state of mind that fitted admirably with my ideas, consequently I had my demons take you—you matched hell so perfectly!

(To be continued).

[33] Hebrews 12:14.
[34] James 1:20.
[35] James 3:13-18.
[36] II Peter 3:13.
[37] II Peter 3:14.

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THE CHILDREN'S BIRTHRIGHT

By Henry Turner Bailey.

All children ought to be familiar with the open country. They should know the joy of playing in healthful mud, of paddling in clean water or hearing roosters call up the sun, and birds sing praises to God for the new day.

They should have the vision of pure skies enriched at dawn and sunset with unspeakable glory; of dew-drenched mornings flashing with priceless gems; of grain fields and woodlands yielding to the feet of the wind; of the vast night sky "all throbbing and panting with stars."

They should feel the joy of seed time and harvest, of dazzling summer noons, and of creaking, glittering winter nights. They should live with flowers and butterflies, with the wild things that have made possible the world of fable.

They should experience the thrill of going barefoot, of being out in the rain, without umbrellas and rubber coats and buckled overshoes; of riding a white birch, of sliding down pine boughs, of climbing ledges and tall trees, of diving head first into a transparent pool.

They ought to know the smell of wet earth, of new-mown hay; of the blossoming wild grape and eglantine; of an apple orchard in May and of a pine forest in July; of the crushed leaves of wax myrtle, sweet fern, mint and fir; of the breath of cattle and of fog blown inland from the sea.

They should hear the answer the trees make to the rain, and to the wind; the sound of rippling and falling water; the muffled roar of the sea in a storm, and its lisping and laughing and clapping of hands in a stiff breeze. They should know the sound of the bees in a plum tree in May, of frogs in a bog in April, of grasshoppers along the roadsides in June, of crickets out in the dark in September. They should hear a leafless ash hum, a pine tree sigh, old trees groan in the forest, and the floating ice in a brook making its incomparable music beneath the frozen crystal roof of some flooded glade.

They should have a chance to chase butterflies, to catch fish, to ride on a load of hay, to camp out, to cook over an open fire, to tramp through new country, and to sleep under the open sky. They should have the fun of driving a horse, paddling a canoe, and sailing a boat, and of discovering that Nature will honor the humblest seed they plant.

Things that children can do in cities are not to be compared with such country activities. Out of the country and its experiences has come and always will come the most stimulating and healthful art of the world. One cannot appreciate and enjoy to the full nature-books, novels, histories, poems, pictures, or even musical compositions, who has not had in his youth the blessed contact with the world of nature.

I do not forget what cities have done for us, and always must do; but one can get all the best a city has to yield by visiting it, whereas one cannot reap all the harvests of the country except by living there in childhood. And I feel somehow that such a life in the country is the birthright of every child. There is truth in Cowper's statement that God made the country and man made the town.

I believe that every child of God has a right to see the country—the house his heavenly Father made for him—unobstructed by brick walls, unspoiled by filth and undimmed by smoke. And one of these days, somehow, all children born into the world will be given a chance to enjoy to the full their inspiring patrimony.

Living in the country in childhood "the voice of the Lord God, walking in the garden in the cool of the day" is more likely to be heard; and, being heard by all, that Voice will be answered more universally, and with warmer love.

WORLD-WIDE SUNDAY SCHOOL NEWS

Phonetic Writing and Religious Education in China.

More than 3,000,000 pages in a half year is the record of the "Sunday School Journal," issued in Chinese by the China Sunday Sunday school union. Each number now has much of the copy set in the new phonetic system. Just 39 characters are used in this system. An illiterate can learn to read by means of these phonetics in about three weeks and a scholar can accomplish the same result in as many hours. Bishop Roots has compared this new method of printing Chinese literature to the introduction of printing, and others have likened it to the revival of a common language in the time of Wyckliff. No agency has done more to bring this system to the attention of multitudes than has the China Sunday school union, under the able leadership of its secretary, Rev. E. G. Tewksbury,

who is field representative of the World's Sunday School Association. The China Continuation Committee met recently and they were very enthusiastic in the discussion of this phonetic system. One of the officers said: "No device seriously taken in hand by residents in China for the welfare of the Chinese people is comparable in its possibilities to this national phonetic script."

Special training in religious education in the various theological seminaries was another subject taken up by the China Continuation Committee. The China Sunday school union was urged to so train a leadership that lectures on religious education could be given in at least the leading seminaries. Mr. Tewksbury showed that it was also highly important that these special lectures should be taken to the colleges and middle schools. "Unless men come up into the seminaries with at least a rudimentary knowledge of the fundamental principles of psychology and teaching, the seminary course would need to be exceedingly simple and men trained in both theory and practice adequate to the great task before them in the church could not be graduated from these theological seminaries." Mr. Tewksbury adds "Needless to say, we are using every opportunity in our 'Sunday School Journal' and otherwise to emphasize these needs."

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THE C. E. TOPIC

December 14.

How to Use the Bible.

Psa. 19:7-14; Matt. 4:1-4.

The celebrated Sir Walter Scott when on his deathbed turned to his friend and son-in-law and said: "Bring me the Book." "Which Book?" asked Lockhart, "There is but one, bring me that." Coming, as these words did, from the writer to many books this testimony has increased force. It is **the Book**, because it is the only one that reveals God to us and shows us how to come in right relation with Him. Great as are many other books, they sink into insignificance compared to it when we bear in mind that God inspired it as was no other piece of literature men may know has been inspired.

When we consider the matter of rightly using the Bible let us begin by owning one of our own. No one is so poor that he or she cannot easily secure one. The person who familiarizes himself with one copy soon learns how to find what is sought for readily. We should own a Bible of our own and either carry it or keep it close at hand so that it will be always ready for use. Bible reading should be a daily practise with every one who seeks to do the will of the Lord. You certainly cannot please God fully if you are not familiar with His Word. In reading the Bible we should bear in mind that it is not mere reading but an act of devotion. We should therefore approach it reverently and prayerfully expecting to find something in it for our edification, instruction and spiritual enlightenment. It should reveal to us new visions and strengthen us for every emergency of life. All useful men and women of God are great Bible students. One must not be satisfied with a mere general knowledge of the contents of the Bible, neither can one allow one's self to feel that one is so thoroughly familiar with certain well-known passages that they need not be read again and again. There are many passages that suggest new thoughts and open up lines of appreciation, again and again, no matter how often we read them. We once heard it told of a certain famous minister and preacher that for a period of forty years he never preached from texts except those found in a few of the Psalms and at the end of that time he felt that he had only scratched over the surface. Another celebrated theologian, who was reputed to know the Bible practically by heart, made it a practise of his life to read the New Testament every month and the Old Testament every three months in their original languages. He died at an age way past eighty and yet never felt that he had by any means mastered his subject.

Some people get the impression that when they read a chapter of the Bible every day they have done their duty. The practise is to be commended in that the Bible becomes a part of the daily life and is read regularly, but there is no particular virtue in reading just a chapter. It may be too much if there is a particular interest in a smaller portion that can occupy one's devout attention. It may be too little if it is only read for the sake of getting another chapter out of the way.

We should read so as to get the sense of what is gone before and be prepared for what is to come after. Each book is written with a purpose. It tells a whole story. We should know it and can only do so as we read it all. We should read the Bible as a whole. While it is composed of many books written by many men living hundreds of years apart it is nevertheless the story of our redemption, each part has a particular bearing on all the rest.

We should read the Word with reference to our individual conduct. It is our only safe rule of faith and life and therefore we should know the rule in order to follow it. A great many persons find in the Bible an effective rebuke for the follies and vices of others to whom it never occurs that the Bible also refers to their lives and shortcomings. It should be the mirror in which we see ourselves as God sees us.

We should read the Bible with reference to our relation to the church and the fellowship of the saints. We fear that the reason why there are so many churchmembers who are a disappointment is because they do not either know or understand just what the Bible expects of Christians in their relation to the church and fellow Christians. Perhaps they are not inclined to want to know and so neglect their Book.

The Bible should be our guide in giving. Bible students are always the best contributors to the Lord's cause and the relief of distressed men and women. Find a company of Bible students who reverently approach the Word with the idea of learning the Lord's will and there need be no fear that they will neglect taking upon themselves the duty of providing funds for God's work.

THE S. S. LESSON

December 14.

At the Trial and Crucifixion of Jesus. John 18:15-27; 19:25-27.

Golden Text: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:16.

The betrayal and arrest of Jesus occurred immediately after the events of the last lesson. Only Peter and John who refers to himself as "another disciple" went to the court of the high priest. Two men are named as being high priests, Caiaphas, and Annas, one of whom was acting in that office and the other, while retaining the title, was inactive.

The high priest had authority over the Jews in matters relating to their peculiar institutions, but was without authority to pronounce the death sentence. Peter, always impulsive and at the forefront, was beginning to weaken, the other disciples except John had fled. John being acquainted with the high priest was permitted to enter the palace, not because he was a disciple of Jesus, but because he was known to the high priest. The details of this description show that an eye-witness had written them. Peter on the outside is not the same Peter of several hours ago. His fall is certain to occur. Peter is to be blamed. He should have been true to his word. He should also have been true to his Lord. There is never an excuse for one to be untrue to his Lord, no matter what the circumstances may be. Peter was in the wrong crowd. Bad company always gets one into trouble.

The maid challenged Peter. She refers to Christ in contempt as the "man". Peter should have resented it, but he was thinking too much of his own safety. One who is afraid to own his Lord is afraid of his own skin.

The servants and officers were warming themselves and Peter joined them to enjoy the warmth. He was thinking of his own comfort. When one is bent upon seeking one's own comfort the interests of Jesus are sure to be sacrificed. How many men and women are they who are warming themselves in bodily comforts or in association with the godless while their Christ is being subjected to insult and hurt?

The arraignment of Jesus before the high priest was but a preparation for the real hearing before the Sanhedrin. He questioned Jesus with the hope of entrapping Him in some statement that might be used against Him. He realized that the case could not be supported by strong evidence and so unjustly sought to lead Jesus into doing something that might be used against Him. With Peter going with the crowd and the priests bent upon bringing Jesus to death by any means they could use, the position of Jesus was lonely and pathetic indeed.

Jesus had revealed all He had to teach. No attempt had been made to conceal His doctrine. His tormentors therefore were familiar with all of it and their examination was needless. The officer who struck Jesus made a pretence at preserving the dignity of the high priest's office, but no man

ever degraded it so much as the high priest himself, when he was lending his assistance and influence in bringing to death on a false charge the best and purest of men, who brought the world nothing but the very highest blessings. The blow struck at Jesus must have hurt but not nearly so much as the many blows struck at his heart. Under the smarting sense of injustice, Jesus protested against the cruel blow given to him. He was conscious of never having done anything but good and certainly did not deserve to be struck, much more did He not deserve the fate His enemies were already busy preparing for Him.

Peter, the impulsive Peter, on another occasion would have sprung to the defense of his smitten Lord. Here he was strangely inactive. His safety, the association with the officers and the warmth of the fire were things occupying him just then. In a few minutes he was recognized but again denied His identity even though his speech betrayed him. Just then the crowing of the cock brought Peter to His senses. Christ's prediction was true. Regret seized him and tears followed. "Behold how the mighty are fallen." But from that fall he was soon to rise a changed and mighty man. None need fall so low that they cannot rise again.

The appearance of Christ before Pilate and the whole crucifixion scene follows here. This is the most sacred chapter in human history. The awful death of Jesus won for all who will have it eternal life. The cross was the scene of our vicarious atonement.

Only John and the women were faithful to the cross and so they were to be the last at the cross and the first at the tomb.

MARRIAGE

Nussbaum-Rich.—Berne, Ind., November 23, 1919, Rufus Nussbaum, and Ida Rich, by Rev. P. R. Schroeder.

On receipt of $2.75 we will renew your own subscription and send The Mennonite to a new subscriber from now till January, 1921.

Special Offer

New subscribers will receive the Mennonite from now until January, 1921 for the single subscription price, $1.50.

NEWS OF THE WEEK

SITUATION IS GROWING GRAVE

Mexico City, Nov. 25. — There was a rumor in newspaper circles this evening that the Mexican government's answer to the American note demanding the release of Consular Agent Jenkins would be given Wednesday. The American embassy announces that it has received no intimation to this effect.

At the embassy it was stated tonight that no word had been received indicating that Mr. Jenkins had been set free.

Washington, Nov. 25. — The new flare-up over the Mexican problem growing out of the Jenkins case, was given serious consideration today at a meeting of the president's cabinet.

There was no intimation as to what this government might do in case President Carranza refused to answer the note from the state department demanding immediate release of William O. Jenkins, consular agent at Pubela, held on a charge of conniving with bandits who kidnapped him and held him for $150,000 ransom.

No attempt was made to conceal the feeling that the situation was serious and that the relations between the United States and Mexico were strained.

Officials said the three departments, state, war and navy, were ready to meet any eventuality and deal with any situation arising out of a more defiant attitude by the Carranza government toward the United States.

NEWS OF INTEREST FROM EVERYWHERE

Denver, Col., Nov. 25.—Two masked men, heavily armed, early today entered a gambling house, lined up thirty players and escaped with $5,000.

Every man in the room was forced to stand with his face to the wall. While one robber with revolver in each hand stood guard, the other searched the pockets of their victims.

Chicago, November 24.—Street lights were turned off in Chicago due to the coal shortage. Police checking up results over the week-end today found the greatest Saturday and Sunday night record of crime in the city's history. The "slate" showed thirty holdups, thirty autos stolen and two battles between gunmen, two of whom were killed . One policeman was wounded.

Middletown, N. Y., Nov. 24.—King Segis Pontiac Alcarta, $50,000 prize bull, owned by John H. Arfman, was killed by swallowing a nail, according to the report of veterinarians made today. The animal died Saturday.

London, Nov. 24.—Jessie Stephens, a servant girl, has signified her intention of entering the race for parliament on the labor ticket.

She is endeavoring to gain a seat in the local borough council of Bermondsey and will then stand as a parliamentary candidate .

Indianapolis, Ind., Nov. 24.—Senator James E. Watson who has returned to Indiana to remain until congress convenes in regular session stated tonight that he is not a candidate for the Republican presidential nomination as reported. "I repeat that I am not a candidate for the presidency," he said, "I am running re-nomination as United States Senator as I have stated previously and I am not seeking the presidency."

Washington, D. C., Nov. 24.—Postmaster General Burleson has approved pending bills to reduce the rate of local first class letter postage to a penny an ounce. A letter for delivery within the postal limits of the office in which it is mailed would take a 1-cent stamp instead of a 2-cent stamp.

Washington, D. C., Nov.24.—The Democratic national committee and the women's associate committee were called by National Chairman Cummings today to meet here Jan. 8, to fix a time and place for the national convention next year.

Villa Platte, La., November 24.—With all persons in the building at the time accounted for the complete list today of those who lost their lives in the dance hall fire here Saturday night was announced at twenty-eight. About 300 persons were geusts at a dance on the second floor of the two-story frame building and in addition to the heavy death toll scores were badly burned or seriously hurt in the mad rush to escape through the one narrow exit.

LEWIS PROPOSES OCT. INCREASE

Washington, November 22.—Miners are willing to settle their strike on a wage increase of 31.61 per cent. for day laborers and 27.12 cents a ton for coal diggers, John Lewis, head of the United Coal Workers, announced this afternoon.

Mr. Lewis declared the miners stood on their demands, submitted yesterday to the subscale committee, for a seven-hour day, a Saturday half holiday, and reference of internal disputes back to the districts in which they arise for settlement.

Explaining the basis of the wage scales he had suggested, Secretary Wilson issued a statement saying that cost of living in mining regions had advanced 79.80 per cent. and that the increase would just equalize the situation for the miners.

In the face of Lewis's announcement that the miners had decreased their demands from 40 to 31 per cent. as asked by Secretary of Labor Wilson, a joint conference, set for late today, was postponed at the request of operators.

The operators rested their case with H. A. Garfield, fuel administrator, whose official approval is necessary for any wage agreement. The public will not stand for a wage advance above the operators' offer of 15 cents a ton to coal diggers, and 20 cents to laborers, they said.

THANKSGIVING PROCLAMATION
BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

"The season of the year has again arrived when the people of the United States are accustomed to unite in giving thanks to the almighty God for the blessings which He has conferred upon our country during the twelve months that have passed.

"A year ago our people poured out their hearts in praise and thanksgiving that through divine aid the right was victorious and peace had come to the nations which had so courageously struggled in defense of human liberty and justice.

"Now that the stern task is ended and the fruits of achievement are ours we look forward with confidence to the dawn of an era where the sacrifices of the nations will find recompense in a world at peace.

"But to attain the consummation of the great work to which the American people devoted their manhood and the vast resources of their country they should, as they give thanks to God, reconsecrate themselves to these principles of right which triumphed through His merciful goodness. Our gratitude can find no more perfect expression than to bulwark with loyalty and patriotism those principles for which the free peoples of the earth fought and died.

"During the last year we have had much to make us grateful. In spite of the confusion in our economic life resulting from the war we have prospered. Our harvests have been plentiful and of our abundance we have been able to render succor to less favored nations. Our democracy remains unshaken in a world torn with political and social unrest. Our traditional ideals are still our guides in the path of progress and civilization.

"These great blessings, vouchsafed to us, for which we devoutly give thanks, should arouse us to a fuller sense of our duty to ourselves and to mankind to see to it that nothing we may do shall mar the completeness of the victory which we helped to win.

"No selfish purpose animated us in becoming a participant in the world war, and with a like spirit of unselfishness we should strive to aid by our example and by our cooperation in realizing the enduring welfare of all peoples and in bringing into being a world ruled by friendship and good will.

"Therefore, I, Woodrow Wilson, President of the United States of America, hereby designate Thursday, the 27th day of November, next, for observance as a day of Thanksgiving and prayer by my fellow countrymen, inviting them to cease on that day from their ordinary tasks and to unite in their homes and in their several places of worship in ascribing praise and thanksgiving to God, the Author of all blessings and the Master of our destinies.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done in the District of Columbia, this fifth day of November, in the year of our Lord, one thousand nine hundred and nineteen, and of the independence of the United States the one hundred and forty-fourth.

"WOODROW WILSON.

By the President: Robert Lansing, Secretary of State."

Juvenile Books

Ruby Cross Series

The Ivory Casket — By Mrs. Butz Clark. A story playing in modern Rome. 20c

Pearl and Periwinkle — By Anna Graetz. The story of two American orphans in which there is much humor and pathos.....20c

The Blue Ridge Garden—By G. W. Lose. Relates the experiences of a boy kidnapped by gypsies.
Single copy 20c

Snow King Series

Thamar.—By Mary E. Ireland. In this story the destruction of Jerusalem by the Romans is related in a highly instructive and intensely interestinb manner 30c

The Castaway—A fascinating romance with historical background.
Single copy 30c

The Sandman and Pastime.

Both of these volumes are bound in a stiff paper cover cut flush and with a full-page colored frontispiece.
Single copy 15c

Genevieve Series

The Boy of the Parsonage—By G. W. Lose. A well told story of life in an American parsonage. 25c

The Emigrants—By Mary E. Ireland. Three young people come to America with different aims and ambitions. The story teaches that the fear of God is the road to success.
Single copy 25c

Victories in the Wildwood.—A fascinating story. By Blanche Margaret Milligan. 25c

Twilight Series

Dreamland.—Bound in full cloth with cover design in four colors and a full-page colored frontispiece.
Single copy 25c

Childhood Bible Stories, Series 4.

This series contains four booklets, 6x7¼ inches in size, each of which has twelve full-page colored illustrations with the Bible story printed in large type on the opposite page. These stories are written in very simple language and will not fail to interest the little ones. Each booklet is bound in a stiff paper cover with colored picture. The titles are:

Book 1—PRAYER AND PRAISE.
Book 2—HELPER AND FRIEND.
Book 3—DOING HIS WORK
Book 4—LEARNING HIS WILL.

Single Copy, 20c.

BIBLE PICTURE BOOKS

Series I

The books in this series are 7⅝x 10½ inches in size. They contain four full-page colored illustrations and many etchings. The Bible stories are told in simple language and are printed in large type. The covers are of stiff paper stock embellished with a design in three colors. Following are the titles in this series:

No. 1. God is Love.
No. 2. Serve the Lord.

Single copy 20c

Series II

These picture books are also 7⅝x 10½ inches in size, contain eight full-page colored illustrations and many etchings. The Bible stories are told in simple language and are printed in large type. Bound in boards with an unusually attractive cover design in three colors.

No. 50. Abide With Us.

Single copy 30c

NEW 50c STORY

The Owl's Nest. By W. Schippers. In "The Owl's Nest" we have the story of a man who had many excellent qualities but on account of a bad temper brought misery and, for a time, even disgrace on himself and a noble wife. In the school of adversity the grace of God ultimately triumphed and made a new and wiser man of him. The story has many thrilling scenes and will hold the interest from start to finish.

Single copy 50c

NEW TITLES IN TWILIGHT SERIES

Pictureland. Short stories, verses and pictures for little folks. Bound in boards with cover in four colors. 64 pages. Single copy.....25c

Sunbeams. 32 pages, stiff paper cover, cut flush.

Sunshine. 32 pages, stiff paper cover, cut flush.

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NEW TITLES IN GENEVIEVE SERIES

Victor Emanuel's Orchestra. By Mrs. Clark. Three Italian boys who have a talent for music attract the King's attention and become the beneficiaries of his favor.

Aunt Dorothea's Diamonds. By Mrs. Clark. A wealthy and eccentric aunt wills her diamonds to her favorite niece who thereby is enabled to save her parents from poverty and humiliation.

Single copy 25c

NEW TITLE IN SNOW KING SERIES

From Hut to Mansion. By G. W. Lose. The story relates the struggles of a boy who had to win his way in life against many odds.

Single copy 30c

NEW JUVENILES

Ruby Cross Series

Ebenezer. By H. Melchior. A story of the Salzbergers and their experiences in the Southland.

The Birdstown Bank. B. W. Schuette.

His First Thanksgiving. By W. E. Schuette.

A Wonderful Valentine. By W. E. Schuette.
In these three stories the author aims to impress the lesson that the fear of the Lord is the beginning of wisdom and that honesty, diligence and perseverance always lead to success.
Single copies 20c

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, DECEMBER 4, 1919. No. 48.

IN MENNONITE CIRCLES

Bro. Samuel T. Moyer, having put forth all possible effort to sail for the foreign mission field for India, and being unable, because of the congested condition of ocean travel, to procure passage before March 1920, now plans instead to wait until Sept 1920, and sail then. In the meantime he has accepted the pastorate of the Pulaski, Iowa, congregation.

Mennonite people, conscious of the terrible suffering in Russia, because of the Allied blockade, and deeply concerned about their own relatives and brethren in that unfortunate country, will be greatly interested in the petition, circulated by Executive Committee of the Methodist Federation for Social Service. It reads:

Whereas: The economic blockade of Soviet Russia is increasing the suffering of millions of people in a world which is now overflowing with misery; is daily adding to the bitterness of a world which is already over full of hate, is obstructing that natural sympathy with distress which has often bridged the gulf between antagonistic peoples; is withholding from the wounds of Europe those healing influences that inhere in economic relationship:

Whereas: For the government of the United States to acquiesce in the blockade of a people against whom we have not declared war, is to go directly contrary to our historic attitude toward blockades:

We request Congress to declare that the United States does not recognize the blockade of Soviet, Sussia.

Prof. S. M. Rosenberger, Rev. Victor Boyer and Rev. S. M. Grubb visited the churches in the vicinity of Altoona, Pa., over Thanksgiving Day and the week end. They represented the Educational Committee of the Eastern District Conference and the purpose of their visit was the examination of the two candidates for ordination, the brethren Kephart and Snyder. Ordination services are to be held in the Smith's Corner and Manns Choice churches.

Rev. F. Gasser, the missionary representative of the Swiss Mennonites in China, who with his family was detained for a number of months in America, during the war on account of transportation difficulties, is again on the way to his field. Besides his family two sisters are accompanying him.

Rev. S. S. Amstutz, who has been assigned by the Home Mission Board to assist at Mechanic's Grove, Pa., arrived on the field last week. An account of his coming written by Bro. Amstutz appears in this issue.

Rev. P. H. Richert, who is making a canvass in behalf of the $100,000 endowment for Bethel College reports encouraging success and will continue his efforts.

NOTES AND COMMENTS

The Student Volunteer Convention is to be held at Des Moines, Iowa, Dec. 31, 1919, to Jan. 4, 1920. This is the eighth such gathering to be held in North America and at this writing twice as many registration fees have been paid in as at the same time in the preparation for any previous convention. The allocation of delegates to the various institutions of higher learning in North America has been on the basis of numerical enrollment in the institutions, and colleges and universities in the sections remotest from Des Moines are claiming their full quotas and even asking for increases. Neither the higher cost of travel nor the fact that the delegates are to be self-entertaining is preventing a rush of registrations that is extraordinary. Apparently never before were the students of North America so eager as now to have laid before them a Christian program which shall be fully commanding and truly world-wide in its inclusiveness. All the efforts with respect to recruiting delegates are now directed towards assuring the complete representativeness of the attendance, for no single institution is to miss the privilege of having its full share in what will surely prove to be the greatest intercollegiate event in North America during the student generation.

Chinese Methodists in West China have set the following as their objective for the next ten years:

1. Ten thousand members, one half of whom shall be women.
2. Ten thousand pupils in our schools.
3. No child over seven in a member's home shall be unable to read.
4. No unmarried daughter of a member shall have bound feet.
5. All our members shall be total abstainers from alcohol.
6. Family worship shall be established in the home of every member.
7. All our members shall cease work on Sunday.

Ministers who live right next door to or just around the corner from the church over which they exercise pastoral leadership are all too few in rural communities, rural survey supervisors find. Ministers who travel ninety miles to reach their churches are not uncommon, while nothing at all is thought of a forty-mile journey in order to be on hand at "preaching" Sunday morning. And inhabitants of one county where ministers average only 11 miles' travel in going to and returning from their pastorates consider that their preachers have things "easy."

A map sent to Interchurch headquarters by a surveyor in a Florida county contains interesting data for those who are considering the problem of the country church. The map shows three churches of the same denomination, located within eighteen miles of each other, served by three different pastors. The pastors come from approximately the same part of the country. One travels 90 miles to reach his charge, another 85 miles and the last 92 miles.

It Takes Courage.

To live according to your convictions.

To say "No" squarely and firmly when those around you say "Yes."

To live honestly within your means and not dishonestly upon the means of others.

To refuse to do a thing which is wrong because others do it, or because it is customary and done in trade.

To stay home evenings and try to improve yourself when your comrades spend their evenings having a good time.

To remain in honest poverty while others grow rich by questionable methods which you could easily use yourself.

Not to bend the knee to popular prejudice, but stand firmly erect while others are bowing and fawning for praise and power.—The New Success.

BRO. AND SISTER BURKHALTER REPORT THEIR ARRIVAL IN INDIA

Janjgir, C. P. India.

Our dear Friends,—We can at this time share with you our gratitude to our heavenly Father for bringing us to our destination and for keeping us in perfect peace and health throughout the entire journey. Our entire journey could scarcely have been a more pleasant one. The sea was calm all the time except for about two or three days before landing at Manila. Although the ship tossed very much there was no storm nor even much wind. There seemed to be no cause for such large waves. After they had passed away our captain informed us that we had been following the tracks of a terrific typhoon. Another one we avoided while at anchor in Manila harbor. Our Shepherd often lets us see these dangers from a distance to draw us closer to Him and to make us more grateful. At the different ports Honolulu, Manila, Saigon and Singapore, we were gradually introduced to some of

the Oriental customs so that India was not altogether new and strange. We landed at Calcutta, September 12. Brother and Sister Suckau and their children, Theodore and Edna, were at the pier to meet us and assisted us greatly with our baggage. We reached Janjgir September 17, or exactly eight weeks after the day of sailing and nine weeks and two days after leaving home.

Our reception in Janjgir by the missionaries and the native Christians shall never be forgotten. Archways and wreaths made of flowers and branches decorated the path from the gateway to our sister Martha's bungalow where the native Christians gathered with the missionaries to bid us welcome. Wreaths of flowers were hung around our necks and songs of welcome and thanksgiving were sung. These were all in Hindu except the following verse was sung in English to the tune of "Blest Be the Tie That Binds."

We welcome you today,
And greet you with our song.
We thank the Lord and hope He may
Grant you to live here long.

Most of these that sung this had learned it merely by rote as they could speak no English whatever. This reception was very encouraging and touched our hearts deeply. But why all this demonstration for strangers and why the joy which so burst forth from the lips of these people? We saw from the very beginning the intensity with which both the missionaries and the native helpers long for recruits. "Shall the Mennonites with their few missionaries be able to cover the territory which has been alloted to them, or will they fail?" is the question which is being asked about us. Can we hear the Student Volunteers of Bethel, Bluffton and our other schools and others who are willing answer the challenge with "We shall not fail"?

Our address shall be Janjgir, C. P. India, for the next few months as are staying with our sister during our language study period.

Yours in the Master's service,
N. L. and Adah Burkhalter.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $5.50. The new subscriber will receive the paper from now until Jan. 1921.

The Mennonite and Bundesbote to one address, $2.50.

PRAYER AND PRAISE

Tuba City, Ariz.,
Moen Copie Mission,
November 20, 1919.

Dear Readers.—"We will give ourselves continually unto prayer" (Acts 6:4) for "the prayer of the upright is His delight." Prov. 15:8. We are not upright in ourselves but because we are clothed with the righteousness of Jesus Christ we are accepted in Him and dare to appear boldly before the throne of God and ask for help in time of need.—(A mistake seems to have been made in copying the first paragraph of the article that I sent to the Mennonite recently. I have therefore repeated it.)

Today Brother Frey returned from the evangelistic tour through the Hopi villages. The Lord gave the missionaries and native Christians great joy in giving forth the blessed gospel story. The believers were strengthened in the inner man and were more deeply rooted and grounded in love (Eph. 3:16, 17), and sinners were convicted of sin.

At Oraibi two girls, Cecilia and Lydia, accepted Christ as their Savior on Sunday, November 9th, and were baptized two weeks later. They had been concerned about their salvation and when the invitation was given they confessed before the others that they were sinners and wanted Jesus to wash away their sins. Now they can sing:

"Oh precious is the flow
That makes me white as snow,
No other fount I know
Nothing but the blood of Jesus."

Cecilia is a crippled girl about 14 years of age. She is the oldest child at our orphanage. Lydia is a younger sister of Elizabeth (Bessie), who has attended Bethel College.

Last Sunday an old man went to the baptismal service at Oraibi from one of the Hopi villages where the gospel had been preached during these evangelistic meetings. He had been told of the baptismal service at Oraibi and walked 12 miles to be present. He said that it was very dark in his life and that he longed very much to be set free from his bondage. The poor man sobbed and confessed his sins to the Lord and is now rejoicing that the burden of sin and guilt has been taken away. How true is God's Word! It says: If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. I John 1:9.

Continue to pray definitely that the Word of God might have free course among the Hopis. Satan and his hosts have not been asleep during these meetings. There was opposition against the Truth not only on the part of heathen. Hopis but also of government employees who hate God's Word. These employees have told the Indians that they are here to protect them and to see that justice(?) is done to them. They have told us that we ought not to tell the Indians anything about hell or eternal damnation. They claim that it disturbs their "peace." But we ought to obey God rather than men. Acts 5:29.—A watchman is commanded to give warning when there is danger. Ezek. 33:8. Pray for these poor sin-blinded Hopis and white people. Satan has blinded them so that they cannot see the terrible condition into which he is leading them. "There is no peace, saith my God, to the wicked." Isa. 57:21. Jesus said as He wept over Jerusalem: "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace, but now are they hid from thine eyes." God does not take pleasure in the death of the wicked but wants all men to be saved and to come unto the knowledge of the truth. I Tim. 2:4.

Yours in His service,
Caroline Burkhalter.

BRO. S. S. AMSTUTZ TAKES UP WORK AT MECHANIC GROVE

Mechanic Grove, Penn.,
Nov. 25, 1919.

Dear Editor.—As I thought it might be of interest to my friends who take the Mennonite, I am writing this letter describing my trip to my new field of labor.

Accompanied by Rev. W. S. Gottshall, and Rev. Grubb from Los Angeles, I started from Pulaski, Iowa, Monday evening, November 17. As Brother Gottshall had promised to preach at Donnellson Monday evening, he only went with us to that place. Bro. Grubb who had been holding a week's series of meetings at Pulaski, and who was on his way to visit at Goshen, Ind., went with me to Chicago.

Tuesday I visited friends at the apartment house where I worked last summer and at the Moody Bible Institute, but as the day was too soon spent I did not get to call on all of them. By the kindness of friends of the First Mennonite church I was permitted to meet most of the people who worship there. They were gathered together at the church. And it did my heart good to hear them tell of their interest in Mechanic Grove and of the prayers in our behalf. My thoughts will often go back to the church in Chicago where I worshipped almost three years. The efficient workers which are working there are worthy of your support. May God continue to bless the work there.

Wednesday morning I arrived at Wooster, Ohio, which is the county seat of Wayne county and is located on the main line of the Pennsylvania from Chicago to New York City.

As it may be of interest to the people of Pulaski, I will write a short description of the country about Wooster where Rev. Menno Niswander and Bro. Monroe Lantz and their families have located. Their farms only lack about eighty rods joining, are less than half a mile from the school house and about one and one half mile from Smithville, which has a four-year high school where some of their children are going to school now. The permanent roads are about one mile from their farms. As Brother Niswander's do not get possession of their farm until spring, they are living in Smithville. The leading crops are wheat, corn, potatoes, and clover. By using commercial fertilizer they can get a much larger yield of wheat and potatoes than we can in southern Iowa.

Some of the things that impressed me:—They have many bank barns. They store most of their feed in them. The size of their farms: there are many forty, eighty, and hundredacre farms. Either Wayne county or one of the adjoining counties only have four 160-acre farms, the rest all being smaller. The narrow roads: they are only about eighteen feet wide from gutter to gutter. While our roads in Iowa may be too wide their roads seem too narrow. Very few fences. About all the fences one sees is around their pastures. The small patches of timber; there is hardly a farm that does not have some timber on it, no matter how well the land lays. There is none of the corn left standing. The corn is either put into the silo or cut for fodder. Instead of selling the corn by the bushel the way they do in the central states, it is sold by the basketfull. A stream called, "Sugar Creek" runs through Mr. Lantz's farm. It is a fair-sized stream of nice clear running water which is fed by springs.

After having an enjoyable visit of two days in Ohio, I started for Altoona, Pa. On the way to Altoona I saw mountains for

the first time. As one looks up the mountains and down the valleys and ravines below, your thoughts turn to the Creator who made the prairies with their fertile soil as well as the mountains with their coal and ores and beautiful sceneries. All these things created He for the use and enjoyment of man and yet some of us will go through life as did the nine lepers that were healed, without once turning back to give thanks for the many blessings that are ours to enjoy. As one looks up the sides of the steeper mountains which are covered with trees, the larger trees dead and dying and many of the smaller ones also for want of soil and moisture, you think of the people whose lives have been wrecked by sin and are dying premature deaths because they have never learned to know or accept the Christ.

Near Altoona is the famous "Horseshoe Bend," where the railroad circles around the sides of the mountain in the shape of a horseshoe. On the inside of the curve one sees several reservoirs which supply the water for the city of Altoona.

Arriving at Altoona Friday evening, while there I met Rev. Jacob Snyder (who is one of the missionary board, pastor of the Roaring Spring church, also referee of Workmen's Compensation Bureau). He certainly is a busy man. He said, "Better wear out than rust out." There is no danger of the latter. I also met Miss Franz, our missionary, at Altoona, and Rev. and Mrs. Miller of Chicago, Mrs. Jacob Snyder and their son, Rev. Arthur Snyder and his family. I had the privilege of staying over night at Rev. Arthur Snyder's with whom I had gone to school at Moody.

Rev. Miller is holding a series of meetings at the mission. He being sick that night, an evangelist from the city did the preaching. When the invitation was given three souls went forward and accepted Christ as their Savior. May the work at Altoona continue to progress.

Saturday, accompanied by Rev. and Mrs. Jacob Snyder, I started for Lancaster, arriving there in the evening. We took supper at Bro. Rosenberg's. Went by trolley to Quarryville, where we were met by automobile and arrived at Mechanic Grove at nine thirty. Rev. and Mrs. Snyder staying over night at Bro. Al Eckman's who is one of the deacons, also superintendent of the Sunday school. I stayed all night at Bro. Hiram Swarr. Jacob, his son, is the other deacon and also chorister.

Sunday morning at ten thirty, as usual, they had Sunday school. In the afternoon we visited at Bro. Alfred Gravers. Rev. Snyder administered to them the Lord's supper. Bro. and Sister Graver are elderly people living in Mechanic Grove. Sister Graver has been afflicted with asthma and heart trouble for some time and not been able to be up for five weeks. If it is God's will may she soon be able to be up again.

Sunday evening Rev. Snyder preached a very interesting and helpful sermon based on the text, "In the presence of our Lord," found in I Thess. 2:19, after which we took the communion.

May God bless the work at Altoona and may souls be won for Him. While for others you are praying, remember the work here.

Yours in His service,
S. S. Amstutz.

"LOVE ONE ANOTHER"
John 15:12.

A Parable.

By Valdo Petter.
(Continued)

"Observe this, and do not fail to note that murderers are included in the list: 'But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.'[38] Thought this referred to other men? Or did not believe it? Aha! Not believe it!

"But you believe it now, and will continue to believe it forever, whether you wish to or not. Life will always stay with you because you **are** life. There is no such thing as total death. Since I mentioned it to you previously, you are no doubt mindful of the fact that the first death is not an end of life as it is commonly thought of, but a mere step either from bad to worse or from good to best. Not from good to better, but from good to best. A righteous person passes through death once and emerges into the best, the purest, the holiest state of life possible, which is in God's kingdom. An unconverted sinner emerges into a worse state of life in my kingdom, and then he has to take another step down through another death to arrive from worse to worst.

"What each one calls 'I' is absolutely impossible to blot out. There is one great privilege that you had on earth which you will never have again in heaven or in hell, because you will not want it or have any use for it in heaven, and in hell it would not be justice to let you have it again. That privilege is: You can make yourself good or bad. After you have died the first death you may change bodies and places, but you cannot change your characters; no more than if you were born an Indian you could expect to become a Chinaman later. That is, you cannot change your characters from evil to good. As for changing from good to evil, there is really no law for or against it,[39] because you would have no such desire. Your characters are chosen before you leave the earth, whether you believe it or not. And whatever character you choose, you will continue to grow in it for all ages to come.

"Therefore, when you die as a saved person, you enter heaven, and you fully realize the perfection of love, purity, honesty, holiness, justice, and rightfulness that is there. You will then expand eternally into the countless variations of perfect love.

"But when you die as an unsaved person, you take a jump into a great wickedness as you enter hell, and fully realize the depths to which all unrighteousness can sink. And this, according to how much you deserve.

"In heaven you become an active part of all that is done there, and enlarge in it and add to it. But in hell you are very limited, you cannot even take part in the wickedness,—which would be a certain satisfaction to some of you. You will always be entertained with multitudes of devices for the torture of body and soul. (We prepared these devices for you, and you sanctioned them yourselves on earth by taking our road.) Concerning anything that you might wish to do, you will be inactive eternally. It will be an everlasting slavery, while in heaven it will be an eternal liberty.

"After the second death the fearful experiences you have been living through in hell will be greater, because then God Himself will have officially judged and condemned you.[40] And—I may as well say it—we, together with you, will be made to endure all the bitter and evil things that we caused others to endure on earth and in hell, but in a greater degree; for the law that 'you shall reap what you sow' means that you reap a great deal more than you sow. You will suffer the same things as we because you agreed to what we did in hell while you were on earth.

"All this is no secret. We know what our judgment shall be, and you could have known it also if you had studied your Bibles. Nevertheless we will continue to do our worst! Our time is short. Woe for the earth and for the sea![41]

(Satan did not repeat any of the passages referring to the judgment of himself as he might have done in these last paragraphs.[42] The Watchman noticed that the feelings of the demons were tense as he spoke; but in order not to interrupt Satan, they controlled their wrath for some later time.)

"Perhaps you do not believe or think that the Bible explained plainly that there would be such terrible things in store for you. If that is true, here are a number of passages that refer to persons who die unsaved, who die with their sins unconfessed to God:

" 'And these shall go away into eternal punishment: but the righteousness into eternal life. But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth. And shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen. Notice that last sentence particularly. 'And shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.[43] Than having two hands to go into hell, into the unquenchable fire. Rather than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quenched.[44] Whose end is destruction. That they all might be damned (or judged) who believe not the truth, but had pleasin unrighteousness.[45] Weep and howl for your miseries that are coming upon you.[46] The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteousness under punishment unto the day of judgment.[47] And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlast-

(Continued on page 4)

[38]Revelation 21:8.

[39]Galatians 5:23.

[40]Revelation 20:13, 15.

[41]Revelation 12:12.

[42]Rev. 20:10; 19:20. Matt. 25:41.

[43]Matt. 25:46; 8:12; 13:42; 22:13-14; 24:51; 25:30.

[44]Mark 9:43, 47-48.

[45]Philippians 3:19. II Thess. 2:12.

[46]James 5:1.

[47]II Peter 2: 9.

THE MENNONITE

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EDITORIAL

A woman in a Montana town wrote the secretary of a Bible Society that she had searched all over the town in which she lived for a Bible, but was not successful in finding one. We may imagine her gratitude when the society sent one to her. Of all things one could imagine, a scarcity of Bibles seems the limit, but such sometimes do happen to be the case. During the war millions of Testaments, or parts thereof, were distributed to the soldiers and some, for the first time in their lives, went to the trouble of reading God's message.

We are living in an age when well-meaning people undertake to do so many things for other people. They concern themselves about their homes, their health, their habits, their associations and dozens of other things that may be praiseworthy. We have no special condemnation concerning these excellent undertakings, but we would remind Christian people that the first claim upon them is a spiritual one concerning the souls of unregenerated men and women. It may be a kindness to feed hungry, clothe the naked and educate the ignorant. Indeed it would be the height of cruelty not to do so when the necessity for such things presents itself. In the face of what the world needs just now none but the most cruelly selfish would withhold all the help they are in a position to lend. But there is a matter more important than food and comforts—it is a matter of the soul. Without the Word none would find their way to God and it remains for Christians to be diligent in the distribution of the Scripture. This may be done in a number of ways. One can give to societies organized for that purpose, one may support the missionaries in their efforts to acquaint the Christless world with the will of God or one may personally attend to the distribution of Bibles by giving them where they will do good. Here is a threefold opportunity. No one is excused from participating in it and we feel that every Christian should exercise himself along all of the three ways suggested.

In the heart of a certain mountain section, close by a rippling stream of clear cold water and in the midst of a grove of stately trees, far away from the noise and bustle of the town, there stands a quaint little Mennonite meeting house. Everything about it seems to breathe an air of peace and beauty. Yet, not so many years ago, on this very spot there had been a dance floor about which the countryside flocked for recreation. Here they sometimes had raffling matches and shooting matches and liquid moonshine was consumed to the point where there was "rough doing." A certain well-known character of the neighborhood was always to be sure and take a leading part in the proceedings. On one particular occassion, because of some trifling matter with a colored man, he became incensed to the point of loading his gun with shot and powder and himself with "moonshine" preparatory to "shooting the nigger." That particular gentleman, who had no desire to furnish a living target for the determined hunter, discreetly went into a neighboring county "for his health" but the District Attorney heard of the "doings" and sent agents into the neighborhood to watch the disturber who impudently sent them word that he was a dead shot and they had better keep off his place.—Then came the Sunday school. With the Sunday school came the meeting house and regular service. Instead of riot and royster, the valley now echoes with sweet hymns lustily sung by the faithful worshippers gathered there, among them there is no more faithful and devout one to be found than the man who went gunning for the "nigger." A year after that incident the District Attorney, (who is an active Christian) came to visit the Sunday school that was taking the place of the dance floor and later sat down and offered thanks at the table of this very man whom his agents had been sent to arrest as a dangerous character. Some days later he met the minister who preaches regularly at the place and remarked, "Your efforts up there are worth more for law and order than all the law on books."

And yet there are some who wonder if home missions pay.

"LOVE ONE ANOTHER"

(Continued from page 3)

ing contempt."[48] And after the day of judgment, this is what happens: 'And if any was not found written in the book of life, he was cast into the lake of fire. But the chaff he will burn up with unquenchable fire."[49]

"Finally, listen to this: 'And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they worship the beast and his image; and whoso receiveth the mark of his name."[50]

After the recitation of these matchless words pertaining to the final end of sinful man, Satan remained silent a few moments. Then he continued his sermon.

"Do you not wish that I had bombarded you with such a rapid fire of passages during your residence on earth? Remember that you could have bombarded yourselves with the same passages if you had studied your Bibles with faith. But you must understand that such passages alone could not have made you good Christians, because a person is not a good Christian who is one by reason of a constant fear and terror that these things might happen to him. This brings us back to the keystone of the lesson for tonight: You should have loved one another even as Christ loved you. Then you would have confidently placed your souls in His keeping, and thanked Him that He made it possible for you to escape all these terrible things —if you wished to escape them. So long as a person fears these passages, or for that matter fears anything, he has not yet learned to be a true Christian; he has not learned what perfect love is; for 'There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love."[51] Ah, I tell you a true Christian is the bravest man to be found, even though he may fall sometimes as did Peter![52]

"Anyone who does not believe the passages I have quoted about hell — those passages describe what will happen to such a person.

"Perhaps by this time you will be thinking that God's requirements are so complicated and hair-splitting that: 'After all, who could follow them?' But God's requirements are very simple,[53] and the whole scheme of being a true Christian is expressed in one word:

"Love.

"Love all men, and not only the kingdom of love is your inheritance, but you make heaven on earth for many others at different times, and all the time for yourself. There is nothing more to true religion than love, for if you have perfect love you will have faith, hope,[54] self-sacrifice, and all the rest. Christ said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, 'Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets.'[55]

"I fear," continued Satan, "that some of you will begin to sleep if I keep on much longer! But I feel like a genuine minister tonight, and I am giving the message with full force to you so you will resolve never to attend my services again, but go forth auto riding all day Sunday, till they get a new man in the pulpit who has higher ideals and more modern views than the old fogy you have now. However, here is the time when you cannot stalk out of the church determined never to come and listen to the old crank again! I have this congregation forever!

"I think you would enjoy being convinced a little more of my right to take you into hell. I will keep on proving it to you from the very Book some of you thought not worth looking into.

" 'In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.'[56] You would hardly dare to call it righteousness to kill after all the passages that I have mentioned. Even a demon would not call it love for a man to turn a machine gun on other men. He would call it hate; and he

[48] Daniel 12:2.
[49] Rev. 20:15. Luke 3:17.
[50] Revelation 14:9-11.
[51] I John 4:18.
[52] Mark 14:66-72.
[53] II Cor. 11:3.
[54] I Cor. 13:13.
[55] Matt. 22:37-40.
[56] I John 3:10.

ought to know, since he is made of hate. You may say that it was not hate that prompted you to use a machine gun, but a desire to eradicate evil—that is the world's way, not the Christian's way, of eradicating evil: by force, by hate, whether you are conscious of its being hate or not, whether you would define it as being merely a dislike for the other men or a duty that you must perform for your country.

"Do you not know that God is love?[57] Then why such long faces because you have disembarked into the kingdom of hate instead of into the kingdom of righteousness and peace and joy in the Holy Spirit?[58] You hated during your brief stay on earth. Now you may continue to hate all you wish; no one will say a word against it.

"Here it is plainer yet: 'Beloved, if God so loved us, we also ought to love one another. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from Him, that he who loveth God love his brother also.[59]

"Again you may insist that you did not hate. Then did you love?

"Of course you said to yourselves, 'God is a kind God; even if we do not follow everything He teaches quite closely, He will take us in.' Yes, God is a very kind and long-suffering God, or else He would have exterminated the human race off of the face of the earth long ago. But He is also a just God; otherwise He would not be truly kind and loving. You are partaking of justice. You ought to know that if you had been true children of God, you would never have thought of not following everything He taught; for it would have been great joy to be as perfect as you could, and obey your Friend in all of His simple requirements.

"In spite of the many proofs I have given, I do not doubt but what some of you will still want to find a certain consolation in the belief that it is after all not your own fault that you are arriving into hell, but God's. I intend to explode that notion before we get through here tonight. Not that I care about proving that God is righteous, but because it is my privilege to make hell just as much hell for all of you as it can be made to be.

"Here is the way that real Christians should feel and think: 'For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God?'[60] During your few years of testing on earth you should have remembered the above, that the judgment begins with you, and have made yourselves ready to pass it when it will come. And you should carefully have considered that if you must be judged, what will be the lot of those who do not even pretend to obey the gospel, or who do not believe that they will be judged? This thought ought to have been enough to scare you if nothing more. Probably you believed that you would be judged, and imagined that you would pass; but you forgot the important part: you did not obey the gospel of God.

(To be continued).

[57] I John 4:8.
[58] Romans 14:17.
[59] I John 4:11, 20-21.
[60] I Peter 4:17.

WORLD-WIDE SUNDAY SCHOOL NEWS

John Wanamaker, World's Sunday School Chairman.

Hon. John Wanamaker of Philadelphia has just been elected Chairman of the Executive Committee of the World's Sunday School Association. Mr. Wanamaker succeeds H. J. Heinz, who died in May of this year, at the very time when the Annual Meeting of the Executive Committee was in session. Mr. Wanamaker has been actively engaged in Sunday school work since January 17, 1848. In just a few months he will have 72 years to his credit for continuous Sunday-school membership and he is still on duty every Sunday. He is superintendent of the Bethany Presbyterian Sunday school of Philadelphia, which reports an enrollment of 2555. In 1889 he became actively interested in the Pennsylvania State Sabbath School Association and has been its president since 1894. Not only does this active business man hold these Sunday school offices but he fills them with service. When Mr. Wanamaker was Postmaster-General he continued his activities in the Bethany Sunday school in Philadelphia and made it the rule to return each Saturday from Washington that he might be in his place in the home school on Sunday.

James W. Kinnear, a well known lawyer of Pittsburgh, was elected Vice-Chairman of the American Section of the Executive Committee. Mr. Kinnear was one of the Sunday-school tour party that visited Japan in 1913 and he plans to attend the World's Sunday School Convention in Tokyo next October.

Frank L. Brown on a Sunday School Trip to England.

Frank L. Brown, joint general secretary of the World's Sunday School Association, is now in England that he may confer with Rev. Carey Bonner, of London, Rt. Hon. T. R. Ferens, M. P. President of the World's Association, and other members of the British Section of the World's Association, with reference to the work of that organization. They will give special attention to the plans that are maturing for holding the Eighth Convention of the World's Association in Japan, October 1920. Conference will also be had concerning reestablishing Sunday school work on the continent of Europe. Mr. Brown has been invited to attend a meeting of the National Scottish Sabbath School Association which will convene in Glasgow early in December. The trip will be a brief one as Secretary Brown has plans to return on the "Mauretania", sailing from Southampton, December 10th. He carries a special greeting to the Sunday school workers in England from Hon. John Wanamaker, recently elected Chairman of the Executive Committee of the World's Sunday School Association.

No Change from "Tokyo-October 1920."

The Executive Committee of the World's Sunday School Association at its recent meeting gave full consideration to various communications from Korea, protesting against holding the World's Convention in Tokyo, in October 1920 on account of the persecution of the Korean Christians by the Japanese military organization operating in Korea. Recently letters have been received from China renewing the protests against holding the Convention in Japan, not only on account of the atrocities committed in Korea, but also because of the reported persecutions in Shantung, China.

It was decided at the meeting that no change would be made in the plans for holding the World's Convention in Tokyo in the fall of 1920, inasmuch as the invitation to hold the Convention in Japan came from the Sunday School Association and Christian people of Japan, all of whom deplored the terrible conditions existing in Korea and Shantung, and for the further reason that it would seem wrong to desert Christian forces in Japan at this time when their need for outside help was so great. The invitation to Tokyo did not come from the Japanese government, but from the National Sunday School Association of Japan, which sent a delegate all the way from Japan to the Zurich, Switzerland, Convention in July 1913 to present the invitation. In extending the invitation, the Sunday school organization had the backing of the Federated Missions, the Federation of Japanese Churches and some prominent Japanese who were interested in this international gathering in their city for several reasons, among which were a desire for a higher plane of morals for their people and a better understanding between the Orient and the Occident.

THOUGHTS

By L. B. Brisee.

Pure thoughts are elevating, but impure thoughts are debasing. Impurer thoughts should be carefully watched because of their destructiveness to spirituality. There must be a strong resistance in the mind of the Christian against them. Satan many times uses these to crowd out the pure and noble thoughts that accompany salvation. Impure thoughts stain the mind, and then all other thoughts that enter are colored by the effects of them.

If we should spend our time in looking for faults, we would find no end of them; and if we should stop to consider and talk of the faults we find, we would turn ourselves into the greatest fault of all, for the faults of others added to our own would wholly obscure the true virtue. —Sel.

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THE C. E. TOPIC

December 21.

The Christmas Message and the Christmas Spirit.

Luke 2:8-14; Matt. 2:9-11.

(Christmas Meeting.)

Sometimes men get the notion that God does not have very much personal concern about the affairs of men. They think of Him as one who might have set the universe going, like a clock that has been wound up, and then withdrew Himself to forget all about it. God's concern is a matter of every detail of life. He wants to do the best by high and

low and He is particularly concerned about the matter of sin. It is a thing He cannot tolerate and provides the means of overcoming. When God saw our parents plunged into the gulf of sin and knew its terrible consequence He immediately promised a means of relief through the coming One. Down through the ages of darkness and iniquity there have always been messengers of hope whose message centered upon the Christ who came. For every time of trial, trouble or distress we know His great concern and to prove it we have the gift of His eternal Son.

Throughout the whole Bible emphasis is laid upon the goodness of God in its highest expression, which is love. The Christmas message is one of God's goodness and love. In many other ways, through nature and through His providing care for His creatures, has He shown that He is a God of love, but, in the gift of His Son, He shows the highest form of love. Jesus is the living and eternal proof that "God so loved the world." The lesson of the Christmas time should be that God loves us and we should love Him and show it by thoughts and deeds of love to His creatures. We may lay emphasis upon many sweet things to be done and thought of at Christmas time, but if love is not the chief one we miss the point of it all.

For centuries men looked forward to the coming of the Christ because they believed in the faithfulness of God. What a mighty thing it was that the event was so far away from so many and yet they believed. For many centuries since His coming we have been able to look back to the birth of Jesus as the proof of the faithfulness of God. In mercy our faith has not been put to the test of waiting for an event so long off. If we can point to the faithfulness of God in respect to His faithfulness in regard to the coming of Jesus we may, with just as much assurance, accept His other promises, with just as much certainty. As He came to Bethlehem, so He is to come again. Will we be ready for His appearing and rejoice in it?

God's giving of His Son was a special boon to the lowly, the parents, the shepherds and the faithful sentinels in the temple were only noteworthy for their confidence in God, but that was sufficient. It numbered them with the noblest souls that ever blessed the world with their presence and faithful devotion. The spirit of Christmas brings the greatest joy the lowly may know. It leads them to appreciate the fact that, though the earth takes no note of them, God takes note of them and gives them something vastly better than all the world's good things put together. But not only the lowly found a wonderful comfort in the first Christmas. We note that the wise men, possessing the goodly things of earth, came too, laying them as an offering before Him. The Christmas message is wide enough to take in all—rich or poor, wise or ignorant. None so high or low but may enjoy the blessing of His presence if he but desires it.

In the Christmas message we find a note of service. The Christ came to be the servant of all in their needs. It is a message of innocent purity such as can only be expressed by the helpless little child. It is a message of joy that made angels rejoice and the hearts of men happy. No greater joy can be known to men than that associated with the Christ.

The Christmas message is one that touches the lives of men. They should all heed it. Their hearts should be glad that God gave them the gift of all gifts, their lives should reflect the Christ-life, their service should be in His name, their hope should center upon Him, and their faith should find its fondest realization in Him. Let the Christmas spirit inspire us all with joy and love and lead us to the Christ-service of making this dark old earth brighter and better.

THE S. S. LESSON

December 21.

At the Empty Tomb and With the Risen Lord.

John 20:1-10; 21:15-19.

Golden Text: He is risen, even as He said. Matt. 28:6.

The murder of Jesus was the greatest of all crimes. Hell had done its worst and the best and purest of all beings suffered death. But the joy of hell was not long, neither was the triumph of the earthly enemies of Jesus to endure for long. Though they were the instruments by which He met death, they were powerless when confronted with the purpose of God. Jesus was to die because of the sin of men but He was to triumph over death and become the sinner's hope.

The student should read all four accounts of the resurrection in order to get a complete account of the event. The accounts differ because they represent different angles of the writers, but they do not contradict one another. In the record of the crucifixion we note that women were the faithful witnesses to the end and here we note that women were the first at the tomb. In God's plans women have an important place and sometimes a place more important than occupied by men. Mary Magdalene was a resident of Magdalene and was the one out of whom Jesus had cast seven devils. She is not to be confused with the fallen woman who anointed the feet of Jesus.

The following that Jesus had gathered about Himself seemed destined to go to pieces. They were few and weak, so that the ruling classes who hounded Jesus to death scarcely gave them a thought. Peter, the leading man, among the disciples, was recognized as such by Mary when she came to him to tell him about the empty tomb. He was a sorrowful and broken Peter just then. John, the other disciple, does not mention himself by name, but we are sure that it was he. Peter and John did not realize the significance of the event, they only knew that something unusual had occurred at the tomb and they hastened there to see what the matter might be. John outran Peter because he was the younger and could easily do so, he hesitated at the mouth of the tomb because he was lacking the rash quick spirit possessed by Peter. It was like Peter to rush in. He was always quick and ready.

John writes the account as an eyewitness. His glance into the tomb and further investigation of the clothing convinced him that Jesus had risen. The sight was too convincing to allow them to doubt. The clothes were there with the linen clothes but the body had departed without disturbing them. They believed, not because they saw a fulfilling of Scripture, that came later, but because the evidence was right before their eyes. The lesson omits everything between the events just described and what is believed to be the third appearance of the Lord to His disciples after His resurrection. The scholar and teacher should by no means fail to read the intervening Scripture. Peter had denied Jesus three times. It was three times that Jesus asked him "Lovest thou Me?" and each time on receiving an affirmative answer which increased in intensity, he is commanded to "feed My sheep." Peter had vowed to die for his Lord but a great work was before him before that privilege would be allowed him. This interview, or any other he had with Jesus, did not make Peter pope, but it did recognize his leadership—a first among equals, and it gave him a definite work to perform. When the proper time comes that men must die for their Lord God will give them strength and grace to endure but there must come first a time of testing and of service. They must first live for Him.

Jesus contrasts the freedom which Peter once enjoyed. It was henceforth to be something else for him. He was to endure a willing bondage for the sake of his beloved Master. We have the testimony of the early church that Peter eventually died a martyr's death on a cross.

The resurrection assures us that we have a living and not a dead Savior. We shall live after death. As Jesus was known so we shall be known—as in Adam all died, so in Christ shall all be made alive.

The interview with Peter, the most trying of his life, shows how that even after a serious failure God is ready to use the sincere servant in His great work and to His great glory.

MARRIAGE

Liechty-Eicher.—Berne, Ind., November 30, David O. Liechty, and Elma E. Eicher, by Rev. P. R. Schroeder.

DEATH

Stauffer.—Mrs. Lizzie Stauffer, nee Moyer, beloved wife of John M. Stauffer, of Quakertown, Pa., was born November 28, 1871. She was married to John M. Stauffer, February 7, 1894, the union being blest with eight children. October 20, 1894, she was baptized on profession of faith and became a member of her husband's church, the East Swamp Mennonite church, near Quakertown, remaining an earnest member until her death. She died November 14, 1919, after an illness of two days, at the age of 47 years, 11 months, and 16 days. A large concourse of friends assembled to pay the last respects in the East Swamp church on November 19. A brief service at the home of the deceased was followed by funeral services at the church conducted by her pastor, Rev. H. G. Allebach, assisted by Rev. William H. Grubb of Schwenksville, a former pastor of Mrs. Stauffer. Interment was made in the adjoining cemetery. The oldest son, William Stauffer, is completing his last year at Bluffton College. A second son graduated with honor from the Williamson Trade School, Pa., and now resides in Philadelphia. "Blessed are the dead who die in the Lord; they shall rest from their labors, saith the Spirit, and their works do follow them."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, DECEMBER 11, 1919. No. 49.

IN MENNONITE CIRCLES

Rev. I. A. Sommer, of Berne, Indiana, who for a number of years edited The Mennonite, and since then has acted as correspondent for the Berne church, is wintering in Phoenix, Ariz. Bro. Sommer's correspondences have always been welcomed by our readers and we hope that other concregations will follow the example of the Berne church and appoint live correspondents. Bro. Sommer says: "I enjoy the work, to assist at least a little in the church and the publication. What we badly need in my estimation, to make the church organs what they should be, is a larger number of live correspondents."

Members of the Quakertown, Pa., congregation are rejoicing because in the Thanksgiving Fund drive they have the distinction of being the first to go "over the top."

The Bluffton College Glee Club is making preparation for an extensive trip east during the Christmas holidays. On this trip they plan to stop at Mennonite churches on the way giving sacred and secular concerts.

NOTES AND COMMENTS

On November twenty-first in St. Louis, there was organized the International Association of Woman Preachers. The purpose as stated in the constitution of the new organization is "to promote fellowship among women preaching the gospel of Jesus Christ, to secure equal ecclesiastical rights for women and to encourage capable and consecrated young women to take up the work of the ministry."

In their declaration of principles these preacher women declared themselves as standing for:

The holy Scriptures as the revelation of God to man and the ground of faith in Jesus Christ as Savior.

A full presentation in teaching and preaching of both individual salvation and social righteousness.

A missionary program that shall comprehend the needs of the whole man throughout the whole world.

A genuine democracy that shall secure equality of opportunity for all regardless of property, caste, race or sex.

The organization is made international to include the many evangelists in mission fields. It is interdenominational, nine denominations being represented in the group that met at St. Louis to organize.

No religious organization in the United States came out of the war with a more enviable record than that of the Society of Friends, or, as they are commonly called, Quakers. The record is all the more notable because war put the Friends in a difficult position. One of the fundamental tenets of the society is opposition to all war. The Friends were preaching non-resistance long before such a thing as a conscientious objector was ever heard of or before the term pacifist had come into disrepute.

But the Quakers of this country, while not abandoning their old beliefs, were good patriots through it all. They were perhaps still pacifists but they were no passivists. They did not stand by with folded hands while other Americans were rallying to the colors or to home service.

The Friends' greatest war work, however, is still under way. Early in the war, with government approval, the society organized a war relief service in France, with the principal object in view of caring for civilian sufferers and building up devastated regions as soon as peace should come. There are now 300 American Quakers in France (the number at one time was 500), working under the title of the Friends' reconstruction unit. This unit has rebuilt 40-odd villages, set up thousands of portable wooden houses and established two factories for building these houses. It has eight institutions for medical relief and a great number of centers for the distribution of clothing and food. Activities are centered in the Meuse-Argonne district west of Verdun, but there are relief centers also in Serbia, Germany, Austria and Palestine.

It is estimated that over 140,000,000 people now speak the English language, over 51,000,000 the French, 75,000,000 Germans, 35,000,000 Italians, 42,000,000 Spanish, 13,000,000. Por tuguese, and 75,000,000 Russian.

More than 1,000,000 former residents still are missing from the devastated regions of France, according to a report just issued. The pre-war population of the ruined areas was 5,230,000. According to the best figures available there are only 4,055,000 people in the same territory today. Optimistic French authorities believe that a majority of the missing population will return within the next few months.

In support of their contention they cite the fact that the month-by-month figures since the armistice show a steady and substantial recovery. During August more than 100,000 refugees returned to their homes. The largest number was in the Lille district, where the total was 30,000 persons for the month, or an average of 1,000 a day. Some of the richer districts have attracted refugees from other ruined areas. For instance, the Chalons region has at present a population several hundred greater than before the war, according to the Red Cross statistics.

The Red Cross has now carried its relief work into 3,800 towns and villages in the occupied and battle areas of France. During August, supplies, valued at 15,000,000 francs, were distributed to 220,000 refugees.

The word Selah, which occurs so frequently in the Psalms, is usually believed to be a direction to the musicians who chanted the Psalms in the temple. Matthesson, the great musical critic, wrote a book on the subject in which, after rejecting a number of theories, he came to the conclusion that it is equivalent to the modern "da capo," and is a direction that the air or song is to be repeated from the commencement to the part where the word is placed.

THE MISSION BOYS' SCHOOL AT KAICHOW, CHIHLI, CHINA

Picture No. 1 is the major part of the present boys' school building; No. 2 is a group of boys in the spring of 1918, the teachers sitting and I standing in the rear of the group.

The Kaichow boys' school was built in the spring of 1916, accomodations being provided for 40 boys, but the mission was obliged already in the fall of 1916 to receive more lads than the accommodations being provided for some had to be refused admission. In that school year each school boy had to bring a fee of $4.00 each term, which admitted him to the classes, and paid his

share in boarding him, the mission paying for the rest of the running and boarding, as well as teaching expenses of the school. At least half of the first school year the foreigner had to look aft- the provisioning of the school.

In the spring of 1917 an addition was built to the school so that 80 boys could be accommodated, and during the school year 1917-1918 the enrollment went up to the 60's, while in the fall of 1918 up to 77; but for the spring semester of this year there came

over 100 jolly lads, 94 of whom we finally received, refusing admission to about one dozen. Of course the school is somewhat crowded, nevertheless there are about 10 for whom other than school sleeping quarters have been found, either sleeping at home or together with a friend who works in the school compound.

Since the fall of 1917 the Chinese have taken over the provisioning of the school, and the mission, instead of paying what was not paid for by the money the boys brought each semester, has since that time allowed a grant of $4.00 a semester for each boy attending; but this year the mission has reduced the grant to $3.00 a boy per semester, the hope, of course, being that in a few more years—or less time—the boys each will bring sufficient for his board, the mission still paying the teachers. All the help in the kitchen, and the mill—a stone mill which grinds all the flour for both the boys' and girls' schools—must be paid out of the funds which the school has, after the mission has paid in its quota for each pupil.

We have the lower and the higher elementary schools here, there being 80 enrolled in the lower elementary, and 14 in the higher elementary. Both of these departments together give to the boys an approximate grammar school education. Five are to finish in the spring of 1920, and already ask for a high (or middle) school. Twelve are wholly supported, and five get part support. Twenty-one are married, and 27 are engaged to be married. It is somewhat comical to us westerners to see a boy of 18 excuse himself from classes for a week in order to get married.

There will undoubtedly always be worthy poor lads, for whom support must be provided, if they are to get a schooling, but we encourage our Chinese as much as possible to steer clear of foreign funds for paying the board of the boys in school. So we cannot always promise our home constituency, in case there is a desire to support a child in school, to find the boy or girl for them, but we can promise that their money will go at least to the part support of a few, or for that part which the mission pays for each boy. We would also encourage our dear home friends in contributing to our schools, for there will always be objects in connection with our schools to which may be given of your valued gifts; as one of these objects may be mentioned the three Chinese teachers in the boys' school, and the one teacher in the girls' school. The salary of the men teachers is about $10.00 a year, while for pupils the cost of full support is about $15.00 to $20.00.

Remember our Chinese boys and girls.

Cordially yours,
P. J. Boehr.

CORRESPONDENCE

Los Angeles, Cal.—Dear Readers: Greetings. I wish to thank the friends who have sent books for our mission library. Thus far we have received two Bible story books, three other story books for children, and a few books on the Christian life from the Moody Colportage library. These books will form a nice nucleus for a library, and we never despise small beginnings. But you can see that we need many more books, if we are to supply the young and old of our district with Christian religious reading matter.

As the "giving" season is drawing near, will you not kindly think and pray about our library, and then do as the Lord directs you? We are glad for second-hand books, provided they have a religious message. We need many books for boys and girls. We also know of many fine books that would suit our purpose, if we had the money to purchase them.

When we open our reading room in the mission house, sometime after new year, it would be an attraction to have several good magazines, of a religious character, on the tables. Such books and magazines would often give the workers an opportunity for personal work with the readers.

By the use of this library, we aim to create a desire in the people of our district for the things of God.

Pray for us and for this proposed library that it may be worked out in accordance with His will.

Your co-worker,
Anna Stauffer.

Pulaski, Iowa, November 29, 1919,—Dear Readers: After a period of about six months our congregation is again under the charge of a regular pastor devoting all his time to the duties here. During the summer months our pulpit was supplied by Rev. Louis L. Miller of Chicago, every two weeks.

On Sunday, November 2, Samuel T. Moyer preached here, having been called here as a prospect for minister at this place. He preached also several evenings during the following week. On Monday, November 17, at a church meeting, Brother Moyer was chosen as our pastor for the coming nine months. We trust his stay here may be a profitable one. A failure to secure passage to India where Bro. Moyer had intended to go as a missionary made him available to us at this time.

On the same Sunday Brother Moyer was here, Brother W. S. Shelly of Chicago also preached, both in the morning and evening. A very large and appreciative audience greeted him both times. He was here in the interest of the home mission board and as a result of his visit here the treasury was replenished to the amount of $468.25.

During the week beginning November 9th, Brother E. F. Grubb of Los Angeles, Calif., was with us and preached for us five evenings. Unfavorable weather conditions during the first part of the week diminished the attendance, but the latter part of the week was more favorable.

Sunday, November 16, is a day that will long be remembered by all our members. On this day one of our own young men, who had grown up in our midst and who is respected by all who know him for his sterling character, was ordained to the ministry. Bro. W. S. Gottschall of Bluffton, Ohio, and president of the home mission board ordained to the gospel ministry Bro. Samuel S. Amstutz. Bro. Amstutz left immediately for Mechanic Grove, Pa., where he will labor for the cause of Christ. Rev. Gottshall preached to us also in the evening of the same day. Brothers Grubb and Moyer were also with us on the day of the ordination Services were held at our church on Thanksgiving day, and an offering taken. As a church, we feel that we have many things to be thankful for. The first snow of the season fell on Thanksgiving day. With best wishes to Mennonite readers.

Very sincerely,
J. A. Baughman.

Berne, Ind., December 5, 1919,—Thanksgiving, or the time of "giving thanks", here usually requires some preparation to make it a success and a blessing to the participants. The members of the Intermediate C. E. Society, about 175 boys and girls, aged from 13 to 19, did their part well by giving a cheering program on Sunday evening, November 23. The exercises consisted of vocal and instrumental music, readings, etc. A collection, amounting to $95.00, was taken for the purpose to purchase a magic lantern outfit to assist the missionary work among the Indians in Arizona. Missionary Frey wants to use the magic lantern on his "gospel tours" to do his work better and more effectively. This is what counts in church and missionary work if the young people are interested to be ardent and zealous in the advancement of God's kingdom.

On Thanksgiving day Rev. P. R. Schroeder gave an illustrated, very instructive exposition of the text, Mark 4:12. We are to be "shining lights"—on Thanksgiving day—and on 364 thanksliving days of the year. Old and young people brought their gifts for missions. Some of them were money, others consisted in different products which were sold at public auction. The total amount

raised for missions was about $3940.00.

In the afternoon many family reunions or "coming home" took place, enjoying a good Thanksgiving dinner. Indeed, the Lord has been very good to us, materially and spiritually.

Rev. H. J Krehbiel of Reedley, Calif., made his appearance. On Sunday, November 30, he favored us with two good and helpful gospel sermons. He also presented the cause of the Mennonite Sanatorium at Alta Loma, Calif., for which he is collecting. From here he will return home. Recently the demands for financial help were very many and urging, but we trust that Brother Krehbiel will get a reasonable share for this beneficial institution for the poor sufferers.

This writing will close here the work of the correspondent, as he has planned to spend the winter in the mild and sunny Southwest and expects to be in Phoenix, Arizona, when the dear readers see this notice. With cordial Christmas greetings to all,

I. A. Sommer.

"LOVE ONE ANOTHER"
John 15:12.

A Parable.

By Valdo Petter.
(Continued)

"In the next verse it says, 'And if the righteous is scarcely saved, where shall the ungodly and sinner appear'?[61] I tell you, if you truly expected to attain heaven, you should have read your Bible till you were absolutely sure whether you were following your Jesus or not—it would not have taken you long to find out if you really tried. And you should not have read it just to gain heaven and escape hell, but because you loved to read it, and loved Jesus so much that you could not but read His Word with care. However, instead of reading it thus, you merely skipped lightly over the passages that grated on you, or else you translated them to suit your fancy—as if Christ's simple commandments needed translating!

"It was a very fine thing that you undertook when you began to travel the heavenward road, but a serious thing. It did not mean just to take the road and get to heaven somehow, but to follow it with hard work; work which is after all turned into pleasure and deep joy through love, in spite of the sweat and grind that it sometimes involves. You cannot obtain anything worthwhile without some trouble and self-denial.[62] Even a death-bed conversion costs self-denial, because the individual is forced to admit that his whole life was a failure before God; that his beautiful God-given life was thrown away. What a bitter thought that a whole life has been wasted during the only time that it could be on earth! Such an individual has experienced more hopeless trouble and distress than any true Christian ever did. Indeed, God had given you a beautiful way to do better, but you chose your own harder way and came into my hands for it.

"But I do not care, so long as I have got you. I wonder how you like me by this time? Maybe you are tired of me; maybe I do not visit the homes enough, or talk too plainly against card playing and lodges to suit some of the wealthy members of the church. Maybe I should be more careful of what I say on their account, because they pay the largest church dues. But I am sorry to disappoint you, for I have taken this church under my care for a number of years, and I am going to preach to you whatever I wish. Aha! My nice little flock of lambs, do you not love me, your gentle, kind shepherd? Perhaps you think that I use my shepherd's staff in too rough a manner.

"We all understand that if you had actually taken to heart that the righteous scarcely be saved it would have meant to 'Suff according to the will of God.'[63] That is, to be mocked by the world, perhaps called unpatriotic, slacker, or a non-combatant. This would have been too much like veritably suffering for Christ's sake, and crucifying the flesh[64] or being reproached for the name of Christ,[65] and having men 'Reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.'[66] But you should not have forgotten that in the last two quotations were the words 'Blessed are ye' if such things are done unto you. They should have been passages filling you with joy and courage, instead of fear that they might be truly said of you.

"Here is another one: 'Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake.'[67] And two more: 'If the world hateth you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his Lord. If they persecuted Me, they will also persecute you; if they kept my word, they will keep yours also.[68] And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.'[69] These words were spoken for true Christians; and they bring deep joy and love to all whole-hearted followers of Christ.

"But you! A great lot of Christians you are! Did you really think that the Bible was mostly written in poetic or mythical picture language, not meaning what it said so plainly? My souls, I think God did not intend to write poetry or use half true, round-about ways to tell you how to keep out of hell, to tell you how to attain perfect love. Certainly He wrote some poetry, like the Psalms, but He wrote His laws and requirements in a straight forward manner, meaning exactly what He meant them to mean—no two ways about them. In His business He does not have a different price for the lowest cannibal than He has for the greatest philosopher. He has one simple, plain way for everybody to live as a true hero for Christ and finally enter heaven. He has explained that way perfectly, beyond all quibble and doubt, for those who want to follow it simply and faithfully. Take this truth from me since you would not take it from the Bible! I have had enough experience to know how true it is.

"Perhaps some of you think that I should not say 'hell' so often or talk about it in my sermon, but be a nice preacher and use some other more refined name, if I speak of it at all.

"But hell is hell! And this is the place where you are bound for. Christ said, 'Ye serpents, ye offspring of vipers, how shall ye escape the damnation (or judgment) of hell.'[70] He speaks of the hell of fire, hell fire, and hell, in many other places. The above quotation was meant for such as you as well as for the audience he was then addressing. When he said it he did not lower his voice and say in a half apologizing way: 'Ye misled, well-meaning persons, ye offspring of good but ignorant people, how shall ye escape the reprobation of that lower, underground place which in Greek is called so and so, and in Hebrew this and that, and which does not really mean the place of torment, but a place of reformation and correction.'

He said: 'Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?'

"Perhaps you thought that there were a half a dozen Greek mythological places to go to, and that none of them would be so bad. You are mistaken: there are two places to go to, and there is no myth about them. They are heaven and hell. But maybe you say, in your ever-ready desire to twist the meaning, that the rich man went to Hades,[71] or that he went to Gehenna, which are probably not so low as hell. Let me tell you that wherever you may say he went, whatever word or language you use, the fact remains that he was in a hell, in a place of torments, and in anguish in the flames. The point is that he did not go to heaven. If he was in a special place or if there is a special place where souls wait for the judgment day or not, is of no consequence whatsoever. However, I do not know of any being who has started a business of tormenting souls in competition with us; therefore I rather imagine we were the people he came to.

"I cannot remove from my mind the thought of how you would have been delighted had I preached this sermon to you ere you died. It would probably have converted one or two of you, or at least scared you a little."

At this gibe, the demons surrounding the desolate throng expressed their approval with loud, mocking cheers. When they had finished, Satan made further butt of the souls.

"Do you think that I am getting too long-winded? Are you anxious to reach hell, and wish I would cease in order that you could go? Be patient. You have plenty of time ahead of you to feel, see, and hear hell in every one of its many departments.

"I shall repeat some verses which most of you have heard so often that you failed to apply them to yourselves. The greater part are very common; there are others similar to them—I cited some a while ago. Perhaps the fact that they are common made you overlook them, or think them of little importance. Yet, had you followed their teachings, I fear I would not have the pleas-

(Continued on page 4)

[61] I Peter 4:18.
[62] Isaiah 66:7-9.
[63] I Peter 4:19.
[64] Galatians 5:24.
[65] I Peter 4:14.
[66] Matthew 5:11.
[67] Luke 6:22.
[68] John 15:18-20.
[69] Matt. 10:28.
[70] Matt. 23:33.
[71] Luke 16:23.

THE MENNONITE

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EDITORIAL

We are rapidly approaching the Christmas season and look forward to it in anticipation of great joy. If it does not mean a season of joy, it means nothing at all. The world is ever ready to take up an occasion, which has a special religious significance, and adapt it to its purposes. Today, alas! the world's Christmas gets more attention than the Christmas of the Christians. Make a mental note of the churches, dear reader, who make the day one of special religious observance, and it will surprise you to discover that, while places of amusement and frivolity are open and in full blast, many, very many churches are not open at all, except possibly for an entertainment which, to say the least, is questionable. If ever there should be rejoicing at the coming of the Prince of Peace, it seems to us that today we should be happy in the knowledge that the message "On Earth Peace" has special significance. Can any church miss the opportunity for making the day one of peculiar sanctity?

Merchants tell us that never before has there been such a rush of Christmas shoppers, spending money like water, for the most part for useless and vain rubbish that has nothing to recommend it to notice but the abnormal prices paid for the stuff. The pathos of it is that, while this riot of spending goes on with a heedlessness that alarms, there are millions in actual starvation facing a bitter winter that is sure to carry off numberless victims. True, the sufferers are across the seas, and thousands of miles between them and us, but we are by no means excused just because misery is so far away. We should tremble for the judgment that this selfish materialism, to which the folks of our nation are given, is sure to bring upon us.

The patience of the American people is a marvel. For years the presence of persons in this country, who not only taught the overthrow of our institutions, political, social and religious, by violence, but have actually participated in attempts to carry out their doctrines, which were marked by bloodshed and riot. It was only this week that the notorious pair, Emma Goldman and Alexander Bergman, were finally ordered deported. The woman, by her fiery speeches, more than any other person, was responsible for exciting the crazy assassin of President McKinley to his dastardly deed and the man actually stained his hands with blood in an attempt to commit murder. Years ago, and yet all this while they have been permitted to go to and fro through this fair land of ours, exciting ignorant or fanatic weaklings to crime against law and order. A nation that permits the influence of anarchy to grow and breed without seriously considering it worth-while to stamp them out is bound to pay dearly for its neglect.

Anarchy can never champion the cause of the poor and oppressed. Its leaders, while loudly proclaiming that to be its mission, are all the while laying plans whereby they may strengthen their hold on these unfortunate ones in order to use them for their own selfish and criminal purposes.

The godlessness of these people is in itself a thing for alarm. They are against God and man and the laws of God and the laws of man. Give them power, or tolerate them long enough to grow into power, and they will undertake to make this world what they want it to be—a hell.

A dear brother, who has given the best years of his life in the service of our church publications, writes that he hopes to see more correspondence in the columns of the papers. We agree with him and would welcome nothing more in our columns than regular communications from every church in the Conference. In many of the congregations a regular correspondent is elected or appointed, with the distinct understanding that the one appointed write to the church papers regularly, giving the rest of the brotherhood the benefit of the activities of the local congregation. We sometimes wonder what these persons, so appointed, think of their position and how they honestly persuade themselves that they are doing their duty. A part of the mission of the church paper is to keep the people posted on what is going on in the church. This means more than simply describing general events. It involves information that is personal and refers to details that can only be secured through correspondence. Let every church appoint some one to do this work next year and let all who are so appointed "be on the job."

"LOVE ONE ANOTHER"

(Continued from page 3)

ure of your presence here tonight.

" 'But I say unto you that hear, love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. Give to everyone that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye even sinners lend to sinners, to receive again as much. But love your enemies and do them good.[72] Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humblemindedness: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For, he that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: and let him turn away from evil, and do good; let him seek peace, and pursue it."[73]

(To be continued.)

A MANLY CHRISTIAN BOY

Ganeshe attended one of the Sunday schools in Palwal. He was a poor boy of one of the lower castes, but he was bright and quick, and always studiously inclined. He was only eight years old, but he said openly that he wanted to be, and would be, a Christian when he grew up to be a man.

His own people took no notice of this—people do not take much notice what a little boy of eight says. Why, even the Indian Christians said, "Wait and see." Well, Ganeshe waited and saw, and while he was waiting and seeing, he was growing, too—there is always that about a boy even in India. And by-and-by he was sixteen and quite a big, smart fellow. Then he said again: "I am going to be a Christian. Ihave reached the legal age, and I belong to eJsus Christ. Take me to the Padre Sahib, and tell him that I want to be baptized."

"But," the missionary said when he saw him, "Ganeshe, it will be very hard for you: there are no Christians in your own village, and your people will beat you, and perhaps kill you."

"Yes, Sahib I know, I know. I have thought of all that, and whatever it means, I want to follow Jesus Christ."

And with a brave spirit he had only one thing to ask, that he should not be sent away from his own village until he had made his first stand for Christ there.

"I don't want the people there to be able to say, by-and-by that Ganeshe was not quite straight about it when he became a Christian, or that Ganeshe was afraid to confess Christ in his own home."

So, after the baptism, he went back to his village, the Padre Sahib feeling afraid for him, but very glad for him, as he promised to think of him and to pray for him while he was away.

Sure enough, poor boy, he was beaten, and they took him and shut him up for two days in a room by himself, a close prisoner, without food. And there he was, starving and raving with thirst. If anyone in the village wanted to argue with him, he was allowed to enter the room and browbeat him, aye, and to ill-treat him as he pleased—poor fatherless boy that he was.

But on the third day, a young Hindu in the town, a youth named Hannu Lal, who had been a boy in the Sunday school for children of the higher classes, and who at heart was himself a Christian, heard of all this. He had influence in Ganeshe's village, and went at once and brought the boy away and came with him to the Mission House. The missionary found them sitting on the verandah side by side, the high-caste and the out-caste, a thing that could not have happened until Christ came and touched the caste-bound soul into sympathy.

They stood up together when the missionary appeared. But when he looked into Ganeshe's dark eyes, he felt too sad for words for the poor boy's face was bruised and swollen; his eyes were blackened; there were smears of blood on his forehead; while the dirt on his face was fur-

[72] Luke 6:27-35.
[73] I Peter 3:8-11.

rowed where the tears had run from his weary eyes.

"Ganeshe, I am so sorry you have been treated like this, poor boy."

"No, no, Sahib, there's nothing for you to be sorry for," he replied, "it's just what had to be. I knew that it would have to be. Jesus Christ said Himself to His disciples that, if they would be His disciples and follow Him, they would have to take up their cross and follow Him. And Sahib, years ago, when I was a little boy in Sunday school, I read in my Testament, 'When they shall smite thee upon the one cheek, turn to them the other also.' and I made up my mind that, when the time came, that's what I would try to do."

Dear boy! The missionary himself stood speechless and ashamed. He thought—"Now, here are you, a minister, brought up in a Christian home, in a Christian land; and here is this poor out-cast boy, with thousands of years of heathendom and serfdom behind him; and you have never attained to anything in grace like this. Never!" And there were big tears in the missionary's eyes as he put his hands on Ganeshe's shoulders and thanked God for him.

Ganeshe is now a student in one of the training schools. He is still keen and capable, as in his earlier days; and we may well hope that his early determination will develop into strong Christian character, and that, by-and-by, he may be greatly used of God among the people of his own race in the Southern Punjab.— Sel.

On receipt of $2.75 we will renew your own subscription and send The Mennonite to a new subscriber from now till January, 1921.

THE C. E. TOPIC

December 28.

How to Make Next Year Better Than This. Psa. 90:1-17

The year 1919 has been a different one. Indeed, all years differ, but this one was peculiar in so many senses. We have had peace at home, but wars have not ended. We have had prosperity, but in many parts of the world there has been nothing but starvation and misery. Perhaps, we have never earned so much money before, but we have been amazed at the awful cost of everything. There has been considerable religious activity, yet, there never was a time of such worldliness and running after amusement as now.

Next year will be different. It will be better or worse, just as we make it. There are occasions for anxiety. The whole world seems to be giving itself over to dissatisfaction. The war has not sobered men and sent them to seeking God. The peace we enjoy is a man-made peace and there is no telling how soon a terrible collapse may occur. The age calls for earnest, serious, God-fearing men and women, who are not afraid to face hard and trying things and who, with the help of God, are ready for any emergency that may call out their best efforts.

As we think of the year just past and of the one upon whose threshold we stand, we must say with the holy man of old: "Hitherto hast Thou led us" but we must not stop there, we must say: "Lead us on" and, like Paul, we must give ourselves wholly to His service, saying, and meaning it: "Lord, what wilt Thou have me to do?"

We might stop for a moment and count our blessings. We cannot count them all, because many of them blessed us most and we did not know it, but we can count our outstanding ones. What do they teach us? We certainly know why they were blessings, and how we came to enjoy them. We know what effort or what attitude of mind made them ours. We can therefore know what to do to secure more of them and enjoy more of them. Let the blessings of the year inspire in us a desire to have them increased in greater measure.

Our failures are frequently our best teachers. Failures occur either because of something imperfect in the tasks we undertake or something imperfect in ourselves. Let us carefully examine our failures and be sure, in the first place, whether the tasks are suited to us, and then, let us ask whether we are suited to our tasks. God gives us so much that we can do, and that is so suitable to our abilities, that we cannot afford to bother about any other kind of tasks.

Opportunities come each day. Some we see and benefit by. Some we neglect and so miss the blessings they bring and others, again, we never see because we have not trained ourselves to be keen enough to recognize them. 1920 will, above all things, be a year of opportunities. We speak of course of opportunities for doing good. It therefore becomes us to seek the enlightenment of God so that we may see our duty clear and from Him we must seek the strength and wisdom that will enable us to make full use of them.

It is a poor sort of a being who is in the world without friends. Our friends can make or break us. Some friendships are blessings and some are curses. Surely the friends who lead us from God and duty do us no good and should speedily be discarded, but the friendships that can be made and held which make us better men and women should be cultivated. Above all we must cultivate the closest friendship of the One who is the greatest friend of all.

It is a fortunate person who gets through the world without enemies. We all seem to have them and some of us feel that we have more than our share. How can our enemies make the next year mean more us? The fact that we have enemies may be our own fault. Remove that fault. Let the next year be a year when we have won our enemies to be our friends. That will make it the most notable year of our lives.

Material things may be used for better or for worse. The danger is that we use them for worse. During the past year most of us have handled more money than ever before. Have we been spoiled by it? If we have not used that money which God placed in our hands to His glory we certainly have abused the trust He has given us. It is not for us in this day when we know of so much misery everywhere to live selfishly with the means of procuring necessities and comforts. Next year will be a blessed year to us financially in just the proportion of our sacrifices and offerings made to save life and relieve distress. Christian America, with the millions of dollars it has at its disposal will make or unmake the respect of the rest of the world for Christianity by the way it uses the means it now commands. Most of us are puzzled as to how the dollar can be made to reach far. Do we make an effort to make it go as far as Russia or India or China or Africa?

Next year will be better if your relation to your church is better. This means more regularity in attendance, greater contributions to all its interests, more prayer exercise and increased activity in the work. For all the blessing we have enjoyed in our church relations we ought all the more be prepared to increase them.

THE S. S. LESSON. REVIEW

December 28.

The Training of Peter and John.

Selection for reading: I John 1:1-9.

Golden Text: Ye shall be My witnesses. Acts 1:8.

Lesson 1. John and Peter Become Disciples. John the Baptist was the witness of the coming of Jesus. Peter and John with him came to recognize Jesus the Lamb of God. (1) They heard the witness. (2) They followed Him. (3) They abode with Him and (4) brought others to Him. (5) Jesus is ready to receive those who bear the witness and come to Him. (6) They may become His followers. (7) It is their duty to bring others to Him.

Lesson 2. Fishers of Men. (1) Their earlier years were a training for a higher calling. (2) The same skill, energy and devotion that successful men must give to their earthly calling must be put into service for Jesus, only to a greater degree. The fisherman (1) knows the habits of fish. (2) Goes where they are. (3) Uses his knowledge, strength and skill to catch them. (4) The fisher of men must know men, go to where men are and exercise all his power to win them to God.

Lesson 3. Jesus in Peter's Home. Jesus set the example of going to the synagogue. Happy is the worshipper who returns from God's house taking Jesus with him. The home with Jesus in it is an ideal one. With Jesus in the home there are special occasions for joy. Jesus heals the body as well as the soul. One who has enjoyed great blessings at the hands of Jesus will "minister unto him."

Lesson 4. A Lesson in Trust. The disciples alone in the storm without Jesus were in a distressful situation just as are all those who face life's storms without Jesus. He recognized their situation and came to them. Jesus is near to the tried ones if they will but recognize Him. Peter undertook the impossible and failed when he thought of himself. With the help of Jesus he did the impossible. "With God all things are possible."

Lesson 5. Temperance lesson. Drink is an ancient evil. The Rechabites recognized the evil and took measures to keep away from it. They were an ancient temperance society, true to their fathers and to their vows. They were spared the miseries that came from drink. They were used by the prophet to teach Israel an object lesson.

Lesson 6. Peter's Great Confession. Jesus was preparing His disciples for the great trial that was before them. An absolute confidence in His divinity was necessary. What others thought of Jesus was complimentary to Him but not an acceptance of Him. Peter's confession—Christ the Son of the living God—is and

must be the foundation truth of the church now and all times.

Lesson 7. Transfiguration. (1) It was a preparation of Jesus for the coming trials. (2) It strengthened the faith of the disciples. (3) It is a suggestion of the transfiguration Jesus makes in the lives of all those who accept Him as Lord. The presence of Moses and Elias symbolized the homage of the old dispensation. Moses representing the law and Elias the prophets. The subject of their conversation, when it is remembered that neither Moses or Elias passed out of life as ordinary mortals do, which was concerning the death and resurrection of Jesus, was to cheer Jesus for the events to occur in Jerusalem shortly.

Lesson 8. Narrowness of John Corrected. The little child is a fit example of greatness in the kingdom. It is neither ambitious, selfish or unjust and its heart is free from malice. All must become children, but this is something different from the childishness that John betrayed in asking for the destruction of the Samaritan village. The disciples of Jesus must, above everything else be free from hatred.

Lesson 9. Peter Taught True Greatness. The washing of feet, an Oriental custom, was used by Jesus to teach humility and equality among His own. Peter's objection was wrong in that he resisted the will of his Lord and then asked that the ceremony be performed in accord to his own ideas. The disciple is never in a position to dictate to his lord. Humility is a quality all must cultivate. Greatness in the kingdom of God consists in great humility.

Lesson 10. Peter and John Asleep in Gethsemane. Jesus went into the garden seeking divine aid, which was given Him. He took the disciples with Him because He craved human sympathy. They failed to be true to their trust because they did not sufficiently resist human weakness. How many of us sleep when we should be watching? The enemies of Christ in all ages have been able to do their worst damage to the cause because His followers permitted themselves to sleep.

Lesson 11. Trial and Crucifixion. Peter the boastful proves how unfaithful one, high in the confidence of his Lord, may become. The trial of Jesus was the most unjust, men ever conducted. He stood alone for us. The crucifixion was an event at which sin did its worst. If sin is so horrid that it spared not God's Son how we should avoid and resist it. The death of Jesus paid the price of our sins. It was an atonement. It was a vicarious atonement.

Lesson 12. The Empty Tomb. It means that (1) we have a living Savior, not a dead one. (2) Death's power is broken. (3) We, too, shall rise. (4) We shall know each other there.

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MARRIAGE

Sprunger-Morrison.—November 25, 1919, Glenn Morrison and Miss Cora Sprunger were united in marriage, their pastor, Rev. M. M. Lehman officiated. Both young people are active members of the Mennonite church and Sunday school.

DEATH

Aderfer.—Professor J. Franklin Alderfer, son of Mrs. Deborah Alderfer of Akron, Ohio, was born August 19, 1870, in Sharon Center, Ohio. His musical talents seemed to have developed in his early youth. In 1892 he entered Oberlin Conservatory of Music, where he remained for two years. During this time he became a member of the First Congregational church of Oberlin. After his two years work at the Conservatory he engaged in teaching and playing the organ in his home community. In 1896 he transferred his membership to the Mennonite church of Wadsworth where he remained a member until 1911. In that year he transferred to the church at Oberlin where he had formerly been a member. In 1899 he re-entered the Conservatory, graduating with the class of 1903. After his graduation he was engaged as instructor for three years. He then spent two years in Paris to study organ with Guilmant and Widor, returning to Oberlin in 1908 as assistant professor of organ and was finally given a full professorship in 1914. In December 1917, Prof. Alderfer received a call to enter the services of the American University Union in Paris. His services there were of short duration, but were highly appreciated. He died March 16, 1919, after a brief illness of tubercular meningitis. Funeral services were conducted in the American church in Paris and were attended by Ambassador and Mrs. Sharpe and many prominent Americans. He leaves to mourn his departure, a mother, three sisters and two brothers, all residing in this state. In all relations of life Prof. Alderfer was known to have fulfilled every obligation. Funeral services were held at the Mennonite church, Sunday afternoon, November 20, 1919 and the remains were interred in Woodlawn cemetery.

Baird.—Morgan Baird, residing with his daughter, Mrs. John Jacobs, died on Saturday, November 22nd, at 12:10 p. m., after a brief illness. He was born in Plain twp., Wayne county, Ohio, March 21, 1841, bringing his age to 78 years, 8 months, and 1 day. In 1860 he was united in marriage to Miss Julia Trease. To this union were born seven children, five girls and two boys, who are all living in this state. Mr. Baird was engaged in farming five miles west of Wadsworth. He retired six years ago and since then he and his wife have been living with their daughter and son-in-law. Mr. Baird was an honest, upright man in all his business affairs, a kind and loving husband and father. For some reason he never felt led to affiliate himself with any body of believers until three weeks ago, when the Spirit of the Lord moved mightily upon him and led him to see the mistake of his life in not accepting Jesus Christ as his personal Savior in his youth. Upon the confession of faith in the Lord Jesus Christ, together with his wife, he was baptized on Nov. 10, 1919, and was received into the Mennonite church as a member of the body of Christ. He leaves to mourn his departure, his wife, two sons, 5 daughters, one sister, Mrs. Jesson, of Mansfield, fifteen grandchildren, six great-grandchildren and a host of friends and acquaintances.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR NOVEMBER

L. M. Schmitt, Halstead, Kan., bonds, $50.00; Katie B. Schmitt, Halstead, Kan., $10.00; Tabor ch., Goessel, Kan., $33.11; Mennonite ch, Menno, Wash., B. Nightengale, $20.00; interest, Sudermann, bequest, $74.25; interest on bonds, $60.63; sewing society, Altona, Man., D. W. Friesen, $50.00; John Siemens, Altona, Man., D. W. Friesen, $30.00; Thanksgiving collection, Altona, Man., D. W. Friesen, $13.00; D. W. Friesen, Altona, Man., $10.00; Bethel ch., Great Deer, Sask., J. D. Buller, $16.00; J. and U. Krehbiel, Moundridge, Kan., $250.00; Tabor ch., Goessel, Kan., J. S. Schmidt, $57.26; Ebenezer ch., Mount View, Okla., D. A. Goertz, $13.05; West Zion ch., Moundridge, Kans., P. C. Showalter, $46.00; S. S., Halstead, Kans., M. M. Hirschler, $45.80; John Haffer, Deer Creek, Okla., $500.00; Alexanderwohl ch., Goessel, Kan., B. H. Friesen, $110.30; mission friend, Goessel, Kan., B. H. Friesen, $10.00; Men. ch., Hillsboro, Kan., A. J. Kohfeld, $48.75; mission box, Berne, Ind., S. F. Sprunger, $22.65; mission friend, Berne, Ind., S. F. Sprunger, $25.00; Men. ch., Deer Creek, Okla., J. S. Dester, $33.88; Christian ch., Moundridge, Kans., A. H. Kauíman, $26.25; Rosenort ch., Eigenheim, Sask., J. J. Epp, $265.35; J. J. Neudorf, Aberdeen, Sask., J. J. Epp, $68.45; Men. ch., Halstead, Kan., D. T. Schmitt, $62.06; S. S. Brudertal ch., Hillsboro, Kan., P. F. Suderman, $45.19; West Swamp ch., Quakertown, Pa., A. Bleam, $106.71; S. S., Reedley, Calif., E. A. Dettweiler, $50.00; San Marcos ch., Paso Robles, Calif., J. J. Dueck, $56.04; Salem ch., Munich, N. Dak., P. C. Dick, $56.40; First ch., Reedley, Calif., H. J. Krehbiel, $40.77; J. E. Langenwalter, Wayland, Iowa, refund, $200.00; Men. ch., Beatrice, Neb., J. H. Penner, $633.53; mission friends, Moundridge, Kan., $50.00; North Star, ch., Guernsey, Sask., J. Quiring, $250.00; Peter A. Friesen, Burrton, Kan., $100.00; mission friend, Goessel, Kan., B. H. Friesen, $50.00; Young Peoples' society, Hoffnungsfeld and Hoffnungsfeld-Eden ch., Moundridge, Kan., B. Kaufman, $26.00; H. M. Handrich, Mio, Mich., $25.00; S. S. Christian ch., Moundridge, Kan., C. C. Kauíman, $67.85; Men. ch., Deep Ground, Sask., Peter Regier, $200.00; Aletta Krehbiel, Clarence Center, N. Y., $10.00; Mrs. Corn. Ewert, Avon, S. Dak., D. A. Schultz, $10.00; gift, Samuel Hilty, Beaverdam, Ohio, $50.00; mission friend, Upland, Calif., $25.00; A. Nafsiger, Upland, California, P. W. Penner, $75.00; P. W. Penner, Los Angeles, California, refund, $19.88; Young Peoples' society, Bethel ch., Inman, Kan., J. F. Neufeld, $77.59; mission friend, Elbing, Kan., $100.00; A. J. Schmidt, Whitewater, Kan., $5.00; rent, mission lands, Canton, Okla., A. Classen, $80.00; gift, B. D. Schmidt and guests, Cordell, Okla., J. W. Schmidt, silver wedding, $100.00; S. S., town ch., Beatrice, Nebr., J. H. von Steen, $92.50.

Fund for Lepers.

Sewing society, Winkler, Man., Jacob Heppner, $200.00; sewing society, Altona, Man., D. W. Friesen, $50.00; Mrs. Corn. Ewert, Avon, S. Dak., D. A. Schultz, $10.00.

Fund for Special Gifts.

J. P. Epp, Pretty Prairie, Kan., starving, in India and China, for Christmas, $50.00; Young Peoples' society, Reedley, Calif., A. W. Ramseier, orphans, India, $40.00; sewing society, Altona, Man., D. W. Friesen, starving, India, $74.00; sewing society, Altona, Man., D. W. Friesen, evangelist, India, $40.00; ditto, Mauhadei, India, $25.00; Hebron church, Buhler, Kan., John Balzer, starving, India, $127.71; Emmaus ch., Whitewater, Kans., Gustav Harder, starving, India, $780.00; Friedenstal ch., Gotebo, J. H. Schmidt, starving, India, $85.05; Young People's society, Gnadenberg, Whitewater, Kan., I. Harms, child, India, $30.00; Schoental school, Altona, Man., C. W. Wiebe, Josephine, $17.00; Young People's society, West Swamp, Quakertown, Pa., H. G.-Allebach, orphan, India, $13.78; S. L. Tschantz, Columbus, Ohio, child, China, $25.00; C. D. Epp, Henderson, Nebr., Elizabeth Champa, $30.00; J. Becker, Aberdeen, Ida., P. W. Penner, starving, India, $15.00; sewing society, Emmanuel ch., Aberdeen, Ida., P. W. Penner, starving India, $50.00; Mrs. F. D. Ennsz, Aberdeen, Ida., P. W. Penner, orphan home, $20.00; S. S. class, Aberdeen, Ida., P. W. Penner, orphan girl, $16.00; mission friend, Aberdeen, Ida., P. W. Penner, Dyadan, Janjgir, $100.00; P. J. Becker, Aberdeen, Ida., P. W. Penner, Brown, China, $10.00; mission friends, Winkler, Man., Jacob Heppner, starving, India, $50.00; S. S. First ch., Bluffton, Ohio, J. R. Thierstein, furniture, Arizona, $55.00; S. S. Ebenezer ch., Bluffton, Ohio, J. R. Thierstein, ditto, Arizona, $50.00; S. S. of St. Johns, Bluffton, Ohio, J. R. Thierstein, ditto, Ariz., $50.00; B. F. Welty, Tacoma, Wash., starving, India, $25.00.

With sincere thanks,

Gustav Harder, Treasurer, Whitewater, Kansas.

J. G. Regier, Assistant Treasurer, Newton, Kansas.

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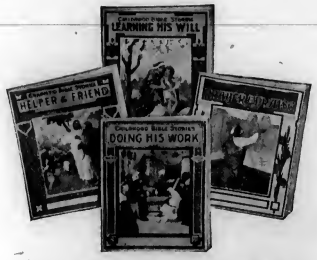

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXIV. BERNE, INDIANA, DECEMBER 18, 1919. No. 50.

ORDINATION

The ordination of Bro. Samuel T. Moyer of Lansdale, Pennsylvania, to serve as pastor of the Pulaski Mennonite church will be held at Pulaski, Sunday morning, December 28, 1919, the Lord willing, with Brother S. M. Musselman of Wayland, Iowa, officiating. We extend a cordial invitation to all to attend, and ask an interest in your prayers for these services, and in our welfare.

With the best of wishes, I am,
Yours very truly,
D. L. Widmer, Church Sec.

IN MENNONITE CIRCLES

The Flanagan, Ill., church where Rev. J. B. Zehr has been pastor for more than thirty years was re-dedicated with appropriate services last month.

Rev. D. D. King, former pastor of the Fortuna, Mo., church, has located near Pandora, Ohio. While not in active ministry, he is nevertheless active in the Lord's work along other lines.

According to the report of the pastor, Rev. Reed Landis, fifteen new members were added to the Souderton, Pa., church during the year, two were lost by death. During this time he officiated at seven weddings.

President J. W. Kliewer, who has served Bethel College in an official capacity for eight years, presented his resignation at a recent meeting of the College Board. The resignation is to go into effect at the close of the school year after which he will engage in a tour of inspection of the mission fields in China and India under direction of the Foreign Mission Board.

In the Bally, Pa., church several events of interest have occurred. On Nov. 2, Mr. Derstein, of Souderton, Pa., gave an interesting talk on his work and experiences in Armenia from which country he has recently returned as representative of the Old Mennonite brethren. Union Thanksgiving services were held, Rev. Elmer Johnson, Ph. D. of the Palm Schwenkfelder church preached the sermon and Rev. D. J. Brand made the closing address.

Bluffton College offers a special Bible course for the month Jan. 6 to Feb. 6, 1920.Tuition for the entire course will be $5.00, for five hours or less, $2.00. For ten hours, $3.50. Board $3.50 per week and good rooms, $1.25 to $1.75 per week. Interested persons should write to the college for special circular covering details.

Rev. W. S. Shelly held a two-weeks' meeting at the Mennonite church at Carlock, Ill., Nov. 16-30.

"The meetings throughout were a spiritual uplift to believers, as well as a heart-searching time for those who were not right with God.

"Rev. Shelly is an evangelist with a God-given message who with the aid of the Holy Spirit delivers it in such a powerful manner that results are sure to follow.

As a church we unite in thanks to God for the privilege of having him conduct these particular meetings and pray God's richest blessings may ever accompany him in his future work." So reports the deaconess of the Carlock church.

An encouraging item of Prayer and Praise came from Brother C. H. Suckau, Korba, C. P. India, under the date of Oct. 15, 1919. Brother Suckau says:

"We have been able to baptize nine persons here last Sunday. Two are the wives of men who have been Christians for some time. They were representatives of four different castes.

"Through the famine relief fund we are enabled to distribute rice, etc., to nearly 200 persons daily. Many have also received clothing. Pray for these people, poor in body as well as spirit.

"We are glad to say that the work of the church here is progressing nicely and we hope to finish it before going on our furlough which we expect will be next spring."

The Mennonite Sanatorium Association, organized last year in the Central Illinois and neighboring Mennonite conferences has secured a building splendidly located in the city of Bloomington, Ill., in which will be conducted a sanatorium hospital and training school. A skilled and reliable staff of physicians and surgeons is to be put in charge of the work. The basis of the organization is the local hospital society. Any five or more members can get together and organize a "Local Hospital Society" and become members of the association.

THE MESSAGES OF THE CHURCH FOR THE NEEDS OF THE DAY

Rev. A. S. Shelly.

It goes without saying that a message to be in any sense worth bringing, must be addressed to the needs of those to whom it is brought. The angel said, "I bring you tidings of great joy." The message was for all people, and though not all would receive it as a message of joy, the fault lay not in the message in that it did not fit their needs, but rather with those who, not realizing their needs have no appreciation for it.

John had come to prepare the people to whom the message was first to be addressed, by bringing them to a realization of their need of a Savior, whose coming was now the subject of the joyful announcement. The message, therefore, as announced by the angels, afterward by John, then by Jesus Himself, and later by the apostles, was one for the needs of the day. The Jews did not think so, and the message fell on unheeding and resentful ears. He came to His own but they received Him not.

In the plane of religion the needs of humanity are essentially the same in all times and places and nations. The world lieth in the wicked one and needs the message of a Savior. The wickedness takes on different forms and thus different methods of approach and application of the cure—all remedy are called for. In this consideration lies the justification of the subject. As I see it the call of the hour to the church is not for a new message, but rather for the same old message of the gospel, with such inflection and emphasis as will serve best to force it home considering the attitude of mind that may be found peculiar to our day.

Let us therefore, consider what special emphasis in the church's message is called for today. And first of all let us ask what the Spirit has to say to the church itself. Prophetic warning and present observation agree in pointing to prevailing lukewarmness, indifference and lack of faith. Jesus speaks of a time when it will be a question whether there should yet be found faith in the earth. Inquiry into the cause of such a condition naturally turns to the church. It must be that the light is not shining true, that the salt has lost its savor. And such is the divine characterization of the Laodicean church.

The message of the Spirit to the church in view of such conditions is a call to repentance. "Remember whence thou art fallen and repent and do the first works; or else I come to thee and will move thy candlestick out of its place, except thou repent." "I counsel thee to buy of me gold, refined by fire, that thou mayest become rich; and white garments that thou mayest clothe thyself, and the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see."

Speaking of the problem of the church in the new era after the war, a prominent church paper says: "The new era is a challenge to the church to renew her faith and knowledge of her Lord and enter upon a new obedience to His will, new fellowship in His suffering, and a new sense of the power of His resurrection. The same writer goes on to say: "It will be the duty of the Christian church to reconstruct in

faith and morals the new age on the basis and through the power of the fundamental truths revealed by Jesus Christ. This will require the development in the church of a renewed knowledge of the fundamentals of the faith. The generation that is now passing neglected the work of instruction in these fundamentals and gave itself to mechanical administration and nervous action and weak convictions. When the church is thus renewed in her faith and knowledge of her Lord, she will be ready for response to the pressing appeal of the new era."

The church needs to get back to the old paths of reverent faith in the Word of God as given to the world by plenary inspiration. Then and only so will its message to the world come with authority and with power. A famishing world must be given the unadulterated milk of the Word as well as its strong meat unrobbed of its nourishing quality by the explainings-away of destructive criticism and self-styled learned philosophy. The "much learning" that Festus thought had turned Paul's head, was that obtained in the school of the Spirit's interpretation of the Scripture, and not some school of man-made philosophy.

Out of the great world conflict and its antecedents there comes to the church the imperative call to renounce the German "Kultur" as it bears on matters of faith, and to rid herself of the deadening influence that has been flowing from German universities into the schools and pulpits of Christendom and poisoning the streams of religious teaching. The thing that Dr. Myers of the Tremont Baptist temple of Boston, speaking at a conference in Phila., styled "the abomination of abominations in the modern religious world, that ripe, rank, rampant, rotten new theology made in Germany." "Martin Luther," he said, "in the great Reformation gave to the German people an open Bible, and with that open Bible in their hands they became a very prosperous and powerful people. In the last forty years of their history they have reversed the conditions, having taken that open Bible and torn it in shreds and trampled it beneath their feet like mere scraps of paper." "If the churches of Great Britain, America and France, years ago had fought this iniquity, this infamous thing, there never would have been any war in the world now."

The message called for is a re-emphasizing of the sine qua non of the cross, the simple gospel of Jesus, the cricified and risen Savior. There must be no accommodating of the message to the spoiled taste of supposed culture nor any substitute in the shape of a Christless philanthropy or any other gospel though ostensibly angelic. Let us note that to the self-satisfied yet impoverished Laodicean church Christ has no other offer but that of His own presence and communion for those who will open the door to Him. Let us remember that the greatest drawing power for sin-fettered souls radiates from the up-lifted Christ, and that all true philanthropy has as its ultimate aim the bringing into the possession of our fellow-humans the peace of God that passeth understanding—the unspeakable gift of life in Christ.

A message to affect men's lives must possess among other characteristics a hope-inspiring forward look. This is illustrated in Scripture where we find that, coupled with every message of denunciation for past and present sins and consequent judgment, there is always a forward look of promise of better things, by the grace of God, to the repenting remnant. So the message for these days must not fail to emphasize the prophetic outlook as given by the Lord Jesus in the gospels and by the Spirit in the writings of the apostles.

It is sometimes held that the teaching about things to come diverts the attention from the more important truths concerning present relations and duties, and therefore paralyzes the church's activities. However, the fact lies quite in the contrary direction. The hope awakened in men's hearts by the blessed promises regarding the eventual outcome energizes them for the work that is given them to do. Jesus gave His commission to the apostles just as He parted from them and ascended into heaven, and while they were yet looking, gazing after Him, He sent His angels to tell them of His coming again, so that the forward look to that glorious coming event should serve as an inspiration for the faithful and energetic carrying of the work that must first be accomplished.

Missionary zeal has ever been kindled at the torch of this blessed hope. All the great missionaries, from the pioneer, apostolic missionary to the Gentiles down to the present have been men and women of the expectant faith, looking for the consummation of the age in the fulness of time according to the sure word of prophecy.

ALTOONA MISSION

Dear Readers:—"Lord here am I, send me." How glad I am that the Lord did not let go of me, until I was willing to say the above words, and that He called me to this field of labor, in which lie great possibilities Oh, what a blessed privilege it is to go into the various homes and witness for our Lord Jesus Christ who died for us on the cross of Calvary, and now lives on high, interceding for us at the throne of God.

"Behold, I say unto you, lift up your eyes and look on the fields; for they are white already for harvest." John 4:35. Truly this field is ripe and ready for harvest. It was just the night before Thanksgiving when Rev. Jacob Snyder and myself went into a home to visit an old man who is very sick, and in having a conversation with him, learned that he does not profess to be a Christian, but since the doctors are not able to help him, thought it best to accept Jesus as his personal Savior and after praying with him, confessed that he now has what he should have had many years ago. Oh, what joy to see one soul, which is worth more than the whole world, come out for the Lord. It was our privilege to go back the following Sunday at which time this man with his companion were baptized, taken into the church and also received communion. We also heard the following from his lips, "If I will not be able to walk in this world, I will be able to walk in the other world." The same night their daughter with her companion were taken into church.

Rev. and Mrs. L. L. Miller from Chicago were with us three weeks. The first week cottage prayer meetings were held every night and the last two weeks services were held in the chapel every night. "My ways are not your ways," says the Lord, as Bro. Miller was put on the sick list therefore couldn't be with us for five nights, but the Lord will not let His work suffer and in a most wonderful way sent a pastor from another church to us the first night, who preached a powerful sermon on the text, "How shall we escape if we neglect so great a salvation?" That night three souls came to the altar and accepted Jesus as their personal Savior. On request this brother came back the second night, after which Bro. Jacob Snyder took charge of the meetings until Bro. Miller was able to be with us again. Four more souls came to Christ. Pray that they may ever be found true and faithful for their Master. Also wish to ask an interest in your prayers for a young man, who was gassed while overseas, and is often in a very critical condition, but does not as yet profess to be a Christian. He says he believes on the Lord Jesus Christ, but does not feel and cannot understand that he is saved. He is desirous to be saved and we hope and trust that the Lord will reveal it unto him that he might know the joy before it is too late.

The mission is suffering the loss of a worker since Brother Arthur Snyder took up the charge at Napier. May our loss be their gain. He is also the pastor of the congregation at Manns Choice, and since he is a working man, is kept very busy, and is away from his family every Sunday.

Brother Lewis Shaw preached for us Sunday morning. His text was, "And when I see the blood I will pass over you." Exodus 12:13. Brother Shaw was converted about twelve years ago, and couldn't read or write at the time, but with the help and guidance of the Holy Spirit is now able to deliver a powerful sermon. He indeed is a wonderful help to our mission. Since he works at night, he cannot be with us in the eveninng through the week, but we have been praying and ask an interest in your prayer, that he may have a daylight job, as it would mean so much to our work.

It was our privilege to have Prof. Rosenberger, who gave us an inspiring talk. Also Rev. S. S. Amstutz stopped off on his way to Mechanic Grove, where he has taken up a charge as pastor.

Our Worker's Home is now under roof and is to be complete by Feb. 1st, which will certainly be a great advantage to the work. It will be a very nice home, having the three rooms with reception hall on the first floor and four bed rooms and bath on the second floor. We certainly are very grateful to the many friends who have contributed, and are making it possible for us to have a home. We also praise the Lord for giving us favorable weather that the carpenters were able to make such wonderful headways.

A great work is done in doing relief work. We so often hear

the children say they would come to Sunday school, but they have not clothes to come. It makes our hearts rejoice to be able to meet the need and thereby be able to sow the seed which God has given us. We also see that the attendance in Sunday school is growing as it had dropped quite low during the summer months.

May God richly bless the givers of all the nice and warm clothes which have been sent in by the different societies.

I witnessed a very sad scene yesterday, when the father of fourteen children was laid away to his resting place. The children attend the Mennonite Sunday school in Roaring Spring, and it has become our duty to help clothe these children, as the father had not been able to work for some time, yet the little children had to be clothed and fed. A father of four children will be buried today. They live next door to our new home, and also need help. Yes, there is help needed everywhere and much good can be done in rendering aid to the suffering.

We have started the children on a Christmas program and find them very willing to take part. We also realize that we can bring much joy into their little hearts by giving them a chance in this service. We hope and pray that the dear children may be brought closer to Jesus and those who are not yet His may be drawn unto Him.

If the Lord is willing, we expect Sister Foth on the field again by Dec. 13, after taking a trip in the interest of the Home Mission Board. The work is made more pleasant when we can work together.

May I again ask an interest in your prayers for the work in Altoona, and thanking all the dear people who are helping this work along.

Yours in the Master's service,
Martha Franz.
1830 Twelfth Ave., Altoona, Pa.

"BRING ME A PENNY"[70]
(Mark 12:15.)

Just a penny a day
For the sad and the sighing,
In lands far away.
Just a penny a day!
Oh, give while you may,
In darkness they're dying,
Just a penny a day
For the sad and the sighing.
Just a penny a day!
You have sympathy:
Show it!
O give while you pray
Just a penny a day.
Think of souls far away,
Redeemed and don't know it,
Just a penny a day,
You have sympathy:
Show it!

"LOVE ONE ANOTHER"
John 15:12.

A Parable.

By Valdo Petter.
(Continued)

"This sounds old-fashioned and foolish, especially the first quotation, in these days of 'business is business.' You would have been pro-enemy or non-combatant to have lived according to the above when it came towar—in the eyes of the world. But in the sight of God you would have been heroes. It was just a matter of choosing whether you wanted to be called great[74] by God in eternity, or 'alright' by men whose days are as grass.[75] You evidently chose that which is the most accessible and the most tangible. This was also said of you: 'For they loved the praise of men more than the praise of God.'[76]

"Notwithstanding all this evidence against you, you were calling 'Lord, Lord,' therefore you were sure of escaping hell. It was a mere oversight on your part that you did not consider the place where it says, 'Not every one that saith unto me, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven.'[77] 'Why call ye Me, Lord, Lord, and do not the things which I say'?[78] There are a number of warnings in the Bible along this line which you had plenty of opportunities to consider, for instance: 'Take heed therefore how ye hear.[79] Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.[80] For many are called, but few are chosen.[81] Many that are first shall be last; and the last first.'[82]

"Here is a warning that you should have engraved upon your memory when you first attempted to travel on the narrow path! 'Look therefore, whether the light that is in thee be not darkness.'[83] You ought to have turned up your wicks a little higher, or have procured different lamps, before daring to invite death of soul and body by killing others. Your lights must have been of an improper kind, or very dim, not to show you all this which I have been telling you tonight. They were so because you let my demons select them for you, and tend to them afterwards. I wish to compliment them on their excellent choice and on their efficiency in trimming your lamps.

"This part of my sermon is now finished. The final close to it will come later on, for we will first have a second part in which you will be given an opportunity to ask questions.

"I flatter myself that you will now admit the verity of the passage stating that Satan can fashion himself into an angel of light.[84]

"The truth is what all wicked and ungodly persons hate to hear. That is why I have been telling you the truth this evening. That is why I tell lies to earthly beings.[85] I tell the truth to you because there is no more a need to delude you; you are mine. I tell lies to earthly beings because I could not get them in my clutches otherwise.

"The only reason why you are not in heaven or on your way there tonight is that you did not allow yourselves to learn what perfect love is, and obtain it freely from Jesus."

After these words Satan turned to some attendant demons and said, "Bring a vessel of blood and set it near me." In a moment a large vessel filled with blood was brought and placed according to his request.

"We will now all arise for the benediction," he announced. With a rustling of garments and much shuffling of feet the souls slowly obeyed. Satan picked up the vessel with both hands and drank the contents with one smacking gulp. Then he spoke further:

"Be seated." Again they obeyed him.

"I am ready. Has any one any questions? I want you to understand whose fault it is that you are here. You would not have been human beings if you were already convinced by what I have preached to you."

There was a dead silence, no one even moved. But soon the Watchman could see certain signs of hope showing on their faces. Arguments were occurring to their minds that they thought would prove worthwhile. They had not learned to truly realize their state, or they would have been content not to ask a single question. Satan's sermon had, as it were, brought their thoughts back to earth again, and they were thinking as earthly beings would.

No one seemed to want to ask the first question. They began to whisper among themselves. Finally one got up and asked this:

"Were we not obeying Christ's teaching when we gave our lives for our country? If not, why did He say, 'Greater love hath no man than this, that a man lay down his life for his friend'?[86] And in another place it says, 'We ought to lay down our lives for the brethren.' "[87]

"Yes, you were giving your lives," replied Satan, "but here is the whole trouble: first you made others lay down their lives. When Christ said these words He did not intend for you to kill others while you were offering yourselves as a sacrifice. If he had, He would have said so, or He would have set the example at the cross. There are many ways of laying down your lives without taking other people's lives, and thus making your so-called sacrifice a hollow mockery. As Christians it was your sacred duty to offer yourselves even before anyone else as helpers for the wounded, and sick, and broken-hearted. But to offer yourselves as killers, that was not your part. As followers of Christ, you were to do what He would have done."

"But then", asked the **same** soul, still unconvinced, "**how can** you say that it is our fault **when** it says in the Bible that **one can** and should have righteous indignation? And did not Jesus have righteous indignation when He drove out those that bought and sold in the temple? I did not want to go to war and kill, but the enemy did such cruel things to innocent women and children that I simply had to go and avenge them or lose all my self-respect. I am sure it has been so with many of us here."

"That is a great argument you have!" Satan answered with a sneer. "Righteous indignation is proper. But your first mistake is this: it is not stated in the Bible as you would have me believe. However, 'Be ye angry and sin not.'[88] means almost the same as righteous indignation. Therefore your question can be called Scriptural.

"Jesus took a whip or scourge and drove those traders from the temple, but He did not use a sword; and, if I remember correctly, not one of them was even crippled from having the whip applied to him. I think that you are getting things entangled: righteous indignation is one thing, and righteous killing an-

(Continued on page 4)

[74]Matthew 5:19.
[75]Psalms 103:15.
[76]John 12:43.
[77]Matthew 7:21.
[78]Luke 6:46.
[79]Luke 8:18.
[80]Luke 13:24.
[81]Matthew 22:14.
[82]Mark 10:31. Matt. 19:30; 20:16. Luke 13:30.
[83]Luke 11:35.
[84]II Cor. 11:14.
[85]John 8:44.
[86]John 15:13.
[87]I John 3:16.
[88]Ephesians 4:26.

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EDITORIAL

With this issue The Mennonite concludes its weekly visits to the homes of its subscribers for the year 1919. The next issue will begin a new year. Perhaps no year has been so full of fears and anxieties as the one we are bringing to a close. True, more than a year has passed since the guns ceased to boom on the battle-fields of Europe and nearly all of the 4,000,000 men who were called to the colors have returned to their homes, but, months ago, the old French sage, Clemenceau, observed that it is harder to make peace than to make war. We are just now in a time when men say: Peace, peace and there is no peace. How long it will take until the world finds its normal shape only heaven knows and, because men and nations attempt to shape their destinies without taking God into account, the task becomes all the more difficult. From a war of nations the scene has been shifted to a war of classes, something that, with its hatred and desperate selfishness, threatens to be infinitely more horrid than the devilish gas and the hellish guns that were active a little over a year ago. The wave of unrest that threatens the peace and security of the whole world is aimed not only at governments, wealth and established institutions. It seeks the destruction of religion as much as anything and would deliver humanity to the unfeeling lusts of materialism. There have been times of unbelief, of ridicule and of persecution in which the church has had to assert itself and prove its faith by righteousness and confident reliance upon God, but never, in its whole existence, was the church confronted with a situation that so definitely and thoroughly sets about to undermine faith and rob God of His place in the affairs of men and nations. If the year 1920 does not become a year memorable for the aggressive determined efforts of the church to uphold the cross as the only symbol of the race's salvation the world will have to face the darkest spiritual era. We have absolute confidence in the power of God and the gospel as the only cure for the world's ill, but we feel that the next year will be one in which we must, as never before, prove our loyalty to our divine Christ and this may mean more than just accepting and asserting a personal faith in Him, the Redeemer. It will mean fearless witnessing, constant praying, supreme sacrifices and sympathetic cooperation among believers. A life and death struggle may be involved, but we are sure the life will be that of the church and the death will be that of the powers of iniquity.

"LOVE ONE ANOTHER"

(Continued from page 3)

other. Jesus had the first, but not the second—for it does not exist. If anyone ever had a right to claim righteous indignation as a necessary thing, it was the disciples when Jesus was taken captive. If Jesus had intended that what you call righteous indignation implied killing others to save the innocent, He would have had a trained army or twelve legions of angels to set the example[89] when He was taken. In fact His disciples were inclined to killing in righteous indignation as those of old time had done, and whose law they had been following. You know, or ought to know, of the time when messengers were sent to make ready at a village and they were not received, then His disciples said: 'Lord, wilt Thou not that we bid fire to come down from heaven, and consume them, even as Elijah did?' But Jesus turned and rebuked them saying, 'Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy lives, but to save them.'[90]

"I see that you have to wait till the devil explains the Bible to you before you believe or understand it! This sounds like a regular Bible class, does it not? And to think that I would have to explain all these things after having so plainly told you that religion is love to all men, enemies included! But I expected it. You are looking at the matter in the light of the old law, forgetting that a new law has been established by the Jesus you falsely attempted to follow.

"As to avenging the cruel things done by the enemy, supposing that you had considered this first: 'Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. Vengeance belongeth unto me, I will recompense. And again, the Lord shall judge His people.' "[91]

"But it was not to avenge myself. I wanted to avenge the persons who had been cruelly treated," persisted the soul.

"That is impossible, especially the way you went at it!" exclaimed Satan. "When you avenge someone else, it is mostly avenging so as to satisfy your own private wrath. Furthermore, avenging will not help those who were cruelly treated, it merely allays wrought up feelings. But pretending that you actually meant what you said, and that it is right, why did you not kill the very ones guilty of the atrocious deeds and then quit? or look for some more genuinely cruel enemies? Instead of continuing in the war and killing many men who were no more cruel than you were, and who no doubt never heard of the cruel deeds you knew about.

"But vengeance is wrong, in whatever form it is excuted. It is giving evil for evil.[92] And I repeat: in going to war with revenge as a motive, you are merely gratifying your wrath against the enemy by spilling blood, and without helping the ones you are avenging. Any more questions?"

A soul asked the following: "I have read that 'If it be possible, as much as in you lieth, be at peace with all men.'[93] Then if it is not possible, you do not have to be at peace, it seems to me."

"You are a logical thinker, you are," answered Satan contemptuously. "Of course, if the passage stood alone, and you wanted to give it that meaning, you could. But above and below it are passages that I have already cited in my sermon and in my last answers, such as: 'Recompense to no man evil for evil—avenge not yourselves—if thine enemy hunger, feed him.' By taking certain passages alone, you can make the Bible mean anything you wish, if you are not after the true meaning. You must give this passage (and any passage similar to it) the meaning that will harmonize with the true spirit of the Bible teachings. However, in a way your translation is correct because by refusing to kill you would no doubt have some enemies, and would thus not be able to live at peace with all men. This would not be your fault, but theirs. But here is the real answer to your question: not living at peace with all men does not include killing, as you naturally inferred.

(To be continued.)

[89] I Peter 2:21. Matthew 26:53.
[90] Luke 9:54-56.
[91] Romans 12:19. Hebrews 10:30.
[92] Romans 12:17.
[93] Romans 12:18.

THE RUNAWAY'S RETURN

Well, here I am, after my night's walk, once more in the village where I was born. The sun is up now and shining brightly. Things appear the same, and yet different. How is it? There was a big tree that used to stand at that corner; and where is Carver's cottage? Well do I remember that cottage when I was a boy. Three days ago I landed at Portsmouth. It was on my birthday. For ten long years have I been sailing about on the sea. How things come over me! I am a man now; but for all that I could sit down and cry, like a child. It seems but yesterday since I ran away from home. It was the worst day's work that I ever did. I got up in the morning at sunrise, while my father and my mother were asleep. Many and many a time had I been unkind to my dear mother and undutiful to my father, and the day before he had told me how wrong it was. He spoke kindly and in sorrow, but my pride would not bear it. I thought I would leave home.

What is it that makes me tremble so now? My father coughed as I crept along by his door, and I thought that I heard my mother speak to him; so I stood a moment with my bundle in my hand, holding my breath. He coughed again. I seemed to hear that cough in every quarter of the world. When I had unlocked the door my heart failed me, for my sister had kissed me in the evening and told me she had something to tell me in the morning. I knew what it was; she had been knitting me a pair of garters to give me on my birthday. I turned back, opened the door of her little room and looked at her, but my tears fell on the bed-clothes and I was afraid it would wake her. Half blinded I groped down stairs.

Just as I had gently closed the door, the casement rattled above my head. I looked up, and there was my mother. She spoke to me and when I did not answer, she cried out loud to me. That cry has rung in my ears ever since, yea, in my dreams!

As I hurried away I felt, I suppose, as Cain felt when he had murdered his brother. My father, my mother and my sister had been kind to me, but I had been unkind to them, and in leaving them thus, I felt as if I was murdering them all. Had I been a robber I could not have felt more guilty. But what do I say that for? I was a robber. I was robbing them of their peace, I was stealing that from them which the whole world could not restore. Yet I went.

Oh, that I could bring back that hour! The hills look as purple as they did when I used to climb them. The rooks are cawing among the high elm trees by the church. I wonder whether they are the same rooks. There is a shivering comes over me as I get nearer home. Home! I feel there is no home for me. Here is the corner of the hedge, and there the old seat, but my father is not sitting there. There is a patch of ground that my sister called her garden, but she is not walking in it. And yonder is the bedroom window; my mother is not looking out of it now. That cry! that cry! I see how it is. There are none of them here, or things would not look as they do. Father would not let the weeds grow in this fashion, nor the thatch fall in; and my mother and my sister never stuffed that straw through the broken panes. I'll rap at the door anyhow. How hollow it sounds! Nobody stirs. All is silent as the grave. I'll peep in at the window. It's an empty house, that's clear. Ten long years. How could I expect it to be otherwise? I can bear hard work, hunger and thirst, but I cannot bear this. The elderberry is in blossom as it was when I ran away; and the woodbine is as fresh as ever, running up to the window that my mother opened to call after me. I could call after her now, loud enough to be heard a mile, if I thought she would hear me.

It is no use stopping here. I will cross the churchyard, and see if the clerk lives where he did; but he would not know me. My cheek was like a rose when I went away, but the sun has made it of another color.

This is a new gate. How narrow the path is between the graves! It used to be wider, at least I thought so; no matter. The old sun-dial is standing yet! The last time I was in church my father was with me, and the text was, "My son, hear the instruction of thy father, and forsake not the law of thy mother."

What a curse do we bring upon us when we despise God's holy word! My uncle lies under the yew tree there, and he had a gravestone. Here it is. It's written all over now, quite to the bottom: "In memory of Humphrey Haycroft." But what is the name under? "Walter Haycroft." My father! my father! and "Mary, his wife." O my mother! and are you both gone? God's hand is heavy upon me. I feel it in my heart and soul. And there's another name yet, and it is freshly cut: "Esther Haycroft, their daughter, aged 24."

My father! my mother! and my sister! Why did not the sea swallow me up when I was wrecked? I deserved it. What is the world to me now? I feel, bitterly feel, the sin of disobedience. The words come home to me now: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick out, and the young eagles shall eat it."

But yet I recollect how my dear father and mother used to point us to the Lamb of God, which taketh away the sins of the world. There is no refuge beside," said my mother; "Christ is able and willing to save." I paid but little attention to these words once; oh, may I never forget them now!—Sel.

On receipt of $2.75 we will renew your own subscription and send The Mennonite to a new subscriber from now till January, 1921.

THE C. E. TOPIC

January 4.

I Believe in God.

John 14:1-10; Mark 9:17-24; 11:22.

To believe in God means a great deal more than just saying so. One would find it hard to find one who would deliberately say: I do not believe in God. Belief in God is a matter of life more than a matter of profession. Belief in the existence of a supreme Being, to be of real worth implies knowing Him, and being in close relation to Him.

Everyone believes in something. In all ages of the world and under all conditions of life there always has been a belief in a supreme Being. Men believe in God because the human mind is so constituted that they must believe in something and the human soul is so made up that it is always reaching out after a God and a way of getting into intimate relations with Him. The Christian religion makes it possible not only to know the true God but also to know Him in the only way He wants to reveal Himself to men.

Reason makes sure there is a God. Nature is an open book that tells us how the thing created must have a Creator, how that Creator provides for the things He has made, how He continually operates in providing for the development and advancement of His handiwork. Any thoughtful person must believe in a God who has done more than just making the world and setting it going, like a watch-maker would make a watch, wind it up and then let it take care of itself. The God that nature reveals to us is benevolent, ever-present and patient in His providences and cares.

History is one of the most convincing evidences of a supreme God, regulating His work with justice and might. Time and again men have to realize that happy is that people whose God is the Jehovah and unfortunate and miserable is the nation that cuts Him off. In this age of materialism, we should be particularly impressed with the fact that our national salvation depends upon our turning to God and remaining faithful to Him.

Besides the mind, we possess a spiritual sense—a sense of fellowship with the great spiritual power of God. The Bible tells the Christian that the Spirit of God gives witness to his spirit that he is the child of God. If there is any doubt in the mind of any one concerning his belief in God, let him ask: Does God's Spirit witness to my spirit that I am His child?

The most reasonable attitude to take toward God is to say: I believe. We must believe if we believe our own minds or how else could we solve the problems of our existence, of right and wrong, of life and death, of eternal salvation and eternal loss?

One reason why we should believe in God is that the best Man we may know, Jesus Christ, came to earth and spent His life in revealing God and making Him real and personal to us. Not only may we know Him as Creator or the eternal Judge who always does right. To us He is especially dear because He is our heavenly Father whose all is ours and who loves us with a love that stopped at no sacrifice, not even the sacrifice of His Son on the cross.

One is safe in following the example of the best people. Now, think of what was the attitude of the best people of all times and conditions, and you will discover that their belief in God was without question. Read the 11th chapter of the epistle to the Hebrews. Study the greatest and best leaders of men who have done the very best for their fellows. If persons, such as these, were men and women of a simple but mighty faith there is nothing better for us remaining than to follow their example and let their faith inspire a like faith in us.

The Psalmist compares the longing of his soul for the living God to a heart panting for the water brooks. It was a desire as intense as desperate thirst—one of the most powerful sensations the physical body may know. We should be able to say: I believe in God because my soul longs for Him, because I feel that I absolutely must have Him.

Gratitude should play a part in our belief in God. He cares for me. He provides for my bodily needs. His providences protect me from seen and unseen dangers. His care extends to my soul as well as my body. He not only tells me of my part but reveals to me how I may be able to make my eternal future either blessed or miserable. One who does all that, and more, for us certainly deserves the confidence we can place in Him.

I must believe in God because that is the only way by which I may be certain of eternal life. Eternal life is promised on but one condition, namely, faith. Without faith it is impossible to please Him and without faith, salvation is an absolute impossibility.

Belief in God is the only path to peace of mind and soul. Terrible indeed must be the feeling of the unsaved person, conscious of having displeased God and not having made peace with Him. But the troubled soul, if it takes refuge in faith, finds to his greatest satisfaction that his is the peace of God that passeth all understanding.

THE S. S. LESSON

January 4, 1920.

Peter Preaches at Pentecost.

Acts 2:14, 22-24; 32-42.

Golden Text: — Whosoever shall call upon the name of the Lord shall be saved. Acts 2:21.

The Jews had three great celebrations, Passover, Tabernacle and Pentecost. Pentecost was observed fifty days after the Passover Sabbath. To the Christians the day becomes the birthday of the church, since upon that occasion the Holy Spirit came upon the disciples with power and revelation. It was the event for

which they waited and their attitude in waiting is well worth noting. (1) They were all together, there was harmony there and they had a common hope in the assurances of the resurrected Christ. (2) They were together in one place. The fellowship of the saints in common worship is always a source of greatest blessing and inspiration. (3) In prayer. Prayer brings God's mighty gifts. United prayer that brings power and implies that those participating are in a right relation with God to pray. Pentecost offered a favorable opportunity for the beginning of activities. The numerous strangers gathered together at Jerusalem as visitors to the feast, would be impressed and carry the news of the gospel home with them to the numerous countries from which they came. The gift of tongues at this time served the purpose of quickly informing the strangers from many lands of the wonderful message the disciples had to give. It is not to be confused with the exotic utterances mentioned in the epistle to the Corinthians, which was something different from the ability to speak in foreign languages. The gift of tongues at Pentecost was suggestive of the time when the gospel would be more widely distributed, through the printed Word, to the ends and corners of the earth. The Holy Spirit has had just as much to do with the modern translations of the Bible into the languages and dialects of the world as He did with the utterances of the disciples on this eventful occasion. A splendid exercise for the Sunday school study on this occasion would be the study of missionary Bible translation work such as that of Elliot in America, Carey in India, Martin in Persia, Morrison in China, etc. It would be well for the teacher not to omit the work of our own Missionary Petter among the Cheyenne Indians in this particular.

In verse 22 Peter refers to the wonders and signs of Jesus as things well known to His hearers. Remember the appeal of Jesus? "Believe Me for my work's sake." These were the credentials of Jesus of the approval of God upon His ministry.

In verse 23 he refers to the crucifixion, an event so near at hand that his hearers must still have had a vivid recollection of it and the events leading to it. He boldly refers to the act as one which God beforehand knew would be brought about by wicked men. It was a brave thing to tell murderers to their faces that they had knowingly defied God, but he could afford to be brave. He was speaking for God and holding out to these offenders the only hope of their forgiveness and salvation.

In verse 24 the fact of the resurrection is publicly declared. It is the greatest announcement men have ever heard. It presents the crucified but resurrected Savior as men's only hope. To accept this statement, and it cannot be denied, in the face of so many reliable witnesses, involves the unqualified acceptance of the divinity of Jesus Christ. In verse 32 the claim is made that the disciples are the witnesses of the resurrected Christ. Are they reliable witnesses? Yes. They were honest men, willing to die for the truth of their message, they were not deceived, note the case of Thomas, they were not deceivers, men do not go to the trouble of practising a deception to the extent that the disciples did. They were absolutely sure of their ground.

33. Not only were those witnesses of the death and resurrection of Jesus, but they had seen the ascension and knew its import and were at that minute under the power of the Holy Spirit. Peter next quotes from the Old Testament Scriptures a passage that the Jews accepted as referring to the Messiah (Ps. 110:1) to show that it applied to Jesus. It was to Israel that the prophecies and promises were given. Knowing them, he accuses the Jews of responsibility for the murder of Jesus. A terrible but a just climax to his speech. 37. This accusation came with convicting power. "What shall we do?" they exclaimed. The method is always the same. The sinner must come under conviction before he can receive the assurance of his forgiveness. Peter's answer, verses 38-40 makes clear the only way to God's favor and forgiveness. (1) Repent. (2) Be baptized and so proclaim your faith in Jesus and (3) remission of sins is then assured. The promise was (1) to the Jew, (2) to His children and (3) to those "afar off," namely, the Gentile.

Those who heard and accepted, according to the conditions laid down, were numbered with the little company of 120. That 3,000 should have done so at that time shows that mighty power of the Spirit-filled address that Peter made.

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DEATHS

Grace.—Isaac D. Grace died at his home at 211 Main street, Roaring Spring, on Sunday morning at 12:55 o'clock of a complication of diseases. He was born in Bedford county on August 31, 1861, and had followed the occupation of a coal miner at Six Mile Run, where he resided until three years ago when he removed with his family to Roaring Spring. He is survived by his wife and fourteen children: Della, Ada, Mearl, Rhea, Doyal, Edrie, Ernest, Nellie, Donald, Chalmer, all at home, Clyde, Inzy and Mrs. Leona Moreland of Saxton and Mrs. Rhoda Kehoe of Altoona. He is also survived by his mother, Mrs. Cartherine Grace of Six Mile Run and by five brothers and two sisters. The funeral was conducted in the Roaring Spring Mennonite church on Tuesday afternoon, December 9th, at 2 o'clock, services in charge of Rev. Jacob G. Snyder. Interment in Greenlawn cemetery.

Harvey.—Phieneas S. P. Harvey, died at 5 o'clock Friday, December 5th, at his home 410 Twentieth street, of a complication of diseases, aged 79 years. Mr. Harvey had been retired from active business for some time due to ill health. He was born in Chester county, January 2, 1840, and came to this city (Altoona) early in life. Services were conducted at the late home by Rev. Jacob Snyder, at 2 o'clock, December 8th, with interment in Rose Hill cemetery.

CONTRIBUTIONS

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For Where Needed.

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Gratefully acknowledged,
P. P. Hilty, Treasurer.
Fortuna, Mo.

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